

A COMMENTARIE TARIE OF M^r DOCTOR

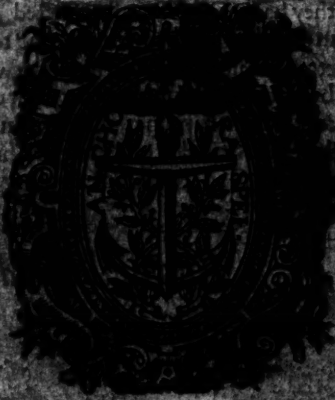
MARTIN LUTHER Vpon the EPISTLE
of S. Paule to the Galathians, first collected and gathered
by word out of his preaching, & now out of Latine faith-
fully translated into English for the vilerne.

Wherein is set forth most excellently the glorious riches of Gods
grace & power of the Gospell, with the difference between the Law
the Gospell, and strength of faith declared: to the satisfaction and
confirmation of all true Christians believers especially such as are
by being afflicted and pricked with conscience doe bewayne and struggle
for satisfaction in Christ Iesu. For whose comfort
chiefly this booke is translated and printed.

and dedicated to the famous

My power is made perfect through weakness. 2 Cor. 12

My power is made perfect through weakness. 2 Cor. 12



Diligently revised, corrected, and newly imprinted againe
by Thomas Vautroullier dwelling within the
Blacke friers by Ludgate for
William Norton.

1583.

To the Reader.

HIS booke being brought vnto me to peruse & to consider of, I thought it my part, not only to allow of it to the print, but also to commend it to the Reader, as a treatise most comfortable to all afflicted consciences exercised in the Schoole of Christ. The Author felt what he spake, and had experience of what he wrote, and therefore able more lively to expresse both the assaults and the saluing, the order of the battell, and the meane of the victorie. Satan is the enemy, the victorie is by onely faith in Christ, as Iohn recordeth. If Christ iustifie, who can condemne, sayth S. Paule. This most necessary doctrine the author hath most substantially cleared in this his comentary. Which being written in the Latine tongue, certaine godly learned men haue most sincerely translated into our language, to the great benefit of all such as with humbled hearts will diligently read the same. Some began it according to such skill as they had. Others godly affected, not suffering so good a matter in handling to be marred, put to their helping hands for the better framing & furthering of so worthy a worke. They refuse to be named, seeking neither their owne gaine nor glory, but thinking it their happines, if by any meanes they may relieue afflicted mindes and doe good to the Church of Christ, yeelding all glory vnto God, to whom all glory is due. Aprilis. 28. 1575.

Edwinus London.



TO ALL AFFLICTED
CONSCIENCES WHICH GRONE FOR
SALVATION AND WRESTLE VNDER THE
crosse for the king dom of Christ, grace, peace and
victorie in the Lord Iesu our Saviour.



*I*N few words to declare what is to be sayd for the com-
mendation of this worke; although in fewe wordes all
can not be expresse that may be sayd, yet briefly to sig-
nifie that may suffice, this much we thought good to
certifie thee, godly reader: that amongst many other
godly English booke in these our dayes printed and translated, thou
shalt find but few, wherein either thy time shall seeme better bestowed,
or thy labour better recompensed to the profit of thy soule, or wherein
thou mayest see the spirit and vein of S. Paul more lively repre-
sented to thee then in the diligent reading of this present comment vpon
the Epistle of S. Paul to the Galatians. In which as in a mirror or
glasse or rather as S. Stephen in the Heauens being opened, thou mayest
see and behold the admirable glory of the Lords and all the riches of
heauen, thy saluation freely & only by faith in Christ; his lone & graci-
ous towards thee so opened, thy victory and conquest in him so proued, the
wrath of God so pacified, his lawe satisfied, the full kingdom of life sta-
open, death, hell and hell gates, be they neuer so strong, with all the po-
wer of sinne, flesh and the world vanquished, thy conscience discharged,
all feares and terrors remoued, thy spirituall man so refreshed and set
at liberty, that either thy heart must be heavier then lead, or the rea-
ding hereof will lift thee vp aboue thy selfe, and giue thee to know that
of Christ Iesu, that thy self shalt say thou neuer knewest before though
before thou knewest him right well.

Such spirituall comfort, such heavenly doctrine, such experience
& practise of conscience herein is contained, such triumphing ouer Sa-
than and all his power infernall, such contempts of the law compared
with the Gospell, such an holy pride and exaltation of the behauiour.

and maketh a person being the Son of God, the heire
of the whole earth, conquerour of the world, of sinne, of death and the
deuill with such phrases and speeches of high contemplation, of Christ,
of Grace, of iustificacion & of faith, which faith, saith he, transfigu-
reth a man into Christ, & completh him more nere vnto Christ the the
husband is coupled to his wife, and maketh a man more then a man.)
with such other mighty voyces, full of spirituall glory and maiesty, as
the like hath not bene used lightly of any writer: since the Apostles
time, neither durst he ever haue used the same him selfe, had not great
experience and exercise of conscience by inward conflictes and pro-
found agonies framed him therunto, and ministered to him both this
knowledge of spirit and boldnes of speech.

Gen. 1.
Esa. 1.
a. Gen. 1.

And this commonly is the working & proceeding of Gods vocation,
euer to worke things by the contrary: of infidelity to make faith, of po-
uerty to make riches, in misery to shew mercy, to turne sorrowe to so-
lace, mourning to mirth, from afflictions to aduance to glory, from
hell to bring to heauen, from death to life, from darkenes to light, from
chattelme to libertie, in wilderness to giue water, the barren to make
fruitfull, of things that be not to make things to be, briefly to make
all things of nought. Thus began God first to worke thus he proceeded,
thru he continueth, and so will vnto the worlds ende. The first seede of
promise next to Eue, was giuen to Sara; yet in what case was Eue be-
fore she had the promise? And in what barrennes and despaire was
Sara before she enioyed her welbeloued Isaac? The like may be sayd of
the two mothers of two most excellent children Samuel & John Bap-
tist, and yet what griefes and sorrowes paist ouer their hearts, being
both paist all hope in nature, before the goodnes of God did worke?
Howe long did Iacob the Patriarke sceme in miserable chancelme for
his Rachel? In what excellent glorie was Ioseph exalted? Yet what
suffred he before of his brethren, and how long imprisonment? In what
and howe longe seruitude were the sonnes of Israel before Moses was
sent vnto them? An afterward in what distresse were they compassed
on euery side when the sea was forced to giue them place? After that
again, what an excellent lande was promised and giuen vnto them,
flowing with milke and hony? But howe were they scourged before in
the desert, and yet had not they the lande, but their children? To
ouerpasse many things here by the way, what an excellent worke was
it of God to set vp Dauid in his kingdom? Also what excellent promises
were giuen to his throne? Yet howe hardly escaped he youth life?

hott

howe the Lord mortifie and frame him to let his hands before he pre-
sent him in quiet confidence of were to come all. Briefly, in all the words
of God this is revealed to be some, that he worketh in man more will in-
crease things by infirmities and most humble, and which seems most
fardest off. Which of all these apostles did men thinke, when Christ
was so humbled and crucified upon the tree, that they should ever see
him againe? Although he foretold them of his rising before in such
that Thomas did himselfe believe when he with his eyes saw him.
What man would ever have thought that Paul in the raging heat
of his persecuting spirit would have turned from a persecuter to such
a professor? From such infidelity to such a faith? In such a way
as would scarcely believe the Lord when he tolde him. Such is the
unipermanency of the Lord our God, ever working lightly by the contra-
ry, especially when he hath any excellent thing to worke to his owne
glorie.

After these things may we esteeme also of Martin Luther, who
being first a friar, in what blindness, superstition and darkness, in
what dreams and dregges of Monks idolatry he was drowned,
his history doeth shew, with recordeth, and his booke also partly doth
proves. His first religion was all in popish ceremonies, his words without
knowledge, understanding no other justification but in works of the
lawe, and manner of his conversion, only his seeing the history (as
many doe) of Christs death and resurrection, but not knowing the
power and strength thereof. After he had thus continued a long
space, more pharisaicall and zealous in these things, rather than the
common sort of that order, as though he sought for almighty God to
begin with him, first to reach his confidence with some remorse
and feeling of sinne, his wounds with fears and misdoers, whereby he
was driven to seek further. So that by searching, seeking, confer-
ring, and by reading of St. Pauls some sparks of better knowledge
began to light and le to appeare, which after in time grew up to
greater increase. But howe it happened to him, commonly it doth to
all good Christians. It is more that the true knowledge of Christ
in him increased, than were. So that the enemy stirred with his fier-
darts, with doubts and objections, with false errors and subtil af-
faires, seeking by all means possible to oppress the inward faith,
which would faine take his rest in Christ. In these spiritual conflicts
and inward wrestlings, hee graciously he was assisted, fighting a-
gainst incredulity, covetous and dissipation, inward as in a confid-

And thus, that day, and the next day together he lay upon his back without moving or any sleep, till a dead man (as some of him doe write) Laying in state and stiffe upon a certain place of a Pavement in the church of S. Peter in the Roman which was Ad Othobonidam institutum fuit: that is, to shew his inflexe, thinking Christ to be sent to no other ende but to shew forth Gods iustice as an executor of the lawe, till at length, being answered and satisfied by the Lord touching the right meaning of these words, signifying the iustice of God to be executed vpon his Sinnes so sent us from the stroke thereof, he immediately vpon the same stirred up from his bedde, so confirmed in faith, as nothing afterward could appall him: Besides other manifold and greivous temptations (which I speake not of) of all sortes and kinds, except only of anarise, with the which vicer only he was neuer once tempted nor touched, as of him is written by them that were conversant with him.

In this mean while, during these conflicts and exertises of M. Luther, which notwithstanding did him no hurt, but rather turned to his more furtherance in spirituall knowledge, Pope Leo the x. sent a Bulley with his pardons abroad through all Christian realmes and dominions, whereby he gathered together innumerable riches. Therefore the abbottes wherof promised to every one that would put ten shillings in the boxe, licence to eat whitemeat and fleshmeate, and power to deliuer what soule he would out of purgatory, and whereauer full pardon from all his sinnes, were they never so heinous. But if it were but one into lesse than ten shillings, they preached that it would excuse him nothing. The abominacion wherof was so horrible, that when no other man durst speake, yet Luther, condemn'd of conscience holde his peace, but drawing out certain articles, desired gently to dispute the matter, writing what a most humble admonition to the Pope submitting him selfe in most lowly wise to his censure and iudgement. But the Pope thinking great store to be contrall'd of such a friar, took the matter so heare, that he with all his Cardinals, with all the rabble of Monks and Friars, Bishops and Archbishops, Colledges and universites, Kings and Princes, with the Emperour also him selfe, were all vpon him. If the omnipotent providence of the Lord from above had not sustained him, what was it for our poore friar to have endured all these sharpe assaults of Satan, all the violence of the whole world, having no lesse than the sinne, the moone and frauncefarrow (as they say) against him? Being tired of uncom-

pured

permeated of doubt, & rolled of darkness, by false and heretical conclusions,
delivered with confidence, and made all means of recovery impossible
present. And yet for all these he was so certain his life should be
valuable writing to Cardinal de' Medici, affirming, (and the
minors could never charge him with any sort of self-reproach. Again,
such were his allegations out of the scriptures, that Roffensis writing
to Erasmus, confesseth him self to be astonished at them.

And thus much by way of preface touching the conflicts and exco-
munications of this man, which were though good to instruct in the Christian
reader for sundrie purposes: First to shew the mercifull clemencie of
Christ our Saviour in calling so superstitious and idolatrous a Friend
so graciously to such a light of his Gospel, his grace in instructing him,
his might in preserving him, his helpe in comforting him, his glorie in
prospering him, one against so many, and so prospering him, that the
whole kingdom of the Pope had no power either to withstand him,
or to make him a selfe. Secondly for this respect also and purpose, that
the reader considering the marvellous working of the Lord in this man,
may the better embrace the doctrine that he teacheth. And though
his doctrine as touching a little circumstance of the Sacrament can
not be abundantly defended, yet neither is that any great matter in
him, who being occupied in the higher points of religion had no leisure
to dwell in the searching out of such matters, neither ought it to be
any prejudice to all the rest which he taught so firmly of the right
principles and grounds of Christes Gospel and our justification only
by faith in Christ. And yet in the same matter of the sacrament, not-
withstanding that he doth erreth somewhat from Beza's line, thinking too
narrow to the latter, yet he is much more so with the Papist, than he teacheth
there any transubstantiation or idolatry. Therefore the matter being
no greater then so far directly against any article of our creede, let us
not be so narrow, for our little way to cast away the whole body. It were
indeed to be wished, that all good teachers and preachers of Christ,
there were no defect or imperfection. But he that can abide nothing
with his blame, let him, if he can, name any Doctor or writer (the
scripture only except) Greeke or Latine, old or new, either beyond the
Alpes or on this side the Alpes, or him selfe also whatsoeuer he be,
which hath not erred in some sentence or in some exposition of holy
scripture. But if he can not so doe, then let him learne by him selfe to
doubt with other to take the best and leave the worst, although there
is no such matter in the booke to be feared, so much as we be using a

Heretofore
more in the
Apologie of
the church
of England,
and in the
booke of
monuments
fol. 99.

Therefore, so much as the Lord shall give vs. grace, let vs boldly
confess the comfortable doctrine of faith and justification, and we
leave the Lord to freely baptize him, calling upon the Lord with
all obedience and diligence, to give vs. grace with S. Pauls, not to re-
fuse the grace which he bestoweth upon us, nor to be offended with
this joyful doctrine, as many be. And therefore, as our duty was for our
parts to see it abroad, so our care will be to see it every studious reader
thereof, to pray for grace rightly to understand that he readeth. For
else, unless the free will grace of Christ doe helpe, hard is it to find
blood to comprehend that mysticall doctrine of faith only. So straunge
is it to carnall hearts, so dark to the world, so many receive it with
that extorts the Spirit of God from about doctrine as it, learning can
not reach it, wisdom is offended, reason is stonned, devils doe not
knowe it, men doe persecute it. Briefly, as there is no way so light
easie, so is there none so hard. Easie to whom it is given from above
hard to the carnall sense not yet enlightened. The ignorance whereof is
the roote of all errors, follies and divisions, not only in all Christen-
doms, but also in the whole world. The Jews thought to be saved by
his Moses law, the Turke by his Alcoran, the philosopher by his moral
vertues. Besides these, countess an other sort of people, not so ill as
the Jews, nor so heathen as the philosopher, but having some parts of
truth, which refuse not utterly the name of Christ, but with Christ
doe

1870-1871

doe ioyne partly the law of Moyses partly the morall and naturall discipline of philosophie, and partly their owne ceremonies and traditions, to make a perfect way to heauen. And these here in this commentary are called Papistes, of the Pope their author, being deuised within them selues more then into an hundred diuers sectes, orders and professions of Cardinals, Friars, Monkes, Nunnies, Priestes, Heremites, and other varieties. All which seeme to spring vp of no other cause but onely vpon ignorance of this doctrine. And no maruell: For take away this doctrine of iustification by faith onely in Christ, and leaue a man to his owne inuentions, what ende will there be of newe deuises? Such a perillous thing it is to erre in the first foundation: whereupon the higher y^e build, the greater is the fall. And yet such builders are not without their proppes to hold vp their workmanship of workes against this doctrine of iustifying faith, pretending for their defence the testimony of S. Iames, where he seemeth to attribute iustification to workes and not to faith onely.

Touching which matter of iustification, for as much as in the sequel of this treatise the author hath discoursed vpon the same at large, it shall not be much needefull to vse many wordes at this present. This briefly may suffice by way of preface, in a word or two to aduertise the Christian reader, who so taketh in hand with profit & iudgement to reade this booke, that in him two things are specially to be required: First to reade it wholly together, and not by peeces and partes here and there, but to take it in order as it lyeth, conferring one place with another, whereby to vnderstand the better the right meaning of the writer, how and in what sense he excludeth good workes, and how not: how he neglecteth the law, and how he magnifieth the lawe. For, as in case of iustifying before God, the free promise of the Gospell admitteeth no condition, but faith onely in Christ Iesu: so in case of diuersfull obedience, Luther here excludeth no good workes, but rather exhorteth therunto, and that in many places. These times and cases discretely must be distinguished.

The second thing so to be required is, that in reading hereof, he that seeketh to take fruits hereby, doe bring such a minde with him to the reading, as the author him selfe did to the preaching thereof: that is, he had neede to haue his senses exercised somewhat in such spirituall conflicts, and to be well humbled before with the feare of God and inward repentance, or else he shall hardly conceaue the excellent sweetness either of this writer or any other. For albe it most true it is, that no

greater comfort to the soule of man can be found in any booke next to the holy Scripture, then in this commentarie of M. Luther: so this comfort hath little place, but onely where the conscience being in heavinesse hath needs of the Physicians hand. The other, who feele themselves whole and are not touched in soule with any sorrow, as they little care for these bookes, so have they little understanding of this doctrine when they read it. And this is the cause in my minde, why the Pope and his Papistes have so little feeling and liking of Luthers doctrine, and all because they commonly are never greatly vexed in spirite with any deepe affliction, but rather deride them that be beaten downe with such assaults and tentations of Satan, as they did by Luther, whom because God suffered to be tried and exercised with the buffets of the enemies, they say therefore that he learned his diminution of the Devil. But how he learned his diminution, let vs heare what he him selfe in this booke fol. 208: pag. 1. lin. 26. confesseth saying. If we were not outwardly exercised with force and subteltie by tyrannes and Sectaries, and inwardly with terrours and the fiery darts of the devill, Paule should be as obscure and vnknowne vnto vs, as he was in times past to the whole world, and yet is to the Papistes, the Anabaptistes and other our aduersaries. Therefore the gift of the interpretation of the Scriptures and our studies, together with our inward & outward tentations, open vnto vs the meaning of Paule and the sense of all the holy Scriptures.

But let these ignorant Papistes who so ever they be, tast a little the same or like as Luther did, and then see what they will say. Experience giueth demonstration. For how many of them doe we see, for all their auricular confession, which puffeth them up in all securitie, but at length when they ly at the point of death, where death on the one side, and Gods iustice on the other side is before their eyes, for the most part either they despaire, or else leauing all other helpes, they onely stick to faith and the blood of Christ Iesus, and in very deede many of them are glad to die Lutherans how so ever they hated Luther before. And what shall we say then of this doctrine of Luther? If the Papistes themselves be glad to die in it, why are they unwilling to liue in it? And if it be true at one time, how can alteration of time make that false which is once true?

And therefore where these men so feynly wish that this doctrine of justification by faith onely, they are much deceived. And where they allege S. Lams for them, that is soone answered if we rightly discern

cernes the meaning of S. James and of S. Paule: Of whom the one speaketh of mans righteousness or iustification onely before men, which is a demonstration of a true faith or a true beleever before man, rather than the working of true iustification before God. And so is it true which S. James sayth, how that faith without workes doth not iustifie: whose purpose is, not to shew vs what maketh a iust man before God, but onely to declare the necessary communion of good workes in him that by faith is iustified. The other speaketh of righteousness or iustification, not before men, but onely before God: meaning not to exclude good workes from true faith, that they should not be done: but to teach vs wherein the true stay & hope of our saluation ought to be fixed, that is, in faith onely. And so is it true likewise that S. Paule sayth, that faith onely without workes doth iustifie.

The which proposition of S. Paule the better to understand and to ioine it with S. James, here is to be noted for the satisfying of the cavilling adversarie, that the proposition is to be taken full and whole, as S. Paule doth meane it, so that with the right subiect we ioine the right predicatum, as the Schoolemen terme it: that is, so that faith of Christ in iustifying, ever have relation to the true penitent and lamenting sinner. And so is the article most true, that faith onely without workes doth iustifie. But whome doth it iustifie? the worldling? the licentious ruffian? the voluptuous Epicure? the carnall Gospeller? Paule meaneth no such thing, but onely the mourning and labouring soule, the grieved conscience, the repenting heart, the mending sinner. And in him the proposition is true, according to the doctrine of S. Paule: *Credenti in eum qui iustificat impium, fides eius imputatur ad iustitiam*: that is, to him that belecueth in him which Rom. 4. iustificeth the vngodly, his faith is counted for righteousness. Contrariwise, let faith have relation to the obstinate and wilfull rebell, who contrary to conscience continueth and delueth in sinne, and in him it is true likewise that S. James sayth: & non ex fide tantum, Iac. 2. that is, and not by faith onely, meaning thereby that faith availeth not to iustification but onely in such persons as have a good will and purpose to amend their lives: Not that repentance and turning from eniquitie doth save them: but that faith in Christ worketh iustification in none but onely in such as hartely repent and are willing to amend. So that: *Credite Evangelio*, beleue the Gospell, hath ever, Mat. 23. agite poenitentiam, repent and amende, going withall. Not that repentance sancteth any malefactor from the lawe, but onely sheweth

the person whom faith in Christ only doth save and iustifie.

But of this enough, and more then greatly needed, especially seeing the booke is selfe here following will satisfie the reader as large as all such doubts to this matter appertaining. And thus ceasing to trouble thee, gentle reader, with any longer preface, as we commend this good worke to thy godly studies: so we commend both thee and thy studies to the grace of Christ Iesu the Sonne of God, heartely wishing and craving of his Abteshir, that thou mayest take no lesse profite and consolation by reading herof: then our purpose was to do thee good in setting the same forth to thy comfort and edification, which the Lords grant. Amen, Amen.

The

John. Mason

1604



si quis o. h. m. cu. p. m. i. d. l. bellus
Nomen sub scriptu. peragat. ipso meum.

John. Mason

without faith; has not pleased God. After this, against the same faith followed a most intolerable persecution of Jonathan by the sonnes of Cain, untill God was then constrained at once by the flood to purge the whole world, and to defend Noe the breather of righteousness. This notwithstanding Jonathan continued his secke in Chaine, the third sonne of Noe. But who is able to reckon by all examples: After these things the whole world swayed wilde against this faith, finding out an infinite number of fables and strange religions, whereby every one (as S. Paule sayth) walked his owne way, trusting by their works, some to pacifie or please a God, some a Goddess, some Gods, some Goddesses: that is to say, without the helpe of Christ, and by their owne works, to redeem them selves from all calamities and from their sinnes, as all the examples and monuments of all nations doe sufficiently witness.

But these are nothing in comparison of that people and congregation of God, Abrell: which not onely had the sure promise of the fathers, and afterwards the law of God given unto them from God him selfe by his Angells, above all other: but alwayes and in all things were also certified by the wordes, by the miracles, and by the examples of the Prophets. Notwithstanding even amongst themselves Jonathan (that is to say, the more and outrageous opinion of their owne righteousness) was so prevalent, that afterwards they killed all the Prophets, yea even Christ him selfe the sonne of God their promised Messiah, so that they had taught that men are accepted and reckoned into the favour of God by grace onely and not by their owne righteousness. And this is the summe of the doctrine of the Jewell and of the world from the beginning: We will not serve in do evill, but yet whatsoever we doe, that must God please, and all his Prophets must consent to it, which if they refuse to do, they shall dye the death. Abrell shall dye, but Cain shall live. Let this be our lawe (say they) and even so it cometh to passe.

But in the Church of the Gentiles, the matter is and hath bene so bewitched by devils, that the fury of the Jewish Synagogue may well seeme to have bene but a speck. For they (as S. Paule sayth) did not knowe Christ their anointed, and therefore they crucified the Lord of glory. And the Church of the Gentiles hath received a counterfeit Christ to be the forme of God, among us are our righteousness, and therefore she publicly receiveth and teach. And yet notwithstanding this confession, they that would be accounted the Church

Gen. 6.
1. Ps. 33.
Gen. 10. 4.
C.

The church
of the Gen-
tiles.

doe kill and persecute, and continually rage against those simple
believe and teach and in their doings declare nothing else, but that
Christ is the selfe same thing that they them selves (though with
fayned wordes and hypocritical doings) are constrained murther
their heads, to allowe and confesse. For under the name of Christ
at this day they reign. And if they could without the name of Christ
hold that lease and kingdom, no doubt but they would expresse him
to be such a one openly as in their hearts they esteem him secretly.
But they esteem him a great deale lesse then the Jewes doe; for
at the least thinke him to be Thols, that is to say, a these two they
hanged on the crosse. But these men account him as a fable, & take
him as a fayned God among the Gentiles, as it may plainly ap-
peare at Roma in the Popes court, and almost throughout all Italy.

Because therefore Christ is unto us it were a mocke amongst
his Christians (for Christians they will be called) and detraite Cain
doth kill Abell continually, and the abomination of Sathan now
chiefly reigneth, it is very necessary that we should diligently han-
dle this article, and set it against Sathan, whether he be bad as
eloquent, learned as unlearned. For this sake must be published
abroad, yea though every man should hold his peace, yet speake
of the very rocks and stones them selves. Wherefore I do most wil-
lingly herein accomplish my duetie, & am contented to suffer this
long commentary and full of wordes, to be set forth by the stirring
up of all the brethren in Christ, against the heighten and malice of
Sathan, which in these dayes is turned into such extreme madnes
against the healthfull knowledge of Christ now revealed & raised
up againe, that as hitherto men have seemed to be possessed with de-
vils & starke madde, even so now the devils them selves do seeme to
be possessed of far worse devils, & to rage even above the fury of de-
vils: which is in deed a great argument that that enemy of truth &
life doth perceive the day of judgement to be at hand, which is the
horrible day of his destruction, but the most comforttable day of our
redemption, and shall be the end of all his tyrannic & crueltie. For
not without cause is he disquieted, when his members and powers
are so assailed: even as a thiefe or an adulterer, when the morning
appeareth and discloseth his wickednesse, is taken darby and appar-
bended for the same. For who ever heard (to passe over the abomi-
nations of the Pope) so many murders so hurd out at once into
the world, as we see at this daye in the Anabaptistes alone & yet

thou art
that art
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The article
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The rage of
Sathan, &
the day of
judgement
is at hand.

The contra-
ries of the
Anabaptists

which he hath breathing but as it were the last breath of his living
soul, through horrible torments, suffer them, & never will be in such
rage as though he would by their liberty, not onely destroy the
whole world with seditions, but also by innumerable sects swallow
up the devout Christ wholly with his Church.

Against the wicked lives and opinions of others, he hath not so
much to say, as against his followers; these he murdereth, persecuteth,
reproacheth, rebuketh, and so on. Understanders, 360, is he rather
loquacious than the holiest of all? those he maintaineth in his Court
with all manner of pleasures and delights, and giveth to them all
things at will. Even like as some time in the beginning of the
Church, he persecuted all the idolaters and false religions
of the world, so he doth now persecute and overthrow the false religions
of the world, and now the Church is like a city, which the Church and
religion of Christ alone he keepeth on earth. But after this, permit-
ting peace and quietness to many heretics, he troubled onely the
Catholic religion. Even so likewise at this day he hath no other
business at hand but this only, to his stone and all other proper
instruments, to persecute and overthrow our Saviour Christ, which
is our perfect righteousness without any of our works, as it is written
of him, I have found peace in his heels, and so on.

The devil
troubleth
not those
that are bu-
ried & dead
in sine, but
those that
are lively &
hate sine.

Gen. 3. 15.

For whose
cause speci-
ally Luther
suffereth forth
this worke,
& who they
be that on-
ly, who are
in the world
to have our
hand in it

But I have not set forth these my meditations so much against
these men, as for my brethren, which will either they see them selves
thankful in the knowledge of this my counsel, or else will pardon
my weakness and sinfulness. But of the wicked, I would not in a
ny wise they should be liked or allowed; but rather that they
being they and their own might be the more vexed, seeing with
my great travail they are set forth onely for such as same
Papist teacheth this Epistle unto: that is to say, the troubled, af-
flicted, vexed, tempted, & so they onely understand these things,
and understand them in the faith. Which are not such, let
them be the Papists, & so on. Anabaptists and such other
men, be profane to condemn all of their own religion, and let
them sparsely condemn our doctrine & our doings. For at this day
the Papists and Anabaptists conspire together against the Church
in this manner (though they differ in words) that the worke
is not to be done upon the worthiness of the person. For thus do
the Anabaptists teach, that Baptisme is nothing except the per-
son be doctile. But of this principle much hath been
that

that all the woordes of God be nothing if the man be nothing. But The digni-
 baptisme is the woordes of God, and yet an euill man maketh it not word & the
 to be the woordes of God. For conser, hereof it must followe that ma- sacramentes
 trimonie, authoritie, libertie and bondage are the woordes of God depend not
 but because men are euill, therefore they are not the woordes of God. upon the
 Wicked men haue the sunne, the mone, the earth, the water, the worthinesse
 aire and all other treasures which are subiect vnto man: but because or vnwor-
 they be wicked and not godly, therefore the sunne is not the sunne, thinesse of
 the mone, the earth, the water are not that which they are. the mini-
 The Anabaptistes them selues had bodies and soules before they were ster.
 rebaptised: but because they were not godly, therefore they had not
 true bodies and true soules. Also their parentes were not lawfully
 married (as they graunt them selues) because they were not rebap-
 tised: therefore the Anabaptistes them selues are all bastards, and
 their parentes were all adulterers and whoremongers, and yet
 they doe inherite their parentes landes and goods, although they
 graunt them selues to be bastards and vnlawfull heires. Who saith
 not here in the Anabaptistes, men not possessed with Devils, but
 euill Devils them selues possessed with worse Devils.
 The Baptistes in like manner untill this daye doe stande upon
 woordes and the worthinesse of man, contrarie to grace, and so (in
 woordes at the least) doe strongly assist their brethren the Anaba-
 ptistes. So these fiores are tied together by the tayles, although by
 their heades they seeme to be contrary. For as yet while they pre-
 tend to be their great enemies, when as in reality not withstand-
 ing they thinke, teach and defend in deede all one thing against our
 Saviour Christ, who is our onely righteousnesse. Let him therefore
 that can, holde fast this one article, and let vs suffer the rest which
 haue made shipwreake thereof, to be caried whither the sea & winds
 shal adue them, untill either they returne to the Shippe of Christiani-
 ty to the hope of our redemption, or to the shipwreake of perdition.
 The conclusion and ende of his complaint is, to hope for no
 eternelle ende of complaint, as long as Christ and Beliall doe not
 agree. One generation persecuteth and another to mortall. If one be-
 refts die, by and by another synagoge by: so the Devil will nei-
 ther slumber nor sleepe. If any selfe, which (although) be nothing
 haue bene now in the monastery of Christ about xx. yeares, can tru-
 ly witness that I haue bene assailed with more then xx. sedes, of
 the which some are already destroyed, other some (as the parties and
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11. 11. 11. 11
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25. 11. 4.
 The church
 shall neuer
 be quiet in
 this world.

The Preface of

members of Idolaters or hees that are cut a limber), doe yet pant
 for life. But Satan the God of all dissentis, stirreth by dayly new
 sectes, and last of all (whiche of all other, I should neuer have fore-
 seene or once suspected) he hath rayled by a secte of such as teache
 that the 10. Commandementes ought to be taken out of the Church,
 and that men should not be terrified with the lawe, but gently ex-
 hortet by the preaching of the grace of Christ; that the saying of
 the Prophet Michas might be fulfilled: Let none rebuke or re-
 proue an other: They shall not Prophecies vexe them. As though
 we were ignorant or had neuer taught that afflicted and broken
 spirites must be comforted by Christ; but the hard harted Phariseis
 into whom the grace of God is preached in bayne, must be ter-
 rified by the lawe. And they them selues also are forced to denie
 and imagine certaine Reuelations of Gods wrath agaynst the wic-
 ked and unbelieuers. As though the lawe were or could be any thing
 els, but a reuelaying of Gods wrath agaynst impietie; Such is the
 blindness and presumption of these frantike heades, which euen by
 their owne iudgement doe condemne them selues. Wherefore it
 becometh the Ministers of Gods word to be sorely perswaded (if
 they will be accounted saythfull and wise in the way of Christ) that
 the word of St Paul is not spoken in bayne, or prophced of a mat-
 ter of impossibilitie: to witte, that there must be heresies, that
 they which are proued may be knowne: Yea I say, let the Spirit
 of Christ know, that so long as he teacheth Christ purely, there
 shall not be wanting peruerse spirites; yea euen of our owne and
 among our selues, which shall seeke by all meanes possible, to trou-
 ble the Church of Christ. And herewithall let him comfort himselfe,
 that there is no peace betweene Christ and Beliall, or betweene the
 seede of the Serpent, and the seede of the woman. Yea let him re-
 ioyce in the troubles which he suffereth by these sectes and seditious
 spirites, continually springing by one after another. For this is our
 reioyng, euen the testimony of our conscience, that we be founde
 warring also fighting in the battell of the seede of the woman,
 agaynst the seede of the Serpent. Let him bite vs by the heels
 and spare not: till agayne will not cease to crush his
 head, by the grace and helpe of Christ
 the principall hauser thereof; in whom and
 by whom we are to be blessed and saved in all things
 our Lord and Saviour Jesus Christ who is with the Father
 eternally Amen.

Of a 4.
 Mich. 2.6.

An exhor-
 cation to
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1. Cor. 11. 19.

2. Cor. 6. 11.
 Gen. 3. 5.

1. Cor. 1. 12.

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Fiftie discommodities that rise of mans owne righte counselles,
proceeding of workes, gathered out of this Epistle to the
Galathians, by M. Luther.

CAP. I.

1 TO bring men from the calling
of grace.

2 To receaue an other Gospell.

3 To trouble the myndes of the fayth-
full.

4 To peruert the Gospell of Christ.

5 To be accused.

6 To obey humane traditions.

7 To please men.

8 Not to be the seruant of Christ.

9 To build vpon men and not vpon
God.

10 That the most excellent righteous-
nes of the law is nothing.

11 To destroy the Church of God.

CAP. II.

12 To teache a man to be iustified by
workes, is to teache to be iustified by
impossibilitie.

13 To make the righteous in Christ
sinners.

14 To make Christ a minister of sinne.

15 To build vp sinne agayne when it is
destroyed.

16 To be made a man of griefe.

17 To teise the grace of God.

18 To iudge that Christ dyed in vayne.

CAP. III.

19 To become foolish Galathians.

20 To be bewitched.

21 Not to heare the truth.

22 To crucifie Christ agayne.

23 To hold that the spirit is receaued
by workes.

24 To forsake the spirit, and to end in
the flesh.

25 To be vnder the curse.

26 To set the testament of men aboue
the testament of God.

27 To make sinners to abound.

28 To be shut vnder sinne.

29 To serue beggerly ceremonies.

30 That the Gospell is preached in
vayne.

31 That all is vayne whatsoever the
faythfull doe worke or suffer.

32 To be made a seruant, and the
seruants of the bond woman.

33 To be cast out with the sonne of
the bond woman from the inheri-
tance.

34 That Christ profiteth nothing.

35 That we are deuiers to fulfill the
whole law.

36 To be separated from Christ.

37 To fall from grace.

38 To be hindered in the good course
of well doeing.

39 That this periuasione of the do-
ctrine of workes, comes from the
workes of the flesh.

40 To haue the leuen of corruption.

41 That iudgement remained for him
which receiued this doctrine.

42 To be and consume one another.

43 That this doctrine is accounted a-
mong the workes of the flesh.

44 To thinke the selfe to be something,
when thou art nothing.

45 To glory in other then in God.

46 Carnallye to please the carnally
mynde.

47 To haue the persecution of the
Crosse.

48 Not to keepe the law in selfe.

49 To glory in the Maister and teacher
of carnall thynges.

50 That nothing profiteth, and what
so euer a man doth is in vayne.

¶ After that M. Luther had once publicly expounded this Epistle, he tooke in hand to interpret the same agayne, in such sorte as in this *Treatise hereafter doth ensue, the cause whereof he doth declare in these fewe wordes following.*

I Haue taken in hand, in the name of the Lord, yet once agayne to expounde this Epistle of *S. Paule* to the *Galathians*; not because I doe desire to teache newe thinges, or such as ye haue not heard before, especially since that by the grace of Christ, *Paule* is now thoroughly knowne unto you: but for that (as I haue often forewarned you) this we haue to feare as the greatest and dearest daunges; least Sathan take from vs this doctrine of fayth, and bring into the Church agayne the doctrine of workes and mens traditions. Wherefore it is very necessary that this doctrine be kept in continuall practice & publike exercise both of reading and hearing. And although it be neuer so well knowne, neuer so exactly learned, yet the deuill, whiche continually raungeth about seeking to deubure vs, is not dead. Likewise our fleshe and olde man is yet aliue. Besides this, all kindes of tentations vexe and oppresse vs on euery side: Wherefore this doctrine must neuer be brought, vrged, and repeated inough. If this doctrine be lost, then is also the doctrine of truth, life and salvation lost and gone. If this doctrine flourish, then all good thinges flourish, Religion, the true seruice of God, the glorie of God the right knowledge of all thinges whiche are necessarie for a Christian man to know. Because therefore we would be occupied and not be idle, we will there now beginne where we made an ende, accordyng to the

Eccles. 3.4.

saying of the sonne of Sirach: *When*

a man hath done what he can he must begin agayne.

THE

THE ARGUMENT

of the Epistle of S. Paule
to the Galathians.



IRST of all it becometh that we speake of the Argument of this Epistle: that is to say, what matter S. Paule here chiefly treateth of. The Argument therefore is this.

S. Paule goeth about to establishe the doctrine of sayth, grace, forgiveness of sinnes, of Christian righteousness, to the ende that we may haue a perfecte knowledge and difference betwene Christian righteousness, and all other kindes of righteousness. For there be diuers sortes of righteousness. There is a politicall or civile righteousness, whiche Emperours, Princes of the world, Philosophers and Lawyers deale withall. There is also a Ceremoniall righteousness, whiche the traditions of men doe teache. This righteousness Parents and Scholemasters may teache without danger, because they doe not attribute vnto it any power to satisfie for sinne, to please God, or to deserue grace: but they teache such Ceremonies as are onely necessarie for the correction of manners, and certaine obseruations concerning this lyfe. Besides these, there is an other righteousness, whiche is called the righteousness of the lawe, or of the ten Commandementes, whiche Moyses teacheth. This doe we also teache after the doctrine of sayth.

There is yet an other righteousness, whiche is above all these to witte, the righteousness of sayth or Christian righteousness, the whiche we must diligently discern from the other afore rehearsed: for they are quite contrarie to this righteousness, both because they come out of the lawes of Emperours, the traditions of the Pope, and the Commandementes of God, and also because they consist in our workes, and may be wrought of vs either by our pure naturall strength (as the Papistes tearme it) or els by the gifte of God. For these kindes of righteousness are also the gift of God, like as other good thynges are whiche we doe myght.

How many
kindes of
righteous-
ness there
are, as to
Christian

How many
kindes of
righteous-
ness there
are, as to
Christian

Christian
righteous-
ness.

But this most excellent righteousness, of faith I meane (which God through Choise, without woordes imputeth vnto vs) is neither Politicall, nor Ceremoniall, nor the righteousness of Gods lawe, nor consisteth in woordes but is cleane contrary: that is to say, a meere passive righteousness, as the other aboue are actiue. For in this we worke nothing, we render nothing vnto God, but only we receaue and suffer an other to worke in vs, that is to say, God. Therefore it leaue me to call this righteousness of faith or Christian righteousness, the passive righteousness.

The righteousness of faith apply called the passive righteousness, because it consisteth in suffering & receauing: like as the righteousness of the law is called the actiue righteousness, because it consisteth in doing & working.

The infirmity of man in temptation.

This is a righteousness hidden in a miserie, which the world doth not know, yea Christians them selues doe not thoroughly vnderstand it, and can hardly takeholde of it in their tentations. Therefore it must be diligently taught and continually practised. And who so both not vnderstand or apprehende this righteousness in afflictions & terrors of conscience, must needs be ouercome. For there is no comfort of conscience to firme and to sure as this passive righteousness is.

But mans weakenes and miserie is so great, that in the terrors of conscience and danger of death, we beholde nothing else but our woordes, our wickednes and the lawe: which when it flieth vnto vs our sinne, by & by our euill life past cometh to remembrance. When the poore sinner with great anguish of soules grometh, and thus thinketh with him selfe: Alas, howe desperatly haue I liued: would to God I might liue longer: then would I amende my life. Thus mans reason can not restraine it selfe from the sight and beholding of this actiue or working righteousness, that is to say, her owne righteousness: nor lift vp her eyes to the beholding of the passive or Christian righteousness, but resteth altogether in the actiue righteousness: So deeply is this euill rooted in vs.

On the other side, Sathean abiding the infirmity of our nature, both increaseth and aggravate these cogitations in vs. When can it not be but that the poore conscience must be more grieuously troubled, terrified and confounded. For it is impossible that the minde of man or it selfe should conceiue any comfort, or take vp vnto grace onely in the feeling and horror of sinne, or constantly resist all whispering and reasoning about woordes: For this is farre aboue mans strength and capacity, yea, and about the last

of

Nota:

of God also. True it is, that of all things in the world, the law is most excellent: yet is it not able to quiet a troubled conscience, but encrease th' terror, and direct it to desperation. For by the law, sinne is made above measure sinfull.

The law is not comfort vs in afflictions. Rom. 7.

Wherefore the afflicted and troubled conscience hath no remedie against desperation and eternall death, vntlesse it take holde of the forgiveness of sinnes by grace; freely offered in Christ Iesus, that is to say, this passive righteousness of faith or Christian righteousness. Which if it can apprehend, then may it be at quiet, and boldly say: I seeke not this active or working righteousness: although I knowe that I ought to haue it; and also to fulfill it. But be it so that I had it, and did fulfill it in deede: yet notwithstanding I can not trust vnto it, neyther dare I set it against the iudgement of God. Thus I abandonne my selfe from all active righteousness, both of myne owne and of Gods lawe, and embrace wholly that passive righteousness, which is the righteousness of grace, mercy, and forgiveness of sinnes. Briefly I rest onely vpon that righteousness which is the righteousness of Christ and of the holie Ghost.

Not.

Like as the earth engend'reth not rayne, nor is able by her owne strength, labour and trauell to procure the same; but receaueth it of the meere gifte of God from above: so this heauenly righteousness is geuen vs of God without our woorkes or desertinges. Like then howe muche the earth of it selfe is able to doe in getting and procuringe to it selfe seasonable show'ers of raine to make it frutesfull: euen so muche and no moze are we able to doe by our owne strength and woorkes in winning this heauenly and eternall righteousness, and therefore shall neuer be able to attaine vnto it, vntlesse God him selfe by mere imputation and by his unspeakable gifte doe bestowe it vpon vs. The greatest knowlege then and the greatest wisdom of Christians is, not to knowe the law, to be ignorant of woorkes and of the whole active righteousness, especially when the conscience wrestleth with the iudgement of God. Lyke as on the contrary, amongst those which are not of the number of Gods people, the greatest point of wisdom is, to know and earnestly to byge the law and the active righteousness.

example

But this is a thing very strange and vnknewen to the world, to teache Christians to learne to be ignorant of the lawe, and to be

THE ARGUMENT.

The lawe is
not giuen to
a righteous
man: but to
the lawlesse
and disobedient.
Rom. 2. 10.

Note:

*the Lawe is giuen
to terrify, & shall
be proud and humbled.*

line before God, as if there were no law: notwithstanding except thou be ignorant of the law, and be assuredly perswaded in thine hart that there is no law no wrath of God, but altogether grace and mercy for Christs sake, thou canst not be saved: for by the law cometh the knowledge of sinne. Contrariwise, woakes and the keeping of the law must be so straightly required in the world, as if there were no promise or grace: and that because of the holburne, pride, and hard harted, before whose eyes nothing must be set but the law; that they may be terrified and humbled. For the law is geue to terrifie and kill such, and to exercise the old man: And both the word of grace and of wrath must be rightly deuised according to the Apostle. 2. Tim. 2.

Here is then required a wise and saythfull disposer of the word of God, which can so moderate the law, that it may be kept within his boundes. He that teacheth that men are iustified before God by the obseruation of the lawe, passeth the boundes of the law, and confoundeth these two kindes of righteousness, active and passive, and is but an ill Logician, for he doth not rightly deuise. Contrariwise, he that setteth forth the lawe and woakes to the olde man, and the promise of forgiveness of sinnes and Gods mercy to the newe man, deuise the word well. For the lawe of the old man must be coupled with the law and woakes: the spirit of newe man must be ioyned with the promise of God and his mercy. Wherefore, when I see a man that is abused inough already, oppressed with the lawe, terrified with sinne, and thirsting for comfort, it is tyme that I should remoue out of his sight the law and active righteousness, and that I should set before him by the Gospell the Christian and passive righteousness, which excluding Moyses with his law, offereth the promise made in Christ, who came for the afflicted, and for sinners. Here is man rayled by agayne, and conceaeth god hope, neither is he any longer vnder the law, but vnder grace. How not vnder the law? According to the newe man, to whom law doth not pertaine. For the law hath his boundes vnto Christ, as Paule sayth afterwards: The lawe continueth vnto Christ: who being come, Moyses ceaseth with his law, Circumcision, the sacrifices, the Sabbathes, yea, and all the Prophetes.

Rom. 10. 4.

This is our Diuinitie, whereby we teache howe to put a difference betweene these two kindes of righteousness, active and passive: to the end that manners and sayth, woakes and grace, police and

¶ religion should not be confounded or taken the one for the other. Both are necessary; but both must be kept within their bounds. Christian righteousness pertaineth to the new man; and the righteousness of the law pertaineth to the olde man, which is borne of flesh and blood. Upon this olde man, as upon an asse, there must be layed a burden that may presse him downe; and he must not enjoy the freedom of the spirit of grace, except he first put upon him the new man by faith in Christ: (which notwithstanding is not fully done in this life;) then may he enjoy the kingdom and inestimable gift of grace.

Nota:
The lawe
is not
fully
done
in this
life

This I say to the ende that no man should thinke we reiect or forbid good workes, as the Papistes do most falsely slander vs, neither understanding what they themselves saye, nor what we teach. They know nothing but the righteousness of the lawe, and yet they will iudge of that doctrine which is furre above the lawe, of which it is impossible that the carnal man should be able to iudge. Therefore they must needs be offended, for they can see no higher then the lawe. Whatsoever then is above the lawe, is to them a great offence. But too imagine, as it were two workes, the one heauily and the other easily. In these we place these two kinde of righteousness, being separat the one farre from the other. The righteousness of the lawe is earthly and hath to do with earthly things, and by it we do good workes. But as the earth bringeth not forth fruite except first it be watered and made fruitful from aboue: euen so by the righteousness of the lawe, in doing many things we do nothing, and in fulfilling of the lawe we fulfill it not, except first, without any merite or worke of ours, we be made righteous by the Christian righteousness, which nothing pertaineth to the righteousness of the lawe, or to the earthly and actiue righteousness. But this righteousness is heauenly, which (as is sayd) we haue not of our selues, but receaue it from heauen: which we worke not, but which by grace is wrought in vs, and apprehended by faith: whereby we mounte by aboue all lawes and workes. Wherefore like as we haue bozne (as S. Paule sayth) the image of the earthly Adam: so let vs beare the image of the heauenly, which is the new man in a new worlde, where is no lawe, no sinne, no remoule or thing of conscience, no death, but perfect loy, righteousness, grace, peace, life, saluation and glory.

Good
work: not
forbidden.

Nota:

Christian
righteous-
nesse not
vvought by
vs, but
vvrought
in vs.

1 Cor. 13. 40.

¶ Why? doe we then nothing: doe we worke nothing for the ob-

THE ARGUMENT

We can do nothing for the obtaining of Christian righteousness.

Rom. 4.15.

1. Job 5. 18.

Nota:

Rom 8. 9. 10
11, etc.

As long as we live
in the flesh we
cannot live wthout
temptation.

taining of this righteousness I answer: nothing at all. For this is perfect righteousness, to doe nothing, to beare nothing, to know nothing of the lawe, or of moynes: but to knowe and to beleue this onely, that Christ is gone to the father, and is not now seene: that he sitteth in heauen at the right hand of his father, not as a Judge, but made vnto vs of God, wisdom, righteousness, holines and redemption: Wee seepe, that he is our highe Priest, intreating for vs, and reigning ouer vs & in vs by grace. In this heavenly righteousness, sinne can haue no place: for there is no lawe, and where no law is, there can be no transgression.

Seeing then that sinne hath here no place, there can be no anguish of conscience, no feare, no heavines. Wherefore S. Iohn sayth; he that is borne of God, can not sinne. But if there be any feare or griefe of conscience; it is a token that this righteousness is with-
drawen, that grace is hidden, and that Christ is darkened and out of sight. But where Christ is truly seene in deede, there must needs be full and perfect ioye in the bozbe, with peace of conscience, which most certainly thus thanketh: Although I am a sinner by the lawe, and under the condemnation of the law, yet I despair not; yet I die not because Christ lieth, who is both my righteousness and my everlasting life. In that righteousness and life I have no sinne, no feare, no sting of conscience, no care of death. I am indeed a sinner as touching this present life, and the righteousness thereof, as the child of Adam; where the law accuseth me, death reigneth over me, and at length would denoure me. But I have another righteousness and life about this life; which is Christe the sonne of God, who knoweth no sinne nor death; but is righteousness and life eternal: by whom, this my bodye being deade and brought into duste, shall be rayved uppe agayne, and deliuered from the bondage of the lawe and sinne, and shall bee sanctified together with the firste.

So both these continue whilest we here liue. The flesh is accused, exercised with temptations, oppressed with heauines and sorrowe: humbled by his owne righteousnes of the lawe: but the spirite reigneth, reioyceth, and is saved by this paffiue and Christian righteousnes: because it knoweth that it hath a Lorde in heauen at the right hand of his father, who hath abolished the law, sinne, death, and hath troden vnder his feete all euilles, led them captiue, and triumphed ouer them in him selfe. *Coloss. 2. 15.*

S. Paule

S. Paule therefore in this Epistle goeth about diligently to instruct vs, to comfort vs, to hold vs in the perfect knowledge of this most excellent and Christian righteousness. For if the article of Justification be once lost, then is all true Christian doctrine lost. And as many as are in the worlde that holde not this doctrine, are either Jewes, Turkes, Papistes, or heretikes. For betweene the righteousness of the lawe and Christian righteousness, there is no meane. He then that strayeth from this Christian righteousness, must needs fall into the righteousness of the lawe, that is to saye, when he hath lost Christ, he must fall into the confidence of his owne works.

The drift of the Apostle in the epistle to the Galathians.

21

Therefore doe we so earnestly set forth and so often repeat this doctrine of Faith or Christian righteousness, that by this means it may be kept in continuall exercise, and may be plainly discerned from the active righteousness of the lawe. Otherwise we shall neuer be able to holde the true diuinitie (for by this onely doctrine the Church is built, and in this it consisteth) but by and by we shall either become Canonists, obseruers of Ceremonies, obseruers of the lawe, or Papistes, and Christ so darkened, that none in the Church shall be either rightly taught or comforted. Wherefore, if we will be teachers and leaders of other, it becometh vs to haue a great care of these matters, and to marke well this distinction betweene the righteousness of the lawe and the righteousness of Christ. And this distinction is easie to be uttered in words: but in use and experience it is very hard, although it be neuer so diligently exercised & practised, for that in the houre of death or in other agonies of the conscience, these two sortes of righteousness doe encounter more neare together, then thou wouldest wish or desire. Wherefore I doe admonish you, especially suche as shall become instructors and guides of consciences, and also euery one apart, that ye exercise your selues continually by studye, by reading, by meditation of the worde and by prayer, that in the tyme of temptation ye may be able to instruct and comfort both your owne consciences and others, and to bringe them from the lawe to grace, from the active and working righteousness, to the passive and receiued righteousness, and to conclude, from Moyses to Christ. For the deuill is wont in affliction and in the conflict of conscience, by the lawe to make vs afraide, and to laye against vs the guilt of sinne, our wicked life past, the wrath and iudgement of God, hell and eternall death; that

See what we fall into when we neglect this doctrine or want true zeale to aduance the same.

Nota.

THE ARGUMENT

Heb 7.25.



by this meanes he may driue vs to desperatio, make vs bondslaves to himselfe, and plucke vs from Christ. furthermore, he is wont to set against vs those places of the Gospell, wherein Christ himselfe requireth workes of vs, and with playne words sheweth damnation to those that doe them not. Now, if here we be not able to iudge betwene these two kindes of righteousness; if we take not holde of Christ by faith sitting at the right hand of God, who maketh intercession unto the father for vs wretched sinners, then are we under the law and not under grace, and Christ is no more a Saviour, but a lawgiver; so that now there remaineth no more saluation, but certaine desperation and everlasting death, except repentance follow.

Let vs then diligently learne to iudge betwene these two kindes of righteousness, that we may knowe holwe farre we ought to obey the lawe. Nowe, we have sayd before, that the lawe in a Christian ought not to passe his boundes, but ought to haue dominion onely over the flesh, which is in subiection vnto it and remaineth vnder the same. When it is thus, the law is kept within his boundes. But if it shall presume to creepe into thy conscience, and there seeke to raigne, see thou playe the cunning Logician, and make true dinissh on. Come no more to the lawe then is conuenient, but saye thou: O lawe, thou wouldest clyme vp into the kingdome of my conscience, and there raigne and reppoue it of sinne, and wouldest take from me the ioye of my hart which I haue by faith in Christ, and driue me to desperation, that I might be without all hope and utterly perishe. This thou doest besides thyne office: keepe thy selfe within thy boundes, and exercise thy power vpon the flesh, but touch not my conscience, for I am baptised, and by the Gospell am called to the partaking of righteousness and of everlasting life, to the kingdome of Christ, wherein my conscience is at rest, where no law is, but altogether forgiveness of sinnes, peace, quietnes, ioy, health and everlasting life. Trouble me not in these matters, for I will not suffer thee to intollerable a tyrannie and cruel torment to reigne in my conscience; for it is the seat and temple of Christ the sonne of God, who is the King of righteousness and peace, and my most sweete Saviour and Mediatour: he shall keepe my conscience ioyfull and quiet in the sound and pure doctrine of the Gospell, and in the knowledge of this Christian and heavenly righteousness.

Nota.

1. Cor. 6.19.

When I haue this righteousness reigning in my hart, I deserv from

THE ARGUMENT.

from heauen as the raine making fruitful the earth: that is to say,
I come forth into another kingdome, and I do good workes, howe
and whensoever occasion is offered. If I be a minister of the word,
I preach, I comfort the broken hearted, I administer the Sacra-
ments. If I be an householder, I gouerne my house and my family,
I bring vp my childezen in the knowledge and feare of God. If I be
a Magistrate, the charge that is giuen me from aboue, I diligently
execute. If I be a seruant, I do my Masters business faithfully.
To conclude, whosoener be that is assuredly perswaded that
Christ is his righteousness, both not onely chearfully and gladly
worketh well in his vocation; but also submitteth him selfe through
loue to the Magistrates and to their lawes; yea though they be se-
uere, sharpe, and reuel, and (if neede shall require) to all man-
ner of burdens, and to all daungers of this present life; because he
knoweth that this is the will of God; and that this obedience plea-
seth him. Thus farre as concerning the argument of this Epistle
the firste of Pauls entreateth, touching occasion of false transla-
tions which had darkened his righteousness of example of
faith amongst the Galathas, against whom an angelo
sent he setteth him selfe in defending and

The first Chapter.

Verse 1. Paule an Apostle, not of man, neither by man, but by Iesus Christ, and God the Father, which hath rayseed him from the dead.

The occasi-
on of writ-
ting this E-
pistle to the
Galathians.



The deuill
hatech the
Gospel, and
stirreth vp
wicked men
against it.

NOW that we haue declared the Argument and substance of this Epistle to the Galathians, we thinke it good before we come to the matter it selfe, to shewe what was the occasion that S. Paule wrote this Epistle. He had planted among the Galathians the pure doctrine of the Gospell, and the righteousnes of faith: but by and by after his departure, there crept in certaine false teachers which ouerthrew all that he had planted and truly taught among them. For the deuill can not but furiously impugn this doctrine with all force and subtiltie, neither can he rest so long as he seeth any sparke thereof remaining. We also for this onely cause that we preach the Gospell, doe suffer of the world, the deuill & his ministers, all the mischiefs that they can worke against vs, both on the right hand and on the left.

The doctrin
of the Gos-
pell.

For the Gospell is such a doctrine as teacheth a farre higher matter then is the wisdome, righteousness, and religion of the world: that is to say, free remission of sinnes through Christ, &c. It leaueth those things in their degree to be as they are, and commendeth them as the good creatures of God. But the world preferreth these creatures before the Creator, and mozeouer by them would put away sinne, be deliuered from death, and deserue euerlasting life. This doth the Gospell condemne. Contrariwise, the world can not suffer those things to be condemned, which it most esteemeth and best liketh of, and therefore it chargeth the Gospell that it is a seditious doctrine and full of errors, that it ouerthroweth common wealthes, countreyes, dominions, kingdoomes & Empires, and therefore offendeth both against God and the Emperour, abolisheth lawes, corrupteth good manners, and setteth all men at libertie to doe what they list. Wherefore with iust zeale and high seruice to God (as it would seme) it persecuteth this doctrine, and abhorreth the teachers and professors thereof, as the greatest plague that can be in the whole earth.

Mozeouer

Wherefore by the preaching of this doctrine, the devill is over-
thrown, his kingdome is destroyed, the Lawe and death (where-
with, as most mightie and invincible tyrantes, he hath brought all
mankind in subiection vnder his dominion) are wrested out of his
handes: Briefly, his prisoners are translated out of the kingdome
of darknesse, into the kingdome of light and libertie. Should the de-
vill suffer all this? Should not the father of lyes employ all his forces
and subtil policies, to darken, to corrupt, and bitterly to rote out
this doctrine of saluation and everlasting life? In deed S. Paule
complained in this and all other his Epistles, that even in hestime
the devill shewed him selfe a cunning workeman in this businesse.

The effects
of the Go-
spell.

Col. 1.13.

We thought good to shew here by the way, that the Gospell is
such a doctrine as condemneth all manner of righteousnesse, and
preacheth the onely righteousnesse of Christ, and to them that em-
brace the same, it bringeth peace of conscience and all good things:
and yet notwithstanding, the world hateth and persecuteth it most
bitterly.

1. Cor. 1.18.

I sayd before that the occasion why S. Paule wrote this Epistle,
was for that by and by after his departure, false teachers had de-
stroyed those things among the Galatians, which he with long
and great travell had builded. And these false Apostles being of the
Circumcision and sect of the Phariseis, were men of great estima-
tion and authoritie, which bragged among the people that they
were of that holy and chosen stocke of the Jewes, that they were
Israelites, of the seede of Abraham, that they had the promises and
the fathers, and finally, that they were the ministers of Christ and
the Apostles schollers, with whome they had bene conuersant and
had seene their miracles, & perhaps had also wrought some signes
or miracles them selues: For Christ witnesseth that the wicked al-
so doe worke miracles. Wherefore these false Apostles by all the
craftie meanes they could devise, defaced the authoritie of S. Paule,
saying: Why doe ye so highly esteeme of Paule? Why haue ye him
in so great reuerence? Forsooth he was but the last of all that were
converted vnto Christ. But we are the disciples of the Apostles, and
were familiarly conuersant with them. We haue seene Christ wor-
king miracles, and heard him preach. Paule came after vs, and is in-
feriour vnto vs: and it is not possible that God should suffer vs to erre
which are of his holy people, the ministers of Christ, and haue re-
ceaved the holy Ghost. Again, we are many and Paule is but one,

The autho-
ritie of the
false Apo-
stles.

1. Cor. 1.

2. Cor. 4.4-5.6.

Mat. 23.

Nota:

any alone, who with his own constant with the Apostles, nor hath
 said Christ: yea he persecuted the Church of Christ a great while.
 Would God (thinks ye) for Pauls sake only, suffer so many Chur-
 ches to be overcame.

When men having such authoritie come into any countrey or ci-
 tie, by and by the people have them in great admiration; and under
 this colour of godlines and religion they doe not onely decaie the
 simple; but also the learned; yea and those also which seeme to be
 somewhat confirmed in the faith; especially when they bragge (as
 these do) that they are the offspring of the Patriarkes, the mini-
 sters of Christ, the Apostles scholars, &c. Even so the Pope at this
 day, when he hath no authoritie of the Scripture to defend him selfe
 withal, sleeth this one argument continually against vs: The Church,
 the Church. Thinkest thou that God is offended; that for a few
 heretickes of Luthers sect he will cast of his whole Church? Thin-
 kest thou that he would leave his Church in error so many hun-
 dredth yeares? And this he mightely maintaineth, that the Church
 can never be overthruwen. Now like as many are moved with this
 argument at this day: so in Pauls time these false Apostles through
 great bragging and setting forth of their owne prayles, blinded the
 eyes of the Galatians, so that Paul lost his authoritie among them,
 and his doctrine was brought in suspicion.

Against this vaine bragging and boasting of the false Apostles,
 Paul with great constancy and boldnes setteth his Apostolike au-
 thoritie, highly commending his vocation, and defending his mini-
 stry. And (although elsewhere he neuer doeth the like) he will
 not give place to any; no not to the Apostles them selves, much lesse
 to any of their scholars. And to abate their Pharisaicall pride and
 shamelesse boldnes, he maketh mention of the historie done in An-
 tiochia, where he withstood Peter him selfe. Besides this, not regar-
 ding the offence that might rise thereof, he saith plainly in the text,
 that he was bolde to accuse and reprove Peter him selfe the chiefe
 of the Apostles, who had seene Christ, and had bene most famili-
 ly conversant with him. I am an Apostle (saith he) and such a one
 as passe not what others are: yea, I was not affrayde to chide the
 very pillar of all the rest of the Apostles. And to conclude; in the
 first two chapters he doth in a manner, nothing else but set out his
 vocation, his office & his Gospell; affirming that it was not of men,
 and that he had not receaved it by man, but by the revelation of Je-
 sus

The argu-
 ment of the
 Papistes a-
 gainst vs.

With howe
 great con-
 stancie St.
 Paul defendeth his vo-
 cation and
 authoritie
 against the
 false Apo-
 stles.

Nota.

The summe
 of the two
 first Chap-
 ters.

his Christ: Also, that if he, yea or an Angell from heauen should bring any other Gospell then that which he had preached, he should be holden accursed.

The certaintie of calling.

But what meaneth Paule by this his boasting? I answere: This common place serueth to this end, that euery Minister of Gods word should be sure of his calling, that befoze God and man he may with a bold conscience glory herein, that he preacheth the Gospell as one that is called and sent: Euen as the Embassadour of a kyng gloryeth and vaunteth in this, that he cometh not as a priuate person, but as the Kinges Embassadour; and because of this dignitie that he is the Kinges Embassadour, he is honoored and set in the highest place. Whiche honour should not be geuen vnto him, if he came as a priuate person. Wherefoze let the preacher of the Gospell be certaine that his calling is from God. And it is expedient that accordyng to the example of Paule, he should magnifie this his calling, to the end that he may winne credite and authoritie among the people, like as the Kinges Embassadour magnifieth his office and calling. And thus to glory, is not a wayne, but a necessary kinde of glorying, because he gloryeth not in him selfe, but in the King whiche hath sent him, whose authoritie he desireth to be honoured and magnified.

The Minister of God must be sure of his calling.



Likewise when Paule so highly commendeth his calling, he seeketh not his owne praise, but with a necessarie and a holy pride he magnifieth his ministerie: As to the Rom. 11. he sayth: For as much as I am the Apostle of the Gentiles, I will magnifie myne office: that is to say, I will that men receaue me, not as Paule of Tarsus, but as Paule the Apostle or Embassadour of Iesus Christ. And this be both of necessitie to maintayne his authoritie, that the people in hearyng this, might be moze attent and willing to geue eare vnto him. For they heare not onely Paule, but in Paule Christ him selfe, and God the father sendyng him out in his message: whose authoritie and maiestie, like as men ought religiously to honour, so ought they with great reverence to receaue and to heare his messengers bringyng his word and message.

The glorying of Paule as touching his vocation necessarie and holy.

The Preachers are to be receaued as messengers from God, by whose ministerie God him selfe speaketh.

Nota.

This is a notable place therfoze: wherein Paule so gloryeth and boasteth as touchyng his vocation, that he despiseth all others. ¶

any man after the manner of the world should despise all others in respect of him selfe, and attribute all vnto him selfe alone, he should not onely shew him self a very fowle, but also grievously offend. But this manner of boastyng is necessary, and pertaineth not to the glory of Paule, but to the glory of God, whereby is offered vnto him the sacrifice of prayse & thankelgiuyng. For by this boastyng, the name, the grace and the mercy of God is made knowne vnto the world. Thus therefore he beginneth his Epistle.

Verse. 1. Paule an Apostle not of men, &c.

Here in the very beginning he toucheth those false teachers, which boasted them selves to be the Disciples of the Apostles, and to be sent of them, but despised Paule as one that was neither the Apostles Scholer, nor sent of any to preach the Gospell, but came in another way, and of his owne head thrust him selfe into that office. Agaynst those Paule defendeth his calling, saying: My calling seemeth base to your preachers: but whosoever they be which haue come vnto you, are sent either of men or by man: that is to say, they haue entred either of them selves being not called, or els called by others. But my calling is neither of men nor by man, but it is aboue all manner of calling that can be made by the Apostles, for it is by Iesus Christ and by God the father. &c.

Of men.

Where he sayth, of men, I meane such as call and thrust in their selues when neither God nor man calleth or sendeth them, but they runne and speake of them selues: As at this day certaine phantastical spirites doe, which either lurke in corners & seke places where they may poyson out their poyson, and come not into publike congregations, or else they reioyce thether where the Gospell is planted already. These I call such as are sent of men. But where he sayth, by man, vnderstand such as haue a Diuine calling, but yet by man as by meanes, God calleth then two manner of waies: by meanes and without meanes. He calleth vs to the ministerie of his word at this day, not immediatly by him selfe, but by other meanes, that is to say, by man. But the Apostles were called immediatly of Christ him selfe, as the Prophetes in the old tyme were called of God him selfe. Therefore when Paule sayth; Not of men, neither by man, he beateth downe the false Apostles. As though he would say: Albeit those vipers bragge neuer so much, what can they bragge more then that they are either come from men, that is to say, of them selues

By mail.

A double calling, by means and without means.

selues without any calling, or, by man, that is to say, sent of others. I passe not upon any of these thynges; neither ought you to regard them. As for me, I am called and sent neither of men, nor by man, but without meanes, that is to witte, by Iesus Christ him selfe, and my calling is like in all pointes to the calling of the Apostles, and I am in deede an Apostle. Paule therefore handleth this place of the calling of the Apostles effectually. And els where he separateth the degree of Apostleship from others, as in first to the *Corinth. cap. 12.* and in the fourth to the *Ephesians*, where he sayth: And God hath ordained some in the Church, as first Apostles, secondly Prophetes, thirdly teachers, &c. setting Apostles in the first place: so that they be properly called Apostles which are sent immediatly of God him selfe without any other ordinary meanes.

The calling
of the Apo-
stles.

Who be A-
postles.

So Mathias was called onely of G D D. For when the other Apostles had appoynted two, they durst not chole the one: nor the other, but they cast lots, and prayed that God would shew which of them he would haue. For seying he should be an Apostle, it behoued that he should be called of God. So was Paule called to be the Apo-
stle of the *Gentiles*. Here of the Apostles also are called *Saintes*, for they are sure of their calling and doctrine, and haue continued faith-
full in their office, and none of them became a cast away sauyng Lu-
das, because their calling is holy.

Act. 1. 14. 15
The calling
of Mathias.

Act. 9. 15.
The Apo-
stles saintes.

Mat. 17. 5.

This is the first assault that Paule maketh agaynst the false A-
postles, which raine when no man sent them. Calling therefore is
not to be despised. For it is not enough for a man to haue the word
and pure doctrine, but also he must be assured of his calling, and be
that entretly without this assurance, entretly so: no other ende but
to kill and to destroy. For G D D. neuer prospereth the labour of
those that are not called. And although they teache some good and
profitable matters, yet they edifie not. So our phantasticall spiritues
at this day haue the wordes of faith in their mouthes, but yet
they yeld no fruite, but their chief ende and purpose is to dubble
men to their false and peruerse opinions. They that haue a cer-
taine and holy calling, must sustaine many and great confuses:
as they must doe whose doctrine is pure and sounde, that they may
constantly abide in their lawfull calling, agaynst the infinite and
continuall assaults of the Deuill and rage of the worlde. Here
what shoulde he doe whose calling is vncertaine and doctrine cor-
rupt.

The certai-
ne of cal-
ling.

They which
be not cal-
led, doe kill
and destroy.

83

What daunger they be in whiche haue no lawfull calling.

This is therefore our comfort whiche are in the ministerie of the worde, that we haue an office whiche is heauenly and holy, to the which we being lawfully called, do triumphe agaynst all the gates of hell. On the other side, it is an horrible thing when the conscience sayth: This thou hast done without any lawfull calling. Were such terror shaketh a mans mynde whiche is not called, that he would wishe he had neuer heard the word whiche he teacheth. For by his disobedience he maketh all his workes euill, were they neuer so good, in so much that euen his greatest workes and labours become his greatest sinnes.

Why Paule so exalteth his calling in euery place.

Note:

The profite that cometh by the exalting and magnifying of our calling.

Note:

A holy will.

We see then howe god and necessarie this boasting and glorying of our ministerie is. In times past when I was but a yong Diuine, me thought Paule did unwiseely in glorying so oft of his calling in all his Epistles; but I did not vnderstand his purpose. For I knew not that the ministerie of Gods worde was so waightie a matter. I knew nothing of the doctrine of sayth and a true conscience in dede, for that there was then no certaintie taught either in the Schooles or Churches, but all was full of sophistical subtelties of the Scholemen: And therefore no man was able to vnderstand the dignitie and power of this holy and spirituall boasting of the true and lawfull calling, whiche serueth first to the glory of God, and secondly to the aduaucing of our office, and moreouer to the saluation of our selues and of the people. For by this our boasting we seeke not estimation in the world, or prayse among men, or money, or pleasures, or fauour of the world: But for as much as we be in a Diuine calling and in the worke of God, and the people haue great neede to be assured of our calling, that they may know our word to be the word of God, therefore we proudly haunt and boast of it. It is not then a bayne, but a most holy pride agaynst the deuill and the world, and humilitie before God.

Verse. 1. And by God the Father, whiche hath raysted him from the dead.

The summe of the Epistle to the Galathians.

Paule is so enflamed here with zeale, that he can not tarie till he come to the matter it selfe, but forthwith in the verie title he burthest out and uttereth what he hath in his heart. His intent in this Epistle is, to treat of the righteousnes that commeth by sayth, and to defende the same: Agaynst heate, against the lawe, the righteousness that commeth by workes. Of such cogitations he is full,

and

and out of this wonderfull and exceeding great abundance of the excellent wisdom and knowledge of Christ in his hart, his mouth speaketh. This flame, this great burning fire of his heart can not be hid, nor suffer him to hold his tongue: and therefore he thought it not enough to say that he was an Apostle sent by Jesus Christ, but also addeth: by God the Father which hath raised him vp from the dead.

But it seemeth here that the adding of these wordes: And by God the Father &c. is not necessarie. But because (as I sayd) Paule speaketh out of the abundance of his heart, his mind burneth with desire to set forth even in the very entry of his Epistle, the vnsearchable riches of Christ, and to preach the righteousness of God, which is called the resurrection of the dead. Christ who liueth and is risen agayne, speaketh out of him, and moueth him thus to speake: therefore not without cause he addeth, that he is also an Apostle. By God the Father, which hath rayled vp Iesus Christ from the dead. As if he should say: I haue to deale with Sathan and with those helpers the instruments of Sathan, which go about to spoyle me of the righteousness of Christ, who was rayled vp by God the Father from the dead: by the which alone we are made righteous, by the which also we shall be raised vp at the last day from death to everlasting life. But they that in such sort go about to ouerthrowe the righteousness of Christ, do resist the Father and the Sonne, & the worke of them both.

Thus Paule, even at the first entraunce, bursteth out into the whole matter whereof he intreateth in this Epistle. For (as I said) he treateth of the resurrection of Christ, who rose againe to make vs righteous and in so doing he hath overcome the law, sinne, death, and all euills. Christs victorie then is the overcoming of the lawe, of sinne, our flesh, the world, the deuill, death, hell and all euills: and this his victorie he hath given vnto vs. Although then that these tyrannes & these enemies of ours do accuse vs and make vs afraide: yet can they not driue vs to dispaire, nor condemne vs. For Christ whom God the Father hath rayled vp from the dead, is our righteousness and victorie. Therefore thanks be to God, who hath given vs victorie by our Lord Iesus Christ. Amen.

But marke how fittely and to the purpose Paule here speaketh. He sayth not by God which hath made heauen and earth, which is Lord of Angells; which commaunded Abraham to goe out of

What Paule
goeth about
in this Epi-
stle.
Rom. 4. 24. 25

Christs vi-
ctory is ours

1. Cor. 15. 57.

his owne countrey, which sent Moyses to Pharao the king, which brought Israell out of Egypt (as the false Apostles did, who boasted of the God of their fathers, the Creator, maintayner and preseruer of all things, working wonders among his people;) but Paul had an other thing in his heart, namely the righteousnes of Christ, and therefore he speaketh wordes that make much for this his purpose, saying: I am an Apostle, neither of men nor by men, but by Iesus Christ and God the Father, who hath rayled him vp from the dead. He sae then with what seruencie of spirit Paule is led in this matter, which he goeth about to establish and maintaine against the whole kingdome of hell, the power and wisdom of the world, and against the Denill and his Apostles.

Verse.2. And all the Brethren with me.

This maketh much for the stopping of the mouthes of these false Apostles, for all his argumentes tend to the aduancing and magnifying of his ministerie, and contrariwise to the discreditting of theirs. As if he should thus say: Although it be enough, y I through a diuine calling am sent as an Apostle by Iesus Christ and God the father, which hath raised him vp from the dead, yet least I should be alone, I adde ouer and besides (which is more then needeth) all the brethren which are not Apostles, but fellowe souldiers: they write this Epistle as well as I, and beare witness with me that my doctrine is true & godly. Wherefore we be sure that Christ is present with vs, and that he teacheth and speaketh in the midst of vs and in our Church. As for the false Apostles, if they be any thing, they be but sent either of men or by men: but I am sent of God the Father, and of Iesus Christ, who is our life and resurrection. By other brethren are sent from God, howbeit by man, that is to wit, by me. Wherefore, lest they might say, that I onely set my selfe proudly against them, I haue my brethren with me all of one mind, as faithfull witnesses, which thinke, write, and teach the selfe same thing that I do.

Verse.3. Vnto the Churches of Galatia.

Paulc had preached the Gospell throughout all Galatia, and albeit he had not wholly conuerted it vnto Christ, yet he had manie Churches in it, into the which the false Apostles, Satans ministers, had crept. So likewise at this day the fantastickall Anabaptistes come not to those places where the aduersaries of the Gospell

Nota.

Ioh. 11.25.
Why he
saith, and all
the brethren.

beare rule: but where Christians and god men are, which loue the Gospel. With such they wind in them selues euen in the dominions of tyzans and persecutors of the Gospel: where they, creeping into houses vnder crafty pretence, poure out their poyson to the subuersion of many. But why go they not rather into the cities, countreys and dominions of the Papists, and there professe & maintaine they doctrine in the presence of wicked Princes, Bishops, and Doctors in the vniuersities, as we by Gods helpe and assistance haue done? These tender Partys will aduenture no perill, but they resoꝛt thither where the Gospell hath an harborow already, where they may liue without daunger in great peace & quietnesse. So the false Apostles would not endaunger them selues to come to Ierusalem to Cai-phas, or to Rome to the Emperour, or to other places where no man had preached afore, as Paule and the other Apostles did: but they came into Galatia, which was wonne vnto Christ already by the labour and trauel of Paule, and into Asia, Cozinth, & such other places, where god men were and professed the name of Christ, persecuting no man, but suffering all things quietly. Where might the enemies of Christs crosse liue in great security and without any persecution.

rosse, and therefore they resoꝛt to those places where they may do most harme and be out of daunger.

Nota.

And here we may learne that it is the lot of all godly teachers, that besides the persecution which they suffer of the wicked and vnthankfull worlde, and the great trauaile which they sustaine in planting of churches, they are compelled to suffer that thing which they of long time befoꝛe had purely taught, to be quickly overthrowne of fantastikall spirites, who afterwarde raigne and rule ouer them. This grieneth godly ministers moꝛe then any persecution of tyzannes. Therefore let him not be a minister of the Gospel which is not content to be thus despised, or is loath to beare this repproche: or if he be, let him giue ouer his charge to an other. We also at this day doe finde the same thing to be true by experience. We are miserably contemned and bered outwardly by Tyrannes, inwardly by those whome we haue restozed to libertie by the Gospell, and also by false bꝛethꝛen. But this is our comfort and gloꝛie, that being called of God, we haue a promise of euermlasting life, and loke foꝛ that rewarde, which eye hath not seene, noꝛ eare hath heard, noꝛ hath entred into the heart of man. Foꝛ when the great shepheard Christ shall appeare, we shall receaue an incorruptible crowne of gloꝛy: who here also in this worlde will not suffer vs to perish foꝛ hunger.

The condition of all godly preachers.

The cōsoꝛt of faithfull teachers labouring vnder the crosse.
1. Cor. 2.9.
The cōstant faith of Luther.
1. Pet. 5.4.

Ierome moneth here a great question, why Paule calleth those churches, which were no churches. Is it (sayth he) because Paule writeth to the Galatians that were peruerbed and turned backe from Christ and from grace, vnto Moyles and the law: Hereunto I aunswere, that Paule calleth them the churches of Galatia, by putting a parte for the whole, which is a common thing in the Scriptures. For writing in like manner to the Corinthians, he reioyseth on their behalfe, that the grace of God was given them in Christ, namely, that they were made rich throught him in all bitterance and knowledge: and yet many of them were misse led by false Apostles, and beleued not the resurrection of the dead.

Nota:

The word & Sacraments are not polluted by our vngodlynes.

The seate of Antichrist,

2. Thess. 2. 4.

The Church dispersed through the world.

Albeit then that the Galatians were fallen away from the doctrine of Paule, yet did baptisme, the word, and the name of Christ remaine among them. There were also some good men that were not reuolted, which had a right opinion of the word and sacraments, and vled them well. Whereouer these things could not be defiled throught them that were reuolted. For baptisme, the Gospell and other things are not therefore made vnholy because many are polluted and vnholy, and haue an euill opinion of them: but they abide holy and the same that they were, whether they be among the godly or the vngodly: by whom they can neither be polluted, nor made holy. By our good or euill conuersation, by our good or euill life and manners they be polluted or made holy in the sight of the hea-then, but not asore God. Wherefore wheresoeuer the substance of the Word and Sacramentes remaineth, there is the holy Church, although Antichrist there raigne, who (as the Scripture witnesseth) sitteth not in a stable of scandes, or in a swinettie, or in a company of Infidells, but in the highest and holiest place of all, namely in the temple of God. Wherefore although spirituall tyrannes raigne, yet there must be a temple of God, and the same must be pzeferred vnder them. Wherefore I aunswere briefly to this question, that the Church is vniuersall throughout the whole world, wheresoeuer the Gospell of God and the Sacramentes be. The Iewes, the Turkes and other vaine spirites are not the Church because they fight against these things, and deny them. Hitherto as touching the title or inscription of this Epistle. Nowe followeth the salutation or greeting of Paule.

Vers. 3. Grace be with you and peace from God the Father, and

and from our Lord Iesus Christ.

I hope ye are not ignorant what grace and peace meaneth, seeing that these termes are common in Paule, and now not obscure or unknowne. But forasmuch as we take in hand to expounde this Epistle (which we doe, not because it is needefull, or for any hardnesse that is in it, but that our consciences may be confirmed against heresies yet to come,) let it not be tedious vnto you if we repeat these thynges agayne, that els where and at other tymes we teach, preaching and set out by writing. For if we neglect the Article of iustificacion, we lose altogether. Therefore most necessary it is chiefly and aboue all thynges, that we teach and repeat this Article continually: like as Moyses sayth of his law: for it ran not be beatē into our eares enough or too much. Yet though we learne it and vnderstand it well, yet is there none that taketh hold of it perfectly, or beleneth it with his whole hart: so frayle a thyng is our flesh, and vnobedient to the spirite.

This greetynge of the Apostle is strange vnto the worlde; and was neuer heard of before the preaching of the Gospell. And these two wordes Grace and Peace comprehend in them whatsoeuer belongeth to Christianitie. Grace releaseth sinne, and peace maketh the conscience quiet. The two fiends that torment vs, are sinne and conscience. But Christ hath banquished these two monsters and troden them vnder fote both in this worlde & in the worlde to come. This the worlde doth not knowe; and therefore it can teache no certaintie of the ouercommynge of sinne, conscience, and death. Onely Christians haue this kinde of doctrine, and are exercised and armed with it, to get victory against sinne, despayre and eneralsting death. And it is a kynde of doctrine neither procedynge of free will, nor inuented by the reason or wisdom of man, but giuen from aboue. Forsooner these two wordes Grace and Peace doe containe in them the whole summe of Christianitie. Grace containeth the remission of sinnes, Peace a quiet and ioyfull conscience. But peace of conscience can neuer be had, vnlesse sinne be first forgiven. But sinne is not forgiven for the fulfillynge of the law: for no man is able to satisfie the lawe: but the law doth rather shewe sinne, accuse and terrifie the conscience, declare the wrath of God, and dyne to desperation. Such lesse is sinne taken away by the workes and inuentions of men, as wicked worshippings, strange religions, bowes and

Grace,
Peace.

The Article
of iustifica-
tion must be
continually
taught.

The greet-
ynge of the
Apostle
strange &
vnhard of
to the world

Nota:

Since and
conscience,
two feedes
vexynge and
tormentynge
vs.
The doc-
trine of
Christians.

Grace and
Peace what
they bring.

pilgrimages. Finally there is no worke that can take away sinne, but sinne is rather encreased by workes. For the Iusticiaries and Spirituallizers, the more they labour and sweate to bying themselves out of sinne, the deeper they are plunged therein. For there is no meanes to take away sinne but grace alone. Therefore Paul in all the gratinges of his Epistles, setteth grace and peace against sinne and an euill conscience. This thing must be diligently marked. The workes are easie: but in temptation it is the hardest thing that can be, to be certainly perswaded in our hartes that by grace alone, all other meanes either in heauen or in earth set apart, we haue remission of sinnes and peace with God.

The world knoweth not the doctrine of true godlynesse.

Onely by grace is the conscience quieted.

The world vnderstandeth not this doctrine, and therefore it neither will nor can abide it, but condemneth it as hereticall and wicked. It byaggeth of free will, of the light of reason, of the soundnesse, of the powers and qualities of nature, & of god workes, as meanes to whereby it could deserue and attaine grace and peace, that is to say, forgiveness of sinnes & a quiet conscience. But it is impossible that the conscience should be quiet and ioyfull, vntlesse it haue peace through grace, that is to say, through the forgiveness of sinnes promised in Christ. Many haue carefully laboured by finding out diuers and sonny religious orders & exercises for this purpose, to attaine peace and quietnesse of conscience: but by so doing, they haue plunged themselves in more and greater miseries: for all such deuises are but meanes to encrease doubtfulness and despayre. Therefore there shall be no rest to my bones or thine, vntlesse we heare the word of grace and cleane vnto it steadfastly and saythfully: Then shall our conscience vndoubtedly finde grace and peace.

What peace Paul wisheth to Christians.

Phil. 1.

Ioh. 14. 17.

Peace of the world.

The Apostle doth sitly distinguish this grace and peace from all other kyndes of grace and peace, whatsoener. He wisheth to the Galatians Grace and Peace, not from the Emperour, or Kinges and Princes: for these doe commonly persecute the godly, and rise by against the Lord and Christ his annoynted. *Phil. 2.* nor from the world (for in the world, sayth Christ, ye shall haue trouble:) but from God our father, &c. which is as much to say, as he wisheth vnto them a heavenly peace. So Christ sayth: My peace I leaue vnto you: my peace I giue you: not as the worlde giueth it, doe I giue it vnto you. The Peace of the world granteth nothing but the Peace of our goddes and bodies. So the grace or fauour of the world giueth vs leaue to enioy our goddes, and casteth vs not out of our possessions.

The fauour
of the
world.

Nota:

possessions. But in affliction and in the houre of death, the grace and fauour of the world can not helpe vs. they can not deliuer vs from affliction, despise & death. But when the Grace and Peace of God are in the heart, then is man free, so that he can neither be cast downe with aduersitie, nor puffed up with prosperitie, but walketh on plainly & keepeth the high way. For he taketh heart & courage in the victorie of Christes death, & the confidence thereof beginneth to reigne in his conscience ouer sinne & death, because through him he hath assured forgiveness of his finnes: which after he hath once obtained, his conscience is at rest, & by the word of Grace is comforted. So then a man being comforted & hartened by the Grace of God, that is, by forgiveness of finnes & by this peace of conscience, is able valiantly to beare & overcome all troubles, yea even death it selfe. This Peace of God is not given to the world, because the world neuer longeth after it nor understandeth it, but to them that beleue: & this cometh to passe by no other meane, then by the onely Grace of God.

A rule so be observed, that men ought to abstayne from the curious searchyng of Gods Maiestie.

But why doth the Apostle adde moreouer in this salutation: And from our Lord Iesus Christ? Was it not enough to say: And from God our father? Why then doth he couple Iesus Christ with the father? We haue oftentimes heard of vs, how it is a rule & principle in the Scriptures diligently to be marked, that we must abstaine from the curious searchyng of Gods maiestie, which is intollerable to mans body, and much more to his minde. *No man (saith the Lord) shall see me and liue. *The Pope, the Turkes, the Jewes, & all such as trauell in their owne merites, regard not this rule & therefore remouing the Mediatour Christ out of their sight, they speake onely of God, & before him onely they pray, and do all that they do.

As for example, the Donke imagineth thus: These workes whiche I doe, please God. God will regarde these my bowes, and for them will saue me. The Turke sayth: If I keepe the things that are commaunded in the *Alcoran, God will accept me, and giue me everlasting life. The Jewe thinketh thus: If I keepe those thynges whiche the lawe commaundeth, I shall finde God mercifull to me, and so shal I be saued. So also a sort of fond heads at this day, bragging of the spirite of reuelations, of visions, and such other monstrous matters I wote not what, doe walke in wonders aboue

Why this is added, and from our Lord Iesus Christ.

*Esa. 33. 20.
*The Meritmongers seeking to iustifie themselves by their works, shut out Christ, and will haue to doe with God alone.

*The Alcoran is a book containing the Turke religion, & Mahomet a false Prophet that was among them.

Nota:

their reaches. These new Workers haue inherited a new Crosse and new woorkes, and they dream that by doing them they please God. To be brief, as many as know not the Article of Iustification, call away Christ the merie seate, and know not how to comprehend God in his Paiesitie by the iudgement of reason, and pacifie him with diuine woorkes.

The will of
God is to
be sought
in Christ.

Nota:

The fall of
Lucifer.

What God
is in his own
nature.

Where the
will of God
is to be
sought.

But true Christian Diuinitie (as I giue you often warning) teacheth not God forth vnto vs in his Paiesitie, as Moyses and other do. It commaundeth vs not to search out the nature of God, but to know his will set out to vs in Christ, whom he woulde haue to take our flesh vpon him, to be borne and to dye for our sakes, and that this should be preached among all nations. For seeing the world by wisdom knew not God in the wisdom of God, it pleased God by the foolishnesse of preaching to saue them that believe. Wherefore, when thy conscience standeth in the conflict, warring agaynst the law, sinne and death in the presence of God, he doth nothing more dangerous then to wander with curious speculations in heauen, and there to search out God in his incomprehensible power, wisdom and maiestie, how he created the world, and how he gouerneth it. If thou seeke thus to comprehend God, and wouldest pacifie him without Christ, thou shalt make a meane betwene him and thy selfe, it can not be but that thou must fall as Lucifer did, and in horrible despayre lose God and all together. For as God is in his owne nature vnmeasurable, incomprehensible and infinite, so is he to mans nature intollerable.

Wherefore, if thou wouldest be in safetie and out of perill of conscience and saluation, bide this clymyng and presumptuous spirit, and so seeke God as Paule teacheth this. 1. Cor. 1. We (sayth he) preache Christ crucified, a stumbling-blocke vnto the Iewes, and foolishnesse vnto the Grecians: but vnto them which are called both of the Iewes and Grecians, we preache Christ the power of God and the wisdom of God. Wherefore begyn thou there where Christ began, namely in the wombe of the virgine, in the manger, and at his mothers breasts, &c. For to this end he came downe, was borne, was conuertant among men, suffered, was crucified and dyed, that by all meanes he might set forth him selfe plainly before our eyes, and fasten the eyes of our heartes vpon him selfe, that he thereby might keepe vs from clymyng by into heauen, and from the curious searching of the diuine maiestie.

When

Whensoever thou hast to doe therefore in the matter of iustificati-
 on, and disputest with thy selfe how God is to be founde that iusti-
 fieth and accepteth sinners, where & in what sort he is to be sought,
 then know thou that there is no other God besides this man Christ
 Jesus. Embrace him and cleave to him with thy whole heart, let-
 tyng aside all curious speculations of the diuine maiestie: for he
 that is a searcher of Gods maiestie shall be overwhelmed of his
 glory. I know by experience what I say. But these bayne spirites
 whiche so deale with God that they exclude the Mediatour, doe not
 beleue me. Christ him selfe sayth: I am the way, the truth and the life:
 No man cometh to the father but by me. Wherefore before this
 way Christ, thou shalt finde no way to the father, but wandering
 no veritie, but hypocrisie: lyng no life, but eternall death. Where-
 fore marke this well in the matter of iustification, that when any of
 vs all shall haue to wrestle with the law, sinne, death and all other
 evils, we must looke vpon no other God, but onely this God incarnate
 and clothed with mans nature.

Prou. 17. 15
 Prou. 25. 27.

Job. 14. 6.

Nota.

Christ the
 way, the
 truth, and
 the life.

But out of the matter of iustification, when thou must dispute
 with Iewes, Turkes, Papistes, Heretikes, &c. concerning the pow-
 er, wisdom and maiestie of God, then employ all the witte and
 industrie to that ende, and be as profound and as subtil a disputer
 as thou canst: for thou art in another beyne. But in the case of
 conscience, of righteousness and life whiche I will here diligently
 to be marked, agaynst the law, sinne, death and the deuill, or in the
 matter of satisfaction, of remission of sinnes, of reconciliation and
 of euerlastyng life, thou must withdraue thy mynde wholly from all
 cogitations and searching of the maiestie of God, and take onely
 vpon this man Jesus Christ, who setteth him selfe forth victor to
 be a Mediatour, and sayth: Come vnto me all ye that labour, and
 are heauy laden, and I will resceiue you. Thus toying thou shalt
 perceaue the loue, godnesse and sweetnesse of God: thou shalt see
 his wisdom, power and maiestie sheweth and tempered to thy
 capacite: yea and thou shalt finde in this mirror and pleasant con-
 templatation, all things accordyng to that saying of Paule to the Co-
 lossians: In Christ are hid all the treasures of wisdom and know-
 ledge. Also in the Chapter. For in him dwelleth the fullnesse of
 the Godhead bodily. The world is ignorant of this, and therefore
 it searcheth out the will of God, settynge aside the promise in Christ,
 to his great destruction. For no man knoweth the Father but the

The iusti-
 fied consci-
 ence wre-
 stling with
 the iudge-
 ment of
 God, is ray-
 sed vp by
 onely faith
 in Christ.
 Mat. 11. 28.

Colos. 2. 3.

Mat. 11. 27.
Ioh. 10. 15.

Gen. 28. 12.

Nota.
Christus
diuinitate be-
ginneeth at
Christ lying
in the lap of
the virgine
Mary.

Ioh. 8. 12.
Ioh. 1. 1.
Ioh. 1. 14.
Ioh. 1. 18.
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Ioh. 1. 99.
Ioh. 1. 100.

Christ God.

The deuil
an aduer-
sary to sayth
Ioh. 8. 44.

105

sonne, and he to whom the sonne will reueale him.
And this is the cause why Paule is wont to often to couple Iesus
Christ with God the father, euen to teach vs what true Christian
Religion is; which beginneth not at the highest as other Religions
do, but at the lowest; It will haue vs to clime vp by Iacobs ladder,
whereupon God him self cleaueth, whose feete touch the very earth,
hard by the head of Iacob. Wherefore whensoever thou art occupied
in the matter of thy saluation, setting aside all curious speculations
of Gods vnsearchable maiestie, all cogitations of woorkes, of tradi-
tions, of Philosophie, yea and of Gods law to, runne straight to the
manger and embrace this infant, and the virgines litle babe in
thine armes, and behold him as he was borne, sucking, growing, by
conuersant among men, teaching, dying, rising agayne, ascendyng
vp aboue all the heauens, & hauing power aboue all things. By this
meanes shalt thou be able to shake of all terrours and errours, like
as the sunne drieth away the cloudes. And this sight & contempla-
tion will keepe thee in the right way, that thou mayest followe where
ther Christ is gone. Wherefore Paule in wishing Grace & Peace, not
onely from God the father, but also from Iesus Christ, teacheth still
that we should absteine fro the curious searchoyng of the diuine ma-
iestie (for God no man knoweth,) & to heare Christ, who is in the bo-
some of the father & uttereth to be his will, who also is appointed of
the father to be teacher, to the end that we should all heare him.
Christ is God by name.
The other thing that Paule teacheth here, is a confirmation of
our faith, that Christ is very God, And such like sentences as
this is concerning the Godhead of Christ, are to be gathered toge-
ther and marked diligently, not onely agaynst the Arians and other
hereticks, which either haue bene or shall be hereafter, but also for
the confirmation of our faith. For Sathan will not faile to impugn
in vs all the articles of our faith, ere we dye. He is a most deadly
enemy to our faith, because he knoweth that it is the victorie which
ouercometh the world. Wherefore it standeth vs in hand to labour
that our faith may be certaine, and may increase and be strengthe-
ned by diligent & continuall exercise of the word and seruent pray-
er, that we may be able to withstand Sathan.
That Christ is very God, it is manifestly declared, in that
Paule

Paule attributeth the same thynges equally vnto him; which he doth vnto the father, namely Diuine power, as the giuing of grace; the forgiveness of sinnes, peace of conscience, life, victorie ouer sinne, death, the deuill and hell. This were by no meanes lawfull for him to doe, nay it were sacrilege this to doe, except he were very God, according to that saying: I will not giue my glorie to another. *Ez 42. 3.* Agayne: so man giueth that to others, which he him selfe hath not. But saying Christ giueth Grace, Peace and the holy Ghost; deliuereth from the power of the deuill, from sinne and death, it is certaine that he hath an infinite and Diuine power equall in all pointes to the power of the father.

The power
of the fa-
ther and of
Christ e-
quall.

How Christ
giueth
grace and
peace.

Nota:

The workes
of Christ
are diuine
and proper
to God a-
lone.

One & the
selfe same
Godhead
of the fa-
ther and of
the sonne.

Neither doth Christ giue Grace and Peace, as the Apostles gaue and brought the same vnto men by preaching of the Gospell: but he giueth it as the authour and Creatour. The father createth and giueth Life, Grace, Peace and all other good thynges. The selfe same thynges also the sonne createth and giueth. Power, to giue Grace, Peace, euerylastyng lyfe, to forgive sinnes, to make righteous, to quicken, to deliuer from death and the deuill, are not the workes of any creature, but of the Diuine maiestie alone. The Angels can neither create nor giue these thynges. Therefore these workes pertaine onely to the glory of the soueraine Maiestie, the maker of all thynges. And saying Paule doth attributs the selfe same power of creating, and giuing all these thynges vnto Christ equally with the father, it must needs follow that Christ is verely and naturally God.

Many such Argumentes are in Iohn, where it is proued and concluded by the workes whiche are attributed to the sonne as well as to the father, that the Diuinitie of the father and of the sonne is all one. Therefore the giftes which we receiue of the father, and which we receiue of the sonne, are all one. For els Paule would haue spoken otherwise; after this manner: Grace from God the father, and Peace from our Lord Iesus Christ. But in unityng them both together, he attributeth them equally, as well to the sonne as to the father. I do therefore so diligently admonish you of this thing, because it is dangerous lest among so many errors, and in so great variety of confusion of senses, there might growe some thing, as was in Macedoniam, and such other heresies, that might be dangerous to the Churches with their subtill and craftie followers. These

Quered vnto death. With such gunshot and such artillerie must the Papacie be destroyed; and all the religions of the Heathen, all workes, all merites and superstitious ceremonies. For if our finnes may be taken away by our owne workes, merites and satisfactions, what needed the sonne of God to be giuen for them? But seeing he was geuen for them, it followeth, that we can not put them away by our owne workes.

Agayne, by this sentence it is declared, that our finnes are so great, so infinite and inuincible; that it is impossible for the whole world to satisfie for one of them; and surely the greatnes of the ransom (namely Christ the sonne of God, who gaue himselfe for our finnes) declareth sufficiently, that we can neither satisfie for sinne, nor haue dominion ouer it. The force and power of sinne is set forth and amplified accordingly by these wordes: Which gaue himselfe for our finnes. Wherefore here is to be marked; the infinite greatnesse of the price bestowed for it, and then will it appear evidently, that the power of it is so great, that by no means it could be put away, but that the sonne of God must needs be geuen for it. He that considereth these thynges well, vnderstandeth that this one worde sinne, comprehendeth Gods eternall kyngdome and the whole kyngdome of Satan; and that it is a charyng word; for it then can be expressed: which ought to moue vs and make vs afraied in deede. But we are carelesse; yea we make light of sinne, and a matter of nothing: whiche although it bringeth with it the sting and remouer of conscience, yet notwithstanding we thinke it not to be of such weight and force, but that by some title we may by merite we may put it away.

This sentence therfore witnesseth, that all men are seruantes and bondslaves to sinne, and (as Paule sayth in an other place) are sold vnder sinne. And agayne, that sinne is a most cruell and mighty tyranne does all men vnderstande by the power of argument; whether they be Angels or men, but by the soueraigne and infinite power of Iesus Christ, who hath purchased for the same.

Furthermore this sentence setteth out to the consciences of all men which are terrified with the greatnesse of their finnes, a singular comfort. For albeit sinne be neuer so quantifiable a tyranne: yet notwithstanding, by Iesus Christ hath overcome it through his deathe, can not hurt them that be in his possession, if we

The greatnes of sinne is to be esteemed by the greatness of the price whereby it is abolished.

Nota!

Rom. 7. 14.

Sinne a mighty tyranne, holding all men in captiuitie and bondage.

The iudge-
ment of the
body.

atune our selues with this beleefe, and cleaue with all our harts to
to this man Iesus Christ, then is there a light opened and a sounde
indgement geuen vnto vs, so as we may most certainly and freely
iudge of all kindes of life. For when we heare that sinne is such an
inuinible tyran, thus incontinent by a necessary consequence we
inferre: Then what doe the Papistes, Ponkes, Dunnes, Dyestres,
Spahometistes, Anabaptistes, and all such as trust in their woordes,
whiche will abolishe and ouercome sinne by their owne traditions,
woordes preparatione, satisfactions, &c. Here forthwith we indge all
those sectes to be wicked and pernicious: whereby the glozy of God
and of Christ is not onely defaced, but also utterly taken away, and
our owne aduanced and established.

There is a
proper waye
to be
marked in
pronounes.

But looke diligently every word of Paule, and specially marke
well this pronounne, Our. For the effect altogether consisteth in
the small applyinge of the pronounnes; whiche we finde verie often in
the scriptures. Wherein also there is erected some vnderstande and
power. Thou wilt easily say, and beleue that Christ the sonne of
God was geuen for the finnes of Peter; of Paule and of other
saintes, whom we account to haue bene worthy of this grace.
But it is a very hard thing that thou whiche indgest thy selfe vna-
worthy of this grace, shouldest from thy heart say and beleue; that
Christ was geuen for thine inuinible, infinite and horrible finnes.
Therefore generally and without the pronounne it is a weake mat-
ter to magnifie and amplifye the benefite of Christ, namely that
Christ was geuen for finnes, but for other mens finnes whiche are
worthy. But when it cometh to the puttinge to of this pronounne
Our, there our weake nature and reason starteth backe; and dare
not come neere vnto God, nor promise to her selfe that to merit a
treasure should be freely geuen vnto her, and therefore she will not
haue to do with God, except first she be pure and without sinne.
Wherefore, although the word so be in this sentence: Whiche gae
him selfe for our finnes, as such like; yet hath she not applye this
pronounne Our, vnto her selfe; but vnto others whiche are worthy
and holy, and as for her selfe, she will tary till she be made worthy
by her owne woordes.

Reason
doth ex-
tenuate and
lesse sinne.

This then is nothinge els, but that mans reason sayne would
that sinne were of no greater force, and power, than the her selfe
presumeth it to be. Whereof it cometh that the hypocrite beinge igno-
rant of Christ, although they see the remorie of sinne, doe thinke
not,

notwithstanding that they shalbe able easily to put it away by their god woordes and merites, and secretly in their hartes they wish that these woordes: Whiche gaue him selfe for our sinnes, were but as woordes spoken in humilitie, and would haue their sinnes not to be true and very sinnes in deede, but light and small matters. To be short, mans reason would sayne bring and present vnto God a sayned and a counterfet sinner, which is nothing afrayd, nor hath any feeling of sinne. It would bring him that is whole, and not him that hath neede of a Physician, and when it saileth no sinne, then would it belene that Christ was geuen for our sinnes.

The hypocrites would that these wordes of Paule were rather spoken to shew his humilitie, then the greatnes of our sinnes for that they can not heare.

The whole world is thus affected, and especially they that would be counted more holy and religious then others, as Pharisees, and all Iusticiaries. These confesse with their mouth that they are sinners, and they confesse also that they commit sinnes daily, yet to be it not so great & many, but that they are able to put them away by their own woordes: yea and besides all this, they will bring their righteousnes and desertes to Christs indgement seate, and demaunde the recompence of eternall life for them at the Iudges hand. In the meane while notwithstanding, (as they pretend great humilitie) because they will not baste themselves to be utterly voyde of sinne, they saue certain sinnes, that for the forgiveness thereof, they pray with great deuotion, pray with the Publican, God be mercifull vnto me a sinner. Vnto them these woordes of S. Paule: for our sinnes, same to be but light and trifling: Therefore they neither understand them, nor in temptation when they feele sinne in deede, can they take any comfort of them, but are compelled flatly to despayre.

The picture of the Iusticiaries and such as seek righteousness by woordes,

Luk. 18. 35.

Nota:

This is then the chief knowledge, and true wisdom of Christians, to count these woordes of Paule, that Christ was deliuered to death, not for our righteousnes or holines, but for our sinnes (which are very sinnes in deede, great, many, yea infinite and inuincible) to be most true, effectual & of great importance. Therefore thinke them not to be small, and such as may be done away by thine owne woordes: neither yet despayre thou for the greatnes of them if thou feele thy selfe oppressed therewith either in life or death: but learne here of Paule to belene that Christ was geue, not for sayned or counterfet sinnes, nor yet for small sinnes, but for great & huge sinnes; not for one or two, but for all, not for vanquished sinnes (for no man, no nor Angell is able to overcome the least sinne that is, but for inuincible sinnes. And except thou be inuincible in number of those that say:

The chief wisdom of Christians

Nota:

Our sinnes, that is, which haue this doctrine of sayth, & teach, heare, learne, loue and beleue the same, there is no saluation for thee.

Labour therefore diligently, that not onely out of the tyme of tentation, but also in the danger and confit of death, when thy conscience is thoroughly asrayed with the remembrance of thy sinnes past, and the Denill assaileth thee with great violence, going about to ouerwhelme thee with heapes, cloudes and whole seas of sinnes, to terrifie thee, to drave thee from Christ, and to drine thee to despayre: that then I say, thou mayst be able to say with sure confidence: Christ the sonne of God was giuen, not for the righteous and holy, but for the vnrightheous and sinners. If I were righteous and had no sinne, I should haue no neede of Christ to be my reconciler. Why then, O thou peruitish holy Sathan, wilt thou make me to be holy and to seke righteousnesse in my selfe, when in very deede I haue nothing in me but sinnes, and most grievous sinnes: not fained or trifling sinnes, but such as are agaynst the first Table to witte, great infidelitie, doubting, despayre, contempt of God, hatredt ignozaunce and blaspheming of God, with thankesfulnesse, abusing of Gods name, neglecting, loathing, and despising the holines of God; and such like: And moreover, these carnall sinnes agaynst the second Table: as not to yelde honour to my parentes, not to obey the Magistrates, to conet an other mans goodes, his wife, and such lyke: albeit that these be light faultes in respect of those former sinnes. And admit that I haue not committed murther, whoredome, theft and such other sinnes agaynst the second Table, in fact yet I haue committed thein in heart, and therefore I am a traitor greivous of all Gods commandementes, and the multitude of my sinnes is so great that they can not be numbred: for I haue sinned about the number of the sandes of the sea.

Notte:

Sinnes agaynst the first table.

Sathan is wout to charge righteousnesse into sinnes.

Besides this, Sathan is such a cunning juggler, that he can make of my righteousnesse & good workes, great sinnes. For so much thou as my sinnes are so wastefull, so infinite, so horrible and innumerable, and that my righteousnesse doth nothing further me, but rather hinder me before God: therefore Christ the sonne of God was giuen to death for them, to put them away, and to saue all men whiche beleue. Herein therefore consisteth the effect of eternall saluatiō, namely in taking these woordes to be effectuall, true & of great importancē. I say not this for naught, for I haue oftentimes proued by experience, & I daily finde what an hard matter it is to beleue (especially in

in the conflict of conscience) that Christ was given, not for the holy, righteous, worthy, and such as were his friends, but for wicked sinners, for the unworthy, and for his enemies, which have deserved Gods wrath and eueralsting death.



Let vs therefore arme our selues with these and such like sentences of the holy Scripture, that we may be able to answer the deuill (attending vs & saying: thou art a sinner and therefore thou art damned) in this sort: Because thou saist I am a sinner, therefore wilt thou be righteous and saued. Say (saith the deuill) thou shalt be damned. So (say I) for I lie vnto Christ, who hath geuen him selfe for my finnes. Therefore Satan thou shalt not preuaile against me in that thou goest about to terrifie me in setting forth the greatnes of my finnes, and so to bring me into heauynesse, distrust, despair, hatred, contempt and blaspheming of God. But rather I in that thou sayest, I am a sinner, thou giueth me armour and weapon against thy selfe, that with thine owne sword I may cut thy throte, & tread the vnder my fete: for Christ died for sinners. Moreover thou thy selfe preachest vnto me the glorie of God. For thou putteth me in minde of Gods fatherly love towards me, wretched and damned sinner, who so loueth the world, that he gaue his onely begotten Sonne, that whosoever beleeueth in him should not perill but haue eueralsting life. Also as often as thou objectest that I am a sinner, so often thou callest me to remembrance of the benefit of Christ my redeemer, vpon whose shoulders, & not vpon mine, lie all my finnes: For the Lord hath layed all our iniquities vpon him. Again: For the transgression of his people was he smitten. Therefore when thou sayest I am a sinner, thou dost not terrifie me, but comfort me aboue measure.

Nota: 20

Howe we must answer the deuill disputing with vs.

Iob. 3. 16.

For the Lord hath layed all our iniquities vpon him.

Ez. 9. 3. 10
Ez. 9. 3. 8

Who so knoweth this one poynt of running well, shall easily auoyd all the engines and snares of the deuill, who by putting man in minde of his finnes, directeth him to despair, and desperately perseuereth in his sinne, without any hope of redemption, and thus the deuill is overcome. But the man that putteth not away the remembrance of his sinne, but keepeth it still, and tormenteth him selfe with his owne cogitations, thinking either to helpe him selfe by his owne strength and policies, or to tarie the time till his conscience may be quieted, falleth into Satans snares and miserably afflicteth him selfe, and at length is overcome with the continuance of the temptation: for the

The true de-
finition of
Christ.

devill will never cease to accuse his conscience.

Against this temptation we must use these wordes of Paule, in the which he giveth a very good & a true definition of Christ in this manner: Christ is the sonne of God & of the virgine, deliuered and put to death for our sinnes. Here if the devill alledge any other definition of Christ, say thou: The definition & the thing defined are false: therefore I will not receaue this definition. I speake not this without cause: For I knowe what moueth me to be so earnest that we should learne to define Christ out of the wordes of Paule. For in deede Christ is no cruell erator, but a forgiver of the sinnes of the whole world. Wherefore if thou be a sinner (as in deede we are all) set not Christ downe upon the raine bove as a iudge (for so shalt thou be terrified & despair of his mercy) but take hold of his true definition, namely that Christ the sonne of God and of the virgine, is a person, not that terrifieth, not that afflicteth, not that condemneth vs of sinne, not that demandeth an account of vs for our life euill passed: but hath giuen him selfe for our sinnes, and with one oblation hath put away the sinnes of the whole world, hath fastened them upon the crosse, and put them cleane out by him selfe.

Col. 2. 14.

Nota. Let euery
man learne
to applie
this pro-
nounce (our)
vnto him
selfe.

I learne this definition diligently, and especially so exercise this pronounce, that this one, tillable being beloued, may swallowe by all thy sinnes: that is to say, that thou maist know assuredly that Christ hath taken away the sinnes, not of certaine men onely, but also of thee, yea and of the whole world. Then let not thy sinnes be sinnes onely but euen thy owne sinnes in deede: That is to wit, beleue thou that Christ was not onely giuen for other mens sinnes, but also for thine. Hold this fast and suffer not thy selfe by any meanes to be drawne away from this most swete definition of Christ, which reioyceth euen the very angels in heauen: that is to say, that Christ according to the proper & true definition, is no Moyses, no lawgenger, no tyranne, but a Mediatour for sinnes, a free giuer of grace, righteousness and life: who came him selfe, not for our meritis, holines, righteousness & good life, but for our sinnes. In deede Christ doth interpret the same, but that is not his proper and principall office.

The true pi-
cture of
Christ.

These things, as touching the wordes, we know well enough & can talke of them: but in practise and in the conflict, when the devill cometh about to deceiue Christ, and to plucke the word of grace out of our hearts, we find that we do not yet knowe them well, and as we should do. Be that at that time could define Christ truly, and could magnifie

magnifie him & behold him as his most sweet Saviour, & high Priest,
 & not as a strict Judge, this man had overcome all evils, and were
 already in the kingdome of heave. But this to do in the conflict, is of
 all things the most hardest. I speak this by experience: for I know
 the devils subtilties, who at that time not only goeth about to feare
 us with the terroz of the law, yea & also of a litle more makeh many
 beames; that is to say, of that which is no sinne he makeh a verie
 hell: for he is marvellous crafty both in aggravating sinne; & in pur-
 suing by the conscience even in good works. But also is wont to feare
 us with the very person of the Mediator: into the which he transfor-
 meth him selfe, and laying before us some place of the Scripture or
 some saying of Christ, suddenly he striketh our hearts, and sheweth
 him selfe vnto us in such sort, as if he were Christ indeede; leaving
 us sicking so fast in that cogitation, y^e our conscience doth to sweare
 it were the same Christ, whose saying he alledgeh. And forasmuch
 as the subtilty of the enemy; that he will not set before us Christ
 directly & wholly, but a piece of Christ, as he, namely that he is the sonne
 of God, y^e man begot of the virgin; and by and by he presenteth forth
 to us some other thing, that is to say, Christ saying of Christ, that he
 becometh like unto us in all things, such as he is in the virgin; & in
 his prayer; & in his death; & in his resurrection; and so to captivate
 the true definition of Christ with his poison; he bringeth forth such
 albeit true becometh him to be Christ the true Saviour; yet in terri-
 ble our troubled conscience seeth and imagineth him to be a tyrant
 and a iudge. Whom we being deceived by such an, so easily lose that
 finest light of our high Priest, and our Saviour Christ; which being once
 lost, we shew him no less than the devil him selfe. And thus
 of And this is the cause, why I doe so earnestly call upon you, to
 learne the true and proper definition of Christ out of these sayings
 of Paule; which gave him selfe for our sinnes. If he gave him selfe
 for our sinnes, then undoubtedly he is no tyrant or iudge,
 which both condemne us for our sinnes. He is no rather become
 the sinner; but a sinner by of those that are fallen; a merciful
 sinner and comforter of the heavy and broken hearted. As the
 Paule lie in saying, which gave him selfe for our sinnes. If I desire
 Christ thus, I desire him rightly, & to be hold of the true Christ, and
 possesse him in hope, and here I desire all our sinnes to be
 forgiven us & in him to be comforted. For we self in humilitie of Christ
 & in his love to us, we are in the will of God. There is then no need

Nab:
 1. 1. 1. 1.
 2. 1. 1. 1.
 3. 1. 1. 1.
 4. 1. 1. 1.

What shales
 Sagan layeth
 for vs
 1. 1. 1. 1.
 2. 1. 1. 1.

1. 1. 1. 1.
 2. 1. 1. 1.
 3. 1. 1. 1.
 4. 1. 1. 1.

This sense
 is diligently
 to be urged;
 which gave
 him selfe for
 vs.

1. 1. 1. 1.
 2. 1. 1. 1.
 3. 1. 1. 1.
 4. 1. 1. 1.

but altogether sweetnesse, joy, peace of conscience, and such like. And here withall there is a light opening, which sheweth me the true knowledge of God, of my selfe, of all creatures, & of all the iniquity of the devills kingdome. We teach na newe thing, but we repeat & establish old things, which the Apostles and all godly teachers have taught before vs. And would to God we could so teach and establish them, that we might not only haue them in our mouth, but also well grounded in the bottome of our heart, and especially that we might be able to use them in the agonie and conflict of death.

Vers. 4. That he might deliuer vs from this present euill world.

Why Paule
callecth this
world pre-
sent & euill.

Note.

The world
the kingdome
of the deuil.

Sinners are
not taken
away by
works.

203 and 217
elings in it
chagred or
angry holdw
201 217 mid
227

That the va-
godly with
al their gifts
do serue the
deuill.

Note.

In these wordes also Paule handleth yet more effectually the argument of this Epistle. He calleth this whole world, which hath bene, is, and shall be, the present world, to put a difference betwene this and the everlasting world to come. He neuer be calleth it euill, because that whatsoever is in this world, is subject to the malice of the deuill reigning ouer the whole world. For this cause the world is the kingdome of the deuill; for there is nothing in it but ignorance, contempt, blasphemy, hatred of God, and disobedience against all the lawes and lawes of God. In and vnder this kingdome of the world are the, nothing old that shalbe to remaine. Here againe you see that no man is able by his owne workes or his owne power to put away sinne, because this present world is euill, and as Salomon sayeth, is deckt with mischief. As many therefore, among in the world, and the bondage of the deuill, constrained to serue him, and do all things at his pleasure, what may be it then to set up so many orders of religion for the abolishing of sinne to devise so many great and most painefull workes, as to weare shurts of haire, to beat the body with whips till the blood followed, to go on pilgrimage to Salines in hairenets, and such other like? Was it to shew them all these things, yet notwithstanding this is true, that thou art in this present world, and not in the kingdome of Christ. And if thou be not in the kingdome of Christ, it is certain that thou belongest to the kingdome of Satan, which is this euill world. Therefore all the gifts either of the body or of the minde, which thou hast, as witnesse righteousnes, holines, eloquency, power, beautie, and such like, are but instruments of the deuil, and they will not do thee any good, but rather to serue him and to aduance

abundance his kingdom.

First with thy wisdom thou darkenest the wisdom & knowledge of Christ, and by thy wicked doctrine leadest men out of the way, that they can not come to the grace and knowledge of Christ. Thou settest out and praisest thine owne righteousness and holines: but the righteousness of Christ, by which onely we are iustified and quickened, thou dost hate and condemne as wicked and deuillish. To be briefe, by thy power thou destroyest the kingdom of Christ, and abusest the same to rote out the Gospell, to persecute and kill the ministers of Christ, and so many as heare them. Wherefore, if thou be without Christ, this thy wisdom is double foolishnes, thy righteousness double sinne and impietie, because it knoweth not the wisdom and righteousness of Christ: moreover it darkeneth, hindreth blasphemeth, and persecuteth the same. Wherefore Paul doth rightly call it the euill or wicked world: for when it is at the best, then is it worst. In the religious, wise, and learned men the world is at the best, and yet in very deepe in them it is double euill. I compare those grosse vices which are against the second table, as disobedience to parents, to magistrates, adulteries, whoredomes, couetousnes, thefts, murders, and maliciousnes, wherein the world is altogether drowned, which notwithstanding are light faultes if ye compare them with the wisdom and righteousness of the wicked, wherewith they fight against the first table. This white deuill which forceth men to commit spirituall sinnes, that they may sell them for righteousness, is farre more dangerous then the blacke Deuill, which only enforceth them to commit fleshly sinnes, which the world acknowledgeth to be sinnes.

They that know not Christ, the more wise & righteous they are, the more doe they hate & persecute the Gospell.

The white deuill. Spirituall whoredoms the most abominable.

Christ only can deliue vs out of this present euill world.

The world obeyeth his Pious deuil.

By these words then: That he might deliue vs &c. Paul sheweth what is the argument of this Epistle: to wit, that we haue neede of grace and of Christ, and that no other creature, neyther man nor Angell, can deliue man out of this present euill world. For these waikes are onely belonging to the diuine maiesty, and are not in the power of any, either man or Angell, that Christ hath put away sinne, and hath deliuered vs from the tyrannie and kingdom of the Deuill, that is to say, from this wicked world, which is an obedient seruaunt and a willing follower of the Deuill his god: withal sooner that murderer and father of lyes either doth or speaketh, that the world, as his most loyal and obedient sonne, diligently followeth and performeth. And therefore it is full of the

What finnes
are in the
world.

ignorance of God, of hatred, lying, errors, blasphemie, and of the contempt of God: Persecuter of grosse sinnes, as murders, adulteries, fornications, thefts, robberies & such like, because he followeth his father the deuill, who is a lyer and a murderer. And the more wise, righteous and holy that men are without Christ, so much the more hurt they doe to the Gospell. So we also that were religious men, were double wicked in the Papacie, before God did lighten vs with the knowledge of his Gospell, and yet notwithstanding vnder the colour of true pietie and holinesse.

What the
world is,
with all his
vertues and
righteous
deeds.

Let these wordes then of Paule remayne as they are in dede, true and effectuell, not coloured nor counterfait, namely, that this present world is euill. Let it nothing at all moue the that in a great number of men there be many excellent vertues, and that there is so great a shewe of holinesse in hypocrites. But marke thou rather what Paule sayth: out of whose wordes thou mayst boldly and freely pronounce this sentence against the world, that the world with all his wisdom, power and righteousness is the kingdome of the deuill, out of the which God alone is able to deliuer vs by his onely begotten sonne.

What the
world is,
with all his
vertues and
righteous
deeds.

Phil. 3. 8.

Nota.

Eph. 4. 6.

What the
world is,
with all his
vertues and
righteous
deeds.

Therefore let vs prayse God the Father, and giue him heartie thanks for this his vnumerable mercie, that hath deliuered vs out of the kingdome of the deuill, (in the which we were holden captiues) by his onely sonne, when it was impossible to be done by our owne strength: And let vs acknowledge together with Paule, that all our wozkes and righteousness (with all which we could not make the deuill to scape one haire breadth) are but losse and dung. Also let vs cast vnder our feete and utterly abhorre all the power of free will, all pharisaicall wisdom and righteousness, all religious orders, all masses, ceremonies, bowes, fastings, & such like, as a most filthy besotted cloth, and as the most dangerous poyson of the deuill. Contrariwise let vs extoll and magnifie the glorie of Christ, who hath deliuered vs by his death, not from this world onely, but from this euill world.

The king-
dome of the
world.

The king-
dome of
Christ.

Paule then by this word *Deuill*; sheweth that the kingdome of the world, or the deuills kingdome is the kingdome of iniquitie, ignorance, error, sinne, death, blasphemie, desperation and everlasting damnation. On the other side, the kingdome of Christ is the kingdome of equitie, light, grace, remission of sinnes, peace, consolation, lasting health, and everlasting life, into the which we are trans-

lated

flated by our Lord Jesus Christ, to whom be glory world without ende, So be it.

Verse. 4. According to the will of God, euen our father.

Here Paule so placeth and ordereth every word, that there is not one of them but it fighteth against those false Apostles for the article of iustification. Christ (saith he) hath deliuered vs from this wicked kingdome of the deuill & the world. And this hath he done according to the will, god pleasure and commaundement of the father. Wherefoze we be not deliuered by our owne will or cunning, nor by our owne wisdoms or policie, but for that God hath taken mercy vpon vs, and hath loued vs: like as it is written also in another place: Herein hath appeared the great loue of God towards vs, not that we haue loued God, but that he hath loued vs, and hath sent his onely begotte sonne to be a reconciliation for our sinnes. That we then are deliuered from this present euill world, it is of infinite grace, and no desert of ours. Paule is so plentifull and so vehement in amplifying and extolling the grace of God, that he sharyneth and directeth every word against the false Apostles.

There is also an other cause why Paule here maketh mention of the fathers will, which also in many places of S. Iohns Gospell is declared, where Christ commending his office, calleth vs backe to his fathers will, that in his words and works we should not so much looke vpon him, as vpon the Father. For Christ came into this world and tooke mans nature vpon him, that he might be made a sacrifice for the sinnes of the whole world, & so reconcile vs to God the father, that he alosome might declare vnto vs how that this was done through the good pleasure of his father, that we by fastening our eyes vpon Christ, might be drawen and caried straight vnto the father.

For we must not thinke (as befoze we haue warned you) that by the curious searching of the maiestie of God, any thing concerning God can be knowne to our saluation, but by taking hold of Christ, who according to the will of the father, hath giuen him selfe to death for our sinnes. When thou shalt acknowledge this to be the will of God through Christ, then wrath cealeth, feare and trembling vanissheth alway, neither doth God appeare any other then mercifull, who by his determinate counsell would that his sonne should die for vs, that we might liue through him. This knowledge maketh the hart

Ioh. 3. 16.

Not.

etiam

but

etiam

It is a great consolation to knowe that Christ is giuen for vs by the will of his father.

chearefull so that it steadfastly beleueth that God is not angrie, but that he so loueth vs poore and wretched sinners, that he gaue his onely begotten Sonne for vs. It is not for nought therefore, that Paule doth so often repeate and beate into our mindes, that Christ was giuen for our sinnes, and that by the good will of the Father. On the contrary part, the curious searching of the maiestie of God and his dreadfull iudgements, namely how he destroyed the whole world with the flood, howe he destroyed Sodome, & such other things are very dangerous, for they bring men to desperation, and cast them downe headlong into bitter destruction, as I haue shewed before.

Verse 1. Of God and our Father.

God is a common father both to Christ and so vs.

Nota.

This word O VR, must be referred to both, that the meaning may be this: of our God and of our father. Then is Christs father and our father all one. So in the 20. of Iohn Christ sayth to Mary Magdalene: Goe to my brethren and say vnto them: I ascende vnto my father and your father, to my God and to your God. Therefore God is our father and our God, but through Christ. And this is an Apostolike manner of speech and euen Pauls diuine phrase, who in deed speaketh not with such pickt and gay wordes, but yet very fit and to the purpose, and full of burning zeale.

Verse 4. To whom be glorie for euer and euer.

The Hebrewes are wont in their writings to intermingle prayse and giuing of thanks: This custome the Hebrewes and Apostles them selues doe obserue. Which thing may very often be seene in Paule. For the name of the Lord ought to be had in great reuerence, and neuer to be named without prayse and thanks giuing. And thus to do is a certaine kind of worship and seruice of God. So in woordly matters, when we mention the names of Kings or Princes, we are wont to do it with some comely gesture, reuerence and bowing of the knee: much more ought we, when we speake of God, to bowe the knee of our heart, and to name the name of God with thankfulness and great reuerence.

Verse 6. I maruell.

He sae here howe Paule handleth the Galathians, which were fallen away and seduced by the false Apostles. He doth not at the first

set vpon them with vehement and rigorous wordes, but after a very fatherly sort, not onely patiently bearing their fall, but also in a manner excusing the same. Furthermoze, he sheweth towards them a motherly affection, and speaketh them very sayze, and yet in such sorte, that he repprooeth them not withstanding, howbeit with very fitte wordes and wisely framed to the purpose. Contrariwise he is very hotte and full of indignation against those false Apostles their seducers, vpon whom he layeth the whole fault: and therefore sortly with, euen in the entraunce of his Epistle, he bursteth out into playne thunderynges and lightenynges agaynst them. If any man (sayth he) preache any other Gospell then that ye haue receaued, let him be as cursed. And after wardes in the 5. Chapter he threatheneth damnation vnto them: Who so troubleth you shall beare his condemnation, whatsoeuer he be. Moreouer he curseth them with horrible wordes, saying. Would to God they were cut of whiche trouble you. These are dreadfull thunderclaps agaynst the righteousnesse of the flesh or the law.

He might haue handled the *Galathians* moze vncourteously, and haue inueyed agayn them moze roughly after this manner: Out vpon this backesliding, I am ashamed of you, your vnthankfulness grieueth me, I am angry with you: Ye els thus tragically haue cryed out agaynst them: Vngracious world, wicked dealinges, &c. But forasmuch as his purpose is to rayse by them that were false, and with a fatherly care to cal them backe agayne from their error to the puritie of the Gospell, he leaueeth those rough and sharpe wordes, especially in the first entraunce, and most gently and mildly he speaketh vnto them. For seying he went about to heale them that were wounded, it was not meete that he should now further bere their graue wound by laying to it a sharpe and a straityng plaster, and so rather hurt the wounded, then heale them. Therefore of all the sweetest and mildest wordes, he could not haue chosen any one moze fitte then this, I maruell: whereby he signifyeth both that it grieues him, and also displeased him that they had faile away from him.

And here Paule is mynde full of his owne rate, whiche he giueth hereafter in the 6. Chapter, where he sayth: Brethren if a man be false by occasion into any fault, ye whiche are spirituall, restore such a one with the spirite of meekenesse, considering thy selfe, lest thou also be tempted. This example must we also follow, that we

The Apostle vish
geth speech
towards
those that
are fallen,
that thro-
ugh his
mildnes he
may reuoke
them and
winne them
agayne.

Gal. 5. 10.

How the
weake and
such as are
faine, ought
to be hand-
led.

may thewe our selues to heare like affection towards such as are misse led, as parentes beare towards their children, that they may perceiue our fatherly and motherly affection towards them, and may see that we seeke not their destruction but their welfare. But as for the deuill and his ministers, the authours of false doctrine and sectes, agaynst them we ought by the example of the Apostle, to be impatient, proude, sharpe and bitter, detestlyng and condemnynge their false iugglinges and deceiptes with as much rigour and severity as may be. So parentes when their child is hurt with the biting of a dogge, are wont to pursue the dogge onely, but the weeping child they bemoane, and speake saye vnto it, comfortyng it with most sweete wordes.

The spirite therfore that is in Paule, is wonderfull cunning in handlyng the afflicted consciences of such as are faine. Contrariwise the Pope (because he is led with a wicked spirite) breeketh out violently lyke a tyranne, and rappeth out his thundercrackes and curles agaynst the miserable & terrified in conscience: which thyng may be sene in his Bulls, and especially in that Bull touching the Lodes Supper. The Bishops also doe their duettie neuer a whit better. They teach not the Gospell, they are not carefull for the sayyng of mens soules, but onely they seeke Lordshyp and soueraintie ouer them, and therfore their speakynges & doyngs are altogether to maintayne and support the same. In like manner are all the hayne glorious Doctors and teachers affected.

Nota:

The Study
of Byshoppes
to main-
teine their
Lordshyp
and soue-
raintie.

Verse 6. That so soone,

He se both Paule complayneth, that to fall in sayth, is an easie matter. In respect wherof he warneth the faithfull in an other place. That he which standeth, should take heede that he fall not. We also doe dayly proue by experience, how hardly the mynde conceauneth and retaineth a sound and a steadfast sayth: Also with what great difficulty & pained people is gotten to the Lord. A man may labour halfe a score yeares ere he shall get some litle Church to be rightly and religiously ordered, and when it is so ordered, there creepeth in some mad brayne, yea and a very vblearned doctre, which can do nothing els but speake sclaunderously & spitefully agaynst the sincere preachers of the word, and be in one moment ouerthrowne all. Without would not this wicked and outrageous dealing moue?

1 Cor. 10. 12.

We by the grace of G D haue gotten here at *Warenberge* the forme of a Christian Church. The word among vs is purely taught, the Sacraments are rightly vsed, exhortations & prayers are made also for all estates, and to brief, all thynges goe forwarde prosperously. This most happy course of the Gospell some madde head would some stoppe, and in one moment would ouerturne all that we in many yeares with great labour haue builded. Euen so it befall to Paule the elect vessell of Christ. He had wonne the Churches of *Galatia* with great care and trauell, whiche the false Apostles in a short tyme after his departure ouerthelwe, as this and diuers other of his Epistles doe witnesse. So great is the weakenesse and wretchednesse of this present life, and we so walke in the midst of Satthans snares, that one phantasticall head may destroy and utterly ouerthrow in a short space, all that whiche many true Ministers, labouryng night and day, haue builded by many yeares besyde. This we learne at this day by experiente to our great grief, and yet we can not remedy this enozmitie.

That which in long time of godly preachers is builded vp, of one wicked teacher is quickly destroyed.

Seyng then that the Church is so soft and so tender a thyng, and is so sone ouerthrowne, men must watch cherefully agaynst these phantasticall spirites: who when they haue heard a few Sermons, or haue read a few leaues in the holy Scriptures, by and by they make them selues maisters and controllers of all learners and teachers, contrary to the authoritie of all men. Many such also thou mayest finde at this day among handy craftes men, bold and maulapert fellows, who because they haue bene tryed by no tentations, did neuer learne to feare G D, nor had any taste of sctyring of grace. These, for that they are voyde of the holy Ghost, teache what liketh them selues best, and such thynges as are plausible and pleasant to the common people. When the unskillfull multitude, longyng to heare newes, doe by and by ioyne them selues vnto them: yea and many also whiche thinke them selues well sene in the doctrine of sayth, and after a while haue bene tryed with temptations, are seduced by them.

A true picture of phantasticall bragging, & glorious spirites.

Since that Paule therefore by his owne experiente may teache vs, that congregations whiche are wonne by great labour, are easily and sone ouerthrowne, we ought with singular care to watch agaynst the deuil ranging euery where; lest he come while we sleepe, and so take away the labour: for though the shepherds be neuer so watchfull and diligent, yet is the Christian stocke

The Churches are easily ouerthrowne while the teachers sleepe.

in danger of Sathan. For Paule (as I saye) with singular study and diligence had planted Churches in *Galatia*, and yet he had scarcely let his soke (as they say) out of the dowe, but by and by the false Apostles ouerthrew some, whose fall after ward was the cause of great ruines in the Churches of *Galatia*. Whis so sodaine and so great a losse, no doubt was moze bitter vnto the Apostle then death it selfe. Wherefore let vs watch diligently, first euery one for him selfe, secondly all teachers, not onely for them selues, but also for the whole Church, that we enter not into tentation.

Verse 6. Ye are remoued away.

Here once agayne he bleth not a sharpe, but a most gentle word. He sayth not: I maruell that ye so suddenly fall away, that ye are so disobedient, light, inconstant, vnthankfull: but that ye are so sone remoued. As if he should say: Ye are altogether patientes or sufferers: for ye haue done no harme, but ye haue suffered and receaued harme. To the intent therfore that he might call backe agayne those backsliders, he rather accuseth those that did remoue, then those that were remoued, and yet very modestly he blameth them also, when he complayneth that they were remoued. As if he would say: Albeit I embrace you with a fatherly affection, and know that ye are deceaued, not by your owne default, but by the default of the false Apostles: yet notwithstanding I would haue wished, that ye had bene growne by a litle moze in the strength of sounde doctrine. Ye toke not hold enough vpon y word, ye rooted not your selues deepe enough in it, and that is the cause that with so light a blast of winde, ye are caried and remoued. Ierome thinketh that Paule ment to enterprize this word [Galathians] by alluding to the Hebreu word *Galath*, whiche is as much to say, as, false or caried away. As though he would say: Ye are right *Galathians* both in name & in deed, that is to say, false, or remoued away. Some thinke that the *Germanes* are descended of the *Galathians*: neither is this diuination perhaps untrue. For the *Germanes* are not much vnlike to them in nature. And I my selfe also am constrained to wish to my countrymen moze steadfastnes & constancie. For in all things that we do, at the first hant we be very hot, but when that heat of our affections is alayed, anone we become againe slacke, & take with what easines we began things, with the same we giue them ouer and utterly reiect them.

The nature
and disposi-
tion of the
Germanes.

At the first when the light of the Gospell, after so great darknesse of mens traditions began to appeare, many were zelously bent to godlynesse: they heard Sermons gladly, and had the Ministers of Gods woꝝd in reuerence. But now when religion is happily reseeded, with so great encrease of Gods woꝝd, many whiche befoze seemed to be earnest Disciples, are become contemners and very enemies thereof. Who not onely cast of the study and zeale of Gods woꝝd, and dispise the Ministers thereof, but also hate all good learning, and become playne hogs and belly gods, woꝝthy (doubtlesse) to be compared vnto the foolish and inconstant *Galathians*.

This may well be sayd of vs English men, for our heart is soone cooled, and that may appeare by our cold procees - dinges at this day.

Verse 6. From him that hath called you in the grace of Christ.

This place is somewhat doubtfull, and therfoze it hath a double vnderstandyng. The first is: From that Christ that hath called you in grace. The other is: From him that is to say, from God whiche hath called you in the grace of Christ. I embrace the former. For it liketh me, that euen as Paule a litle befoze made Christ the Redeemer, who by his death deliuereth vs frō this present euill woꝝld: also the giuer of Grace and Peace equally with God the father: so he should make him here also the caller in grace: For Pauls speciall purpose is, to beate into our myndes the benefite of Christ by whom we come vnto the Father.

A double exposition vpon this place.

The drift & purpose of Paule in this whole Epistle.

There is also in these woꝝdes: From him that hath called vs in grace, a great vehemencie. Wherein is contained withall a contrary relation. As if he would say: Alas, how lightly doe you suffer your selues to be withdrawne and remoued from Christ, whiche hath called you: not as Moyses did to the law, woꝝkes, sinnes, wrath and damnation, but altogether to grace. So we also complayne at this day with Paule, that the blindnesse and perversnesse of men is horrible, in that none will receaue the doctrine of grace and salvation. Wherfore if there be any that receaue it, yet they quickly slide backe againe and fall from it, whereas notwithstanding it bringeth with it all good thynges, as well ghostly as bodily, namely forgiveness of sinnes, true righteousnesse, peace of conscience, and euerslasyng life. Wherfoze it bringeth light and sounde iudgement of all kyndes of doctrine and trades of life. It approueth and stablisheth ciuill gouernement, household gouernement, and all kyndes of life that are ordainyd and appointed of God. It roteth vp all doctrines of error, sedition, confusion and such like: and it putteth away the

An *Amphiboly* or comparison betwene the calling of Christ to grace, and the calling of Moyses to the lawe and woꝝkes.

Nota. What good thynges the doctrine of grace bringeth with it.

fear of sinne and death, and to be short, it discouereth all the subtil sleightes and workes of the Deuill, and openeth the benefites and loue of God towarde vs in Christ. What (with a mischief) meanes the world to hate this word, this glad tidynges of euersyng comfort, grace, saluation and eternall life, so bitterly, and to persecute it with such hellish outrage?

Nota:

The worlde
hatech the
light, and
loued dark-
nesse,
Ioh. 3. 19.

What reco-
pence the
world recei-
ueth vnto
Christ for
his benefite.

Paule befoze called this present world euill and wicked, that is to say, the Deuils kyngdome: for els it would acknowledge the benefite and mercy of God: for asmuch as it is vnder the power of the Deuill, therefore doth it most spitefully hate and persecute the same, louyng darknesse, errors and the kyngdome of the Deuill, moze then the light, the truth and the kingdome of Christ. And this it doth not through ignorance or error, but through the malice of the Deuill. Which thyng hereby may sufficiently appeare, in that Christ the sonne of God by geuyng him selfe to death for the sinnes of all men, hath thereby gayned nothing els of this peruerse and damnable world, but that for this his inestimable benefite, it blasphemeth him and persecuteth his most healthfull worde, and sayne would yet kill naye him to the Crosse, if it could. Therefore not onely the world dwelleth in darknesse, but it is darknesse it selfe, as is written in the first of Iohn.

Paule therefore standeth much vpon these wordes: From Christ who hath called you. As though he would say: By preaching was not of the hard lawes of Moyse, neither taught I that ye should be bondslaves vnder the yoke: but I preached the onely doctrine of grace and freedome from the law, sinne, wrath and damnation: that is to say, that Christ hath mercifully called you in grace that ye should be freemen vnder Christ, and not bondmen vnder Moyse, whose Disciples ye are now become agayne by the meanes of your false Apostles, who by the law of Moyse called you not vnto grace, but vnto wrath, to the hatyng of God, to sinne and death. But Christs calling bringeth grace and sauing health. For they that be called by him, in steade of the law that worketh sorrow, doe gayne the glad tidynges of the Gospell, and are translated out of Gods wrath into his fauour, out of sinne into righteousnesse, and out of death into lyfe. And will you suffer your selues to be carryed, yea and that so sone and so easly an other way, from such a liuyng fountaine, full of grace and life: Now, if Moyse call men to Gods wrath and to sinne by the law of God, whether shall

Moyse cal-
lech vnto
wrath, but
Christ cal-
lech to
grace.

the Pope call men by his owne traditions: The other sense, that the father calleth in the grace of Christ, is also good: but the former sense concerning Christ, serueth moze fitly for the comfortyng of afflicted consciences.

Verse 6. Vnto an other Gospell.

Here we may learne to espye the craftie sleightes and subtilties of the Deuill. For hereticke commeth vnder the title of errors and of the Deuill, neither doth the Deuill him selfe come as a Deuill in his owne likenesse, especially that white Deuill whiche we spake of before. Yea euen the blacke Deuill, whiche sozereth men to manifest wickednesse, maketh a cloke for them to couer that sinne whiche they committe or purpose to committe. The murderer in his rage saith not that murder is so great and horrible a sinne as it is in dede, for that he hath a cloke to couer the same. Whoremongers, theues, couetous persons, drunkardes and such other, haue wherewith to flatter them selues and couer their sinnes. So the blacke Deuill also commeth out disguised and counterfet in all his woorkes and deuises. But in spirituall matter, where Sathe commeth forth, not blacke, but white in the likenesse of an Angell or of God him selfe, there he passeth him selfe with most craftie dissimulation and wonderfull sleightes, and is wont to set forth to sale his most deadly poyson for the doctrine of grace, for the woorde of God, for the Gospell of Christ. For this cause Paule calleth the doctrine of the false Apostles Sathans ministers, a Gospell also, saying: Vnto anther Gospell: but in derision. As though he would say: ye Galathians haue now other Euangelistes and an other Gospell: My Gospell is now despised of you: it is now no moze in estimation among you.

The white Deuill.

The blacke Deuill.

Sathe chafeth him selfe into an Angell of light.

Hereby it may easily be gathered, that these false Apostles had condemned the Gospell of Paule among the Galathians, saying: Paule in dede hath begunne well, but so haue begunne well it is not enough: for there remayne yet many higher matters. Like as they say in the 15. of the Actes: It is not enough for you to beleue in Christ or to be Baptised, but it behoueth also that ye be Circumcised: For except ye be Circumcised after the law of Moyses, ye can not be saved. This is as much to say, as Christ is a good workman, whiche hath in dede begunne a building, but

Pauls doctrine condemned by the false Apostles.

he hath not finished it: for this must Moyses doe.

The nature
of heretikes
liuely pain-
ted out.

So at this day, when the phantasticall Anabaptistes and others can not manifestly condemne vs, they say: These Lutherans haue the spirite of fearefulnes, they dare not franckly and frely professe the truth, and goe thorough with it. In dede they haue layed a foundation, that is to say, they haue well taught sayth in Christ, but the begynnyng, the middes and the ende must be ioyned together. To bring this to passe, God hath not geuen it vnto them, but hath left it vnto vs. So these peruerse and deuillish spirites extoll and magnifie their cursed doctrine, calling it the word of God, and so vnder the colour of Gods name they deceaue many. For the Deuill will not be ongly and blacke in his ministers, but sayre and white. And to the end he may appeare to be such a one, he setteth forth and decketh all his wordes and workes with the colour of truth, and with the name of God. Hereof is sprung that common Proverbe among the

The Deuill
will not be
blacke in
his mini-
sters.

Not:

The Deuill
doth more
hurt on the
right hand
then on the
left.

Germanes: In Gods name begynneeth all mischief.

Wherefore let vs learne that this is a speciall poynt of the deuils cunning, that if he can not hurt by persecutynge and destroying he doth it vnder a colour of correctynge and buildynge vp. So now a dayes he persecuteth vs with power and sword, that when we are once taken away and dispatched, he may not onely deface the Gospell, but utterly ouerthrow it. But hether to he hath preyntyled nothing, for he hath slayne many, who haue constantly confessed this our doctrine to be holy & heauenly, through whose blood the Church is not destroyed, but watred. For asmuch therfore as he could preyntle nothing that way, he stirreth vp wicked spirites and vngodly teachers, which at the first allowe our doctrine, and teache the same with a common consent together with vs. But afterwardes they say, that it is our vocation to teach the first principles of Christian doctrine, and that the mysteries of the Scriptures are reuealed vnto them fro above by God him selfe, and that they are called for this purpose, that they should open them to the world. After this manner doth the Deuill hinder the course of the Gospell, both on the right hand and on the left; but more on the right hand (as I sayd before) by buildynge and correctynge, then on the left by persecutynge and destroying. Wherefore it becometh vs to pray without ceasing, to read the holy Scriptures, to cleaue fast vnto Christ and his holy word, that we may overcome the Deuills subtelties, with the whiche he assaileth vs both on the right hand and on the left. For we wrestle

By what
meanes
pure and
sounde do-
ctrine is
preserued.

not

not against flesh and blood, but against rule, against power, against the worldly gouernours, the Princes of the darknesse of this world, against the spirituall wickednesses in heavenly things.

Verse. 7. Which is not another Gospell, but that there be some which trouble you.

Here againe he excuseth the Galathians, and most bitterlie reprooueth the false Apostles. As though he would say: ye Galathians are bozne in hand, that the Gospell which ye haue receaued of me, is not the true and sincere Gospell, and therefore ye thinke ye do wel to receaue that new Gospell which the false Apostles teach, and seemeth to be better then mine. I do not so much charge you with this fault, as those disorders which trouble your consciences, and pull you out of my hand. Here you see againe, how vehement and hotte he is against those deceauers, & with what rough and sharp wordes he paynteth them out, calling them troublers of the Churches, which do nothing else but seduce & deceaue innumerable poore consciences, giuing occasions of horrible mischiefes and calamities in the congregations. This great enuinitie we also at this day are constrained to see, to the great griefe of our hearts, and yet are we no more able to remedy it, then Paule was at that time.

The troublers of the Church.

This place witnesseth, that those false Apostles had reported Paule to be an imperfect Apostle, and also a weake and erroneous preacher. Therefore he againe here calleth them troublers of the Churches, and overthrowers of the Gospell of Christ. Thus they condemned eche other. The false Apostles condemned Paule, and Paule againe the false Apostles. The like contending and condemning is alwayes in the Church: especially when the doctrine of the Gospell flourisheth, to wit, that wicked teachers do persecute, condemne and oppresse the goodly: and on the other side, that the goodly do reprove and condemne the vngoodly.

Howe the false Apostles had slandered Paule.

Contentions alwayes in the Church

The Papistes, and the fantasticall spirits do at this day hate vs deadly, and condemne our doctrine as wicked and erroneous. Permazeoner they lie in waite for our goods and liues. And we againe do with a perfect hatred detest and condemne their cursed and blasphemous doctrine. In the meane time the miserable people are at noday, waivering hither and thither as vncertaine and doubtfull to which part they may leane, or whom they may safely followe. For this not giuen to euery one to iudge Christianity of such weight

Nota:

tie matters. But the end will shew which part teacheth truely, and iustly condemn the other. Sure it is that we persecute no man, oppresse no man, put no man to death, neither doth our doctrine trouble mens consciences, but deliuereth them out of innumerable errors and snares of the Deuill. For the truth hereof we haue the testimony of many good men, who gene thanks vnto God, for that by our doctrine they haue receaued certaine and sure consolation to their consciences. Wherefore like as Paule at that tyme was not to be blamed that the Churches were troubled, but the false Apostles: so at this day it is not our fault, but the fault of the Anabaptistes and such frantike spirites, that many and great troubles are in the Church.

Every one which teacheth that woordes doe iustifie, is a troubler of mens consciences.

The Papists worse then the false Apostles among the Galathians.

Why Paule calleth the false Apostles troublers of the Churches.

Act. 15. 1.

Spake here diligently, that euery teacher of woordes and of the rightconnesse of the law, is a troubler of the Church, and of the consciences of men. And who would euer haue belened that the Pope, Cardinats, Bishops, Pokes, and that whole Synagoge of Satan, specially the founders of those holy religious orders (of which number neuerthelesse God might saue some by miracle) were troublers of mens consciences: Yea verely they be yet farre worse then were those false Apostles. For the false Apostles taught, that besides sayth in Christ, the woordes of the law of God were also necessary to saluation. But the Papistes omitting sayth, haue taught mens traditions and woordes not commaunded of God, but deuised by them selues without and agaynst the word of God: and these haue they not onely made equall with the word of God, but also exalted them farre aboue it. But the moze holy the heretickes seeme to be in outward shew, so much the moze mischief they do. For if the false Apostles had not bene endued with notable giftes, with great authoritie, and a shewe of holynesse, and had not vaunted them selues to be Christes spinners, the Apostles Disciples, and sincere Preachers of the Gospell: they could not so easily haue defaced Pauls authoritie, and led the Galatians out of the way.

Now, the cause why he setteth him selfe so sharply agaynst them, calling them the troublers of the Churches, is, for that besides sayth in Christ, they taught that Circumcision and the keeping of the law was necessarie to saluation. The whiche thyng Paule him selfe witnesseth in the 4. chap. following. And Luke in the 15. of the Actes declareth the same thyng in these wordes: That certaine men commyng downe from Ierusalem, taught the brethren, saying: Except

ye be circumcised after the custome of Moyses, ye can not be saued. Wherefore the false Apostles most earnestly and obstinately contended that the law ought to be obserued. Unto whom the stiff-necked Jewes forthwith toynd them selues, and so afterwarde easily perswaded such as were not stablished in f sayth, that Paule was not a sincere teacher because he regarded not the law; but preached such a doctrine as did abolishe and ouerthrow the law. For it seemed vnto them a very straunge thing that the lawe of God should be utterly taken away, and the Jewes whiche had alwayes vntill that tyme bene counted the people of God, to whom also the promises were made, should now be reiecte. Yea it seemed yet a moze straunge thing vnto them, that the Gentiles beyng wicked Idolaters, should attayne to this glory and dignitie, to be the people of God without Circumcision; and without the workes of the law, by grace onely and faith in Christ.

These thynges had the false Apostles amplified and set forth to the vttermoost, that they might bying Paule into moze hatred among the Galatians. And to the end they might set them the moze sharpe agaynst him, they sayd that he preached vnto the Gentiles freedom from the law, to bying into contempt, yea and utterly to abolishe the law of God and the kyngdome of the Jewes, contrary to the law of God, contrary to the custome of the Jewish nation, contrary to the example of the Apostles, and to be thost, contrary to his owne example: Wherefore he was to be shunned as an open blasphemour against God, and a rebell agaynst the whole common weale of the Jewes, saying that they themselves might rather to be heard, who beides that they preached the Gospell rightly, were also the very Disciples of the Apostles, with whom Paule was neuer conuersant. By this policie they defamed and defaced Paule among the Galatians, so that by this their peruerse dealing, of very necessitie Paule was compelled with all his might to set him selfe agaynst these false Apostles: whom he boldly repproueth and condemneth, saying that they are the troublers of the Churches and ouerthrowers of Christes Gospell, as followeth.

And intend to peruen the Gospell of Christ.

That is to say: they doe not onely goe about to trouble you, but also utterly to abolishe and ouerthrow Christes Gospell. For

The false Apostles brag of their owne doynages, and dispraise o. ther meane.

The false Apostles trouble & ouerthrowe the Gospell of Christ.

The most wicked teachers, would be counted the most holy.

Nota:

The righteousness of the law, and the righteousness of grace are contrarie.

They that mingle the righteousness of the law & grace together, are subverters of the Gospel of Christ.

Nota:

these two things the deuill practiseth most busily. First, he is not contented to trouble and deceaue many by his false Apostles, but mozeoner he labourerth by them utterly to ouerthrowe the Gospel, and neuer resteth till he haue brought it to passe: Yet such perverters of the Gospel can abide nothing lesse, then to heare that they are the Apostles of the deuill: nay rather they glory about others in the name of Christ, and boast them selues to be the most sincere preachers of the Gospel: But because they mingle the lawe with the Gospel, they must needs be perverters of the Gospel. For either Christ must remaine and the law perish: or the law must remaine and Christ perish: For Christ and the law can by no meanes agree and raigne together in the conscience. Where the righteousness of the lawe ruleth, there can not the righteousness of grace rule. And againe, where the righteousness of grace raigne, there can not the righteousness of the lawe raigne: for one of them must needs geue place vnto the other. And if thou canst not beleue that God will forgive thy sinnes for Christs sake, whom he sent into the world to be our high Priest: how then I pray thee, wilt thou beleue that he will forgive the same for the works of the lawe, which thou couldest neuer performe: or for thine owne workes, which (as thou must be constrained to confesse) be such, as it is impossible for them to counteruaile the iudgement of God.

Wherefore the doctrine of Grace can by no meanes stand with the doctrine of the law. The one must simply be refused & abolished, and the other confirmed and established. For as Paule sayth here, to mingle the one with the other, is to overthrow the Gospel of Christ. And yet if it come to debating, the greater part overcometh the better: For Christ with his doe is weak, and the Gospel is but a foolish preaching. Contrariwise, the kingdomes of the world, and the deuill the prince thereof, are strong. Besides that, the wisdom and righteousness of the flesh can do a goodly shew. And by this meanes the righteousness of grace & faith is lost, and the other righteousness of the lawe is then advanced and maintained. But this is our comfort, that the deuill with all his wiles, can not doe what he would. He may trouble many, but he can not overthrow Christs Gospel. Who may be assailed; but vanquished it can not be: For the word of the Lord endureth for euer.

It seemeth to be a light matter; to mingle the lawe and the Gospel, such & workes together: but it doth more mischief then many reason

reason can conceale. For it doth not onely blemish and darken the knowledge of grace, but also it taketh away Christ with all his benesses, and it utterly overthroweth the Gospell, as Paule sayth in this place. The cause of this great euill is our flesh: which being plunged in sinnes, seeth no way how to get out but by workes, and therefore it would liue in the righteousness of the law, and rest in the trust & confidence of her owne workes. Wherefore it is utterly ignorant of the doctrine of faith & grace: without the which notwithstanding it is impossible for the conscience to find rest and quietnes.

The discommodities that follow the mingling of faith and works together.



It appeareth also by these wordes of Paule: And intend to peruert the Gospell of Christ, that the false Apostles were exceeding bold and shamelesse, which with all their might set them selues against Paule. Wherefore he againe, vning his spirite of zeale and seruencie, & being fully perswaded of the certaintie of his calling, setteth him selfe strongly against them, & wonderfully magnifieth his ministerie, saying;

Verse. 8. But though that we, or an Angel from heauen preach vnto you otherwise then that we haue preached vnto you, let him be accursed.

Here Paule casteth out very flames of fire, and his zeale is so seruient that he beginneth also almost to curse the Angels. Although, sayth he, that we our selues, euen I and my brethren Timothie and Titus, and as many as teach Christ purely with me (I speake not now of these seducers of consciences:) yea or if an Angell from heauen preach vnto you. &c. notwithstanding I would rather, that I my selfe, my brethren, yea and the very Angells from heauen also, should be holden accursed, then that my Gospell should be overthrowne. This is in dede a vehement zeale, that he dare so boldly curse, not onely him selfe and his brethren, but also euen an Angell from heauen.

The vehement zeale of Paule against the false Apostles.

Nota:

The Greeke word Anathema, in Hebrew Herem, signifieth a thing accursed, execrable, and detestable: which hath nothing to doe, no participation or communion with God. So sayth Iosua: Cursed be the man before the Lord, that rayseth vp and buildeth this citie Ierico. And in the last of Leuiticus it is written: Nothing separate from the common vse, which shall be separate from man, shall be redeemed but dye the death, whether it be man or beast. So God had appoynted Amalech, and certayne other cities

Iosua. 6. 26.

accursed by Gods owne sentence, shoulde be utterly rased and destroyed. This is then the mind of Paule: I had rather that my selfe and other my brethren, yea and an Angell from heauen shoulde be accursed, then that we or others shoulde preach any other Gospell, then that which we haue preached already. So Paule first curseth him selfe: for cunning artificers are wont first to finde fault with them selues, that they may the moze freely and sharply afterwards reprove others.

The Gospel
of Paule.

Paule therefore concludeth, that there is no other Gospell besides that, which he him selfe had preached. But he preached not a Gospell which he had him selfe deuised, but the same which God promised before by his Prophetes in the holy Scriptures. *Rom. 1.* Therefore he pronounceth him selfe and others, yea euen an Angel from heauen, to be vndoubtedly accursed, if they teach any thing contrary to the former Gospell. For the voyce of the Gospell once sent forth, shall not be called backe againe till the day of iudgement.

Verse. 9. As we sayde before, so say we nowe againe, if anie man preach vnto you otherwise then that you haue receaued, let him be accursed.

He repeateth the selfe same thing, onely chaunging the persons. Before he cursed him selfe, his brethren, and an Angel from heauen. Here if there be any (saith he) besides vs, which preach vnto you any other Gospell then that ye haue receaued of vs, let them also be accursed. Therefore he plainly excommunicateth and curseth all teachers in generall, him selfe, his brethren, an Angell, and mozeouer all others whatsoever, namely all those false teachers his aduersaries. Here appeareth an exceeding great feruency of spirite in the Apostle, that dare curse all teachers throughout the whole world in heauen, which peruert his Gospell and teach any other. For all men must either belene that Gospell that Paule preached, or else they must be accursed and condemned. Would to God this terrible sentence of the Apostle might strike a feare into their heartes that seek to peruert the Gospell of Paule: of which sort at this day (the moze it is to be lamented) the world is full.

The vehemencie of
Paul against
the false
Apostles.

A terrible
sentence of
Paul against
the
Papistes.

The chaunging of
persons is here
to be marked.

The chaunging of persons is here to be marked. For Paule speaketh otherwise in his first cursing, then he doth in the second. In the first he sayth: If we or an Angell from heauen, preache vnto

to you anie other Gospell then that we haue preached vnto you: In the seconde: then that ye haue receaued. And this he doeth of purpose, lest the Galathians should saye: Wee, O Paule do not peruert the Gospell that thou hast preached vnto vs: we vnderstande thee not rightly, but the teachers that came after thee, haue declared vnto vs the true meaning thereof. This (sayth he) will I in no case admitte. They ought to adde nothing, neither to correct it: but that which you heard of me, is the sincere word of God: let this onely remayne. Neither do I desire my selfe to be an other manner of teacher then I was, nor you other disciples. Wherefore, if ye heare any man bringing any other Gospell then that ye haue heard of me, or bragging that he will deliuer better thinges then ye haue receaued of me, let him and his disciples be both accursed.

The first two Chapters, in a maner, containe nothing els but censures of his doctrine, and confutations of errors: so that vntill he cometh to the end of the second Chapter, he toucheth not the chiefest matter which he handleth in this Epistle, namely the article of iustificatiō. Notwithstanding, this sentence of Paule ought to admonish vs, that so many as thinke the Pope to be the Judge of the Scriptures are accursed. Which thing the Popish Scholemen haue wickedly taught, standing vpon this ground: The Church hath allowed foure Gospels onely: therefore there are but foure. For if it had allowed more, there had bene more. Nowe seeing the Church might receaue & allowe such and so many Gospels as it would, therefore the Church is aboue the Gospell. A goodly argument forsooth. I approue the Scripture, Ergo I am aboue the Scripture. Iohn Baptist acknowledgeth and confesseth Christ, and pointeth to him with his finger, therefore he is aboue Christ. The Church approueth the Christian sayth & doctrine, therefore the Church is aboue them. For the ouerthrowing of this their wicked and blasphemous doctrine, thou hast here a playne text like a thunderbolt, wherein Paule subiecteth both him selfe and an Angell from heauen, and Doctors vpon earth, and all other teachers and maisters whatsoever, vnder the authoritie of the Scripture. For they ought not to be maysters, iudges, or arbiters, but only witnesses, disciples & confessors of the Church, whether it be the Pope, Luther, Augustine, Paule, or an Angell from heauen. Neither ought any doctrine to be taught or heard in the Church besides the pure word of God, that is to say, the

The contents
of the two
first chap-
ters.

The argu-
ment of the
Papistes to
proue, that
the Church
is aboue the
Scripture.

The words
of God must
onely be
taught in
the Church.

holy Scripture. Otherwise accursed be both the teachers and hearers together with their doctrine.

Verse. 10. For nowe preach I mans doctrine, or Gods?

These words are spoken with the same vehemencie of spirit that the former were. As if he would say: Am I Paule so vnknown amongst you, which haue preached so openly in your Churches? Are my bitter conflicts, and so many sharp battailes against the Iewes, yet vnknown vnto you? It appeareth (I thinke) sufficiently vnto you by my preaching, and by so many and so great afflictions which I haue suffered, whether I serue men or God. For all men see that by this my preaching I haue not onely stirred by persecutio against me in euery place, but haue also procured the cruell hatred both of mine owne nation and of all other men. I thewe therefore plainly enough that I seeke not by my preaching, the fauor or praise of men, but to set forth the benefite and the glory of God.

What reward Paule receiued for his labour.

What the ministers of God ought to speake.

Neither doe we seeke the fauour of men by our doctrine. For we teache that all men are wicked by nature, and the children of wrath. We condemne mans free will, his strength, wisdom and righteousness, and all religion of mans owne deuising. And to be short, we saye that there is nothing in vs that is able to deserue grace and the forgiveness of sinnes: but we preach, that we obtaine this grace by the free mercy of God onely for Christs sake. For so the heauens shew forth the glory of God & his workes, condemning all men generally with their workes. This is not to preach for the fauour of men and of the world. For the world can abide nothing lesse then to heare his wisdom, righteousness, religion, & power condemned. And to speake against those mighty and glorious gifts of the world, is not to flatter the world, but rather to procure hatred and indignation of the world. For if we speake against men, or any thing else that pertaineth to their glory, it can not be, but that cruell hatred, persecutions, excommunications, murders, and condemnations must needs follow.

Eph. 3. 2.

The summe of the doctrine of the Gospell.

Gal. 1. 9.

To teach the things that are of God.

If then (sayth Paule) they see other matters, why see they not this also, that I teach the things that are of God and not of men: that is to say: that I seeke no mans fauour by my doctrine, but I set out Gods mercy offered vnto vs in Christ. For if I sought the fauour of men, I would not condemne their workes. Nowe for as much as I condemne mens workes, that is to say, because I thewe Gods

Gods iudgement out of his word (whereof I am a Minister) agaynst all men, how that they are sinners, vnrighteous, wicked, children of wrath, bondslaves of the deuill and damned, and that they are not made righteous by workes or by Circumcision, but by grace onely and sayth in Christ: therfore I procure vnto my selfe the deadly hatred of men: for they can abide nothing lesse, than to heare that they are such: nay rather they would be praysed for wise, righteous & holy. Wherefore this witnesseth sufficiently, that I teach not mans doctrine. After the same maner Christ speaketh also in the 17. of Iohn: The world can not hate you, but me it hateth; because I testifie of *Ioh. 7. 7.* it that the workes thereof are euill And in the thirde of Iohn: I his is *Ioh. 3. 19.* condempnation, that light is come into the world, and men loued darkness more then light, because their workes were euill. §.

Now, that I teach the thynges whiche are of God (sayth the Apostle) hereby it may sufficiently appeare, that I preache the onely grace, the mercy, the goodnesse and the glory of God. Moreover, he that speaketh (as Christ sayth) those thynges whiche his Lord and Maister hath commaunded him, and glorifieth not him selfe, but him whose Messenger he is, bringeth and teacheth the true worde of God. But I teach those thynges onely whiche are commaunded me from aboue: neither glorifie I my selfe, but him that sent me. Besides that, I stirre by agaynst my selfe the wrath and indignation on both of the Jewes and Gentiles, therefore my doctrine is true, sincere, certaine and of God, neither can there be any other; (much lesse any better) then this my doctrine is. Wherefore, whatsoever doctrine els teacheth not as mine doth, that all men are sinners, and are iustified by sayth onely in Christ, must needs be false, wicked, blasphemous, accursed and deuillish: and euen such also are they which either teach it or receaue it. §.

So we with Paule doe boldly pronounce all such doctrine to be accursed as agreeth not with ours. For neither do we seek by our preaching the prayse of men, or the fauour of Princes or Bishops, but the fauour of God alone, whose onely grace & mercy we preach, despising and treading vnder foote whatsoever is of our selues. Whosoever he be then which shall teach any other Gospell, or that which is contrary to ours, let vs be bold to say that he is sent of the deuill, and hold him accursed.

Nowe the firste. 10. Or goe I about to please men?

The false
Apostles
seeke to
please men.

That is, doe I serue men or God? He hath alwayes a glaunce at the false Apostles. These (sayth he) must needs seeke to please and to flatter men: for by this meanes they seeke, that they agayn may glory in their flesh. Whereouer, because they wil not beare the hatred and persecutio of men, they teach Circumcision, onely to auoyde the persecution of the Crosse, as followeth in the 5. Chapter.

Teachers of
mens tradi-
tions seeke
to please
men.

So at this day ye may finde many which seeke to please men, and to the end they may liue in peace and securitie of the flesh, they teach the thynges which are of men, that is to say, wicked thynges, or els they allow the blasphemies & wicked iudgementes of the aduersaries, contrary to the word of God agaynst their owne conscience, that they may keepe still the fauour of Princes and Bishops, and enioy their goodes. But we, because we endeavour to please God and not men, do stirre vp agaynst vs the malice of the deuill and hell it selfe: we suffer the reproches and sclaunders of the world, death and all the mischiefes that can be deuised agaynst vs.

The reward
of godly
teachers.

So sayth Paule here: I seeke not to please man, that they may prayse my doctrine, and report me to be an excellent teacher, but I desire onely that my doctrine may please God: and by this meanes I make men my mortall enemies. Which thing I finde by experience to be most true: for they requite me with infamie, sclaunder, imprisonment & sword. Contrariwise, the false Apostles teach the thynges that are of men, that is to say, such thynges as be pleasant & plausible to mans reason, & that to the end they may liue in ease & purchase the fauour, god will & prayse of the people. And such men finde that they seeke for: for they are praised and magnified of men. So sayth Christ also, *Mat. 6.* That hypocrites doe all thynges to be praysed of men. And in the 5. of Iohn he sharply reproveth such: How can ye beleue (sayth he) which receaue honour one of an other, and seeke not the honour that cometh of God alone? The thynges whiche Paule hath hitherto taught, are in a manner examples onely. In the meane tyme notwithstanding he is very earnest euery where in prouyng his doctrine to be sincere and sounde. Wherefore he exhorteth the *Galathians* that they forsake it not for any other doctrine.

The reward
of false and
ungodly teachers.

Verse. 10. For if I should yet please men I were not the seruauent of God?

All these thynges are to be referred to the whols office and ministry

terie of Paule, to shew what a contrarietie there was betwene his conuersation befoze in the Iewish law, and his conuersation now vnder the Gospell. As if he would say: Doe ye thinke that I goe about still to please men, as I did in tymes past: So he speaketh afterwards in the 5. Chapter. If I yet preache Circumcision, why do I suffer persecution? As though he would say: Doe ye not see and heare of my dayly confidences, great persecutions and afflictions: After I was conuerted and called to office of Apostleship, I neuer taught mans doctrine, neither sought I to please men, but God alone. What is to say: I seeke not by my ministerie and doctrine the praise and fauour of men, but of God.

Here agayne is to be marked how maliciously and craftely the false Apostles went about to bying Paule into hatred amōg the Galatians. They picked out of his preachings and writings certaine contradictions (as our aduersaries at this day do out of our bookes) & by this meanes they would haue conuincd him that he had taught contrary thynges. Wherefoze they sayd that there was no credit to be giuen vnto him: but that Circumcision & the law ought to be kept: Which thyng he him selfe also by his example had allowed, because he had Circumcised Timothee accordyng to the law, had purified him selfe with other foure men in the temple at Ierusalem, & had shauen his head at Cenchrea. These thyngs they craftely surmised, & Paule by the commaundement & authoritie of the Apostles was constrained to doe: Which notwithstanding he had kept as indifferent, bearyng with the infirmities of the weake brethren (which yet vnderstood not the Christian libertie,) lest they should be offended. To whose cail-lations thus he aunswereth: How true it is which the false Apostles forge agaynst me for the ouerthrowyng of my Gospell, and setting vp of the law and Circumcision agayne, the matter it selfe sufficiently declareth. For if I would preach the law and Circumcision, and commend the strength, the power, & the will of man, I should not be so obious vnto them, but should please them.

Lyes and
slanders
deuised by
the false A-
postles a-
gainst Paul.

Act. 16. 3.
Act. 18. 18.

Verse. 11. 12. Now I certifie you brethren, that the Gospell which was preached of me, was not after man. For neither receaued I it of man, neither was I taught it but by the reuelation of Iesus Christ.

Here is the principall point of all this matter: which containeth a confutation of his aduersaries, and a defence of his doctrine, to

The chief
purpose of
Paule in
this disputa-
tion.

Nota:

the end of the second Chapter. Upon this he standeth, this he bygeth and with an othe confirmeth, that he learned not his Gospell of any man, but receaued it by the reuelation of Iesus Christ. And in that he sweareth, he is constrained so to doe, that the *Galatians* may beleue him, and also, that they should giue no care to false Apostles: whom he reproveth as lyers, because they had sayd, that he learned and receaued his Gospell of the Apostles.

Pauls do-
ctrine was
not after
man.



Christ be-
cause
God and
man.

¶ Here he sayth that his Gospell is not after man, he meaneth not, that his Gospell is not earthly (for that is manifest of it selfe: and the false Apostles bragged also that their doctrine was not earthly but heauenly:) but he meaneth that he learned not his Gospell by the ministerie of men, or receaued it by any earthly meanes (as we all learne it either by the ministry of men, or els receaue it by some earthly meanes, some by hearyng, some by readyng, and some by writing:) but he receaued the same onely by the reuelation of Iesus Christ. If any man list to make any other distinction, I am not agaynst it. Here the Apostle sheweth by the way, that Christ is not onely man, but that he is both God and very mā, when he sayth that he receaued not his Gospell by man.

Where Paul
receaued
the Gospell.

¶ Now, Paule receaued his Gospell in the way as he was goyng to *Damascus*, where Christ appeared vnto him and talked with him. Afterwardes also he talked with him in the Temple at *Ierusalem*: but he receaued his Gospell in the way, as Luke reciteth the storie in the 9. of the Actes. Arise (sayth Christ) and goe into the Citie, and it shall be tolde thee what thou must doe. He doth not bid him goe into the Citie, that he might learne the Gospell of Ananias: but Ananias was bid to goe and Baptise him, to lay his handes vpon him, to commit the ministerie of the worde vnto him, and to commend him vnto the Church, and not to teach him the Gospell, whiche he had receaued afore (as he glozieth in the same place) by the onely reuelation of Iesus Christ. And this Ananias him selfe confesseth, say- ing: Brother Saule, the Lord whiche appeared to thee in the way, hath sent me, that thou mightest receaue thy sight. Wherefore he receaued not his doctrine of Ananias, but beyng already called, lightned and taught of Christ in the way, he was sent to Ananias that he might also haue the testimonie of men, that he was called of God to preach the Gospell of Christ.

¶ This Paule was constrained to recite, to put away the slander of the false Apostles, who laboured to bying him into hatred among

mong the *Galathians*, saying that Paule was inferiour to the rest of the Apostles scholars: who had receaued of the Apostles, that which they taught and kept: whose conuersation also they had saine a long tyme, and that Paule him selfe had also receaued the same thinges of them, although he did now deny it. Why then would they rather obey an inferiour, and despise the authoritie of the Apostles themselves, who were not onely the fore elders & teachers of the *Galathians*, but also of all the Churches throughout the whole world:

This Argument, which the same Apostles grounded vpon the authoritie of the Apostles, was strong and mightie, whereby the *Galathians* were suddenly ouerthrowne, especially in this matter. I would neuer haue beleued, had I not bene taught by these examples of the Churches of *Galatia*, of the *Corinthians* and others, that they whiche had receaued the word of God in the begynnynge with such ioy (among whom were many notable men) could so quickly be ouerthrowne. Oh god Lord, what horrible and infinite mischief may one onely Argument easily bring: whiche so pearceth a mans conscience when God withholdeth his grace, that in one moment he loseth altogether. By this subteltie then the false Apostles did easily deceane the *Galathians*, being not fully stablished and grounded, but as yet weak in the faith.

The Argument of the false Apostles taken from the authoritie of the Apostles.

Nota.

Forouer, the matter of iustification is bryckle: not of it selfe (for of it selfe it is most sure and certaine,) but in respect of vs. Whereof I my selfe haue good experience. For I know in what houres of darkness I sometymes was. I know how often I suddenly lose the beames of the Gospell and grace, as being shadowed from me with thicke & darke cloudes. Briefly I know in what a slippery place euery such also do stand, as are well exercised, and seeme to haue sure footing in matters of faith. We haue good experience of this matter: for we are able to teach it vnto others, & this is a sure token that we vnderstand it. But when in the very conflict we should vse the Gospell, which is the word of grace, consolation and life, there doth the law, the word of wrath, heauinesse and death preuent the Gospell & beginneth to rage, and the ferroures which it raiseth vp in the conscience, are no lesse then was that horrible shew in the mount *Sinay*. So that euery one place of the Scripture containyng some threatnyng of the law, ouerwhelmeth and dovneth all consolations besides, & so shaketh all our inward powers, that it maketh vs to forget Iustification, Grace, Christ, the Gospell and altogether.

So great is the weakness euen of the godly, that they are hardly drawne to Gods promises, though they be most certaine.

The office of the law.

Exo. 19. 13.

The confli-
des of the
godly.

Gal. 5. 17.
Rom. 7. 23.

Fayth is the
gift of God.

*What in-
conuenien-
ces follow
the loyding
of Gods
worde.

*Speculatio
is a naked
knowledge
without pra-
ctise.

Ia. 1. 23. 24.

The do-
ctrine of
true godly-
nesse is kept
by prayer
and earnest
study of the
word.

The ene-
mies of the
godly.

The reason
whiche at
this day is
vsed agaynst
vs, and pie-
uayleth
with many.

Therefore in respect of vs, it is a very bricke matter, because we are bricke. Agayne, we haue agaynst vs euen the one halfe of our selues: that is to say, reason, and all the powers thereof. Besides all this, the flesh resisteth the spirite, which can not beleene assuredly that the promises of God are true. It fighteth therefore agaynst the spirite, and (as Paule sayth) it holdeth the spirite captiue: so that it can not beleene so steadfastly as it would. Therefore we teach continually that the knowledge of Christ and of Fayth is no worke of man, but simple the gift of God, who as he createth Fayth, so doth he keepe it in vs. And euen as he first geaueth Fayth vnto vs through the worde, so afterwarde he exerciseth, encreaseeth, strengtheneth and maketh perfect the same in vs by the word. Therefore the greatest seruice that a man can doe vnto God, and the very Sabboth of Sabboth is to exercise him selfe in true godlynesse, diligently to read and to heare the worde. * Contrariwise there is nothing more dangerous then to be weary of the worde. He therefore that is so cold, that he thinketh him selfe to know enough, and begynneth by little and little to loth the word, that man hath lost Christ and the Gospell, and that which he thinketh him selfe to know, he attaineth onely by bare * speculation: And he is like vnto a man (as S. Iames sayth) Who beholding his face in a glasse, goeth his waye, and by and by forgetteth what his countenance was.

Therefore let euery saythfull man labour and strue with all diligence to learne and to keepe this doctrine: And to that end let him be humble and hartly prayer, with continuall study and meditation of the word. And when we haue done neuer so much, yet shall we haue enough to keepe vs occupied. For we haue to doe with no small enemies, but strong and mighty, and such as are in continuall warre against vs, namely our own flesh, all the dangers of the world, the law, sinne, death, the wrath and iudgement of God, and the Deuill him selfe, who neuer ceaseth to tempt vs inwardly by his fierie dartes, and outwardly by his false Apostles, to the end that he may ouerthrow, if not all, yet the most part of vs.

This Argument therefore of the false Apostles had a godly shew, & seemed to be very strong. Which also at this day preuaileth with many, namely that the Apostles the holy fathers & their successours haue so taught: that the Church so thinketh and beleueth: Dozeauer that it is impossible that Christ should suffer his Church so long tyme to erre. Art thou alone (say they) wiser then so many ho-

ly men: toiser then the whole Church: After this manner the Deuill beyng chaunged into an Angell of light, setteth vpon vs craftely at this day by certayne pestiferous hypocrites, who say: We passe not for the Pope, we abhorre the hypocritise of Donkes and such like: but we would haue the authoritie of holy Church to remaine vntouched. The Church hath thus beleued and taught this long tyme. So haue all the Doctours of the primitive Church, holy men, moze auncient & better learned then thou. Who art thou, that darest dissent from all these, & bring vnto vs a contrary doctrine: When Sathan reasoneth thus, conspiryng with the flesh and reason, then is thy conscience terrified and vtterly dispayreth, vnlesse thou constantly returne to thy selfe agayne; and say: Whether it be, Cyprian, Ambrose, Augustine, either S. Peter, Paule or Iohn, yea or an Angell from heauen that teacheth other wise, yet this I know assuredly, that I teach not the thynges of men, but of God: that is to say, I attribute all thynges to God alone, and nothing to man.

The Devils
Argument.

When I first toke vpon me the defence of the Gospell, I remember that Doctour Staupicius a worthy man, sayd thus vnto me: This liketh me well that this doctrine whiche thou preacheest, yeldest glozie and all thynges els vnto God alone, and nothing vnto man: for vnto God there can not be attributed so much glozy, godnesse, mercie. &c. This saying did then greatly comfort and confirme me. And true it is that the doctrine of the Gospell taketh from men all glozy & wisdom, righteousnesse. &c. and geueth the same to the Creatour alone, who made all thynges of nothing. We may also moze safely attribute so much vnto God then vnto man. For in this case I may say boldly: Be it so that the Church, Augustine and other Doctours, also Peter and Apollo, yea euen an Angell from heauen, teach a contrary doctrine, yet my doctrine is such, that it setteth forth and preacheth the grace and glozie of God alone, and in the matter of saluation it condemneth the righteousnesse and wisdom of all men. In this I can not offende, because I geue both to God and man, that whiche properly and truly belongeth vnto them both.

Doctour
Staupicius
a fayerer
of Luthers
doctrine,
whē he be-
gan to
preache.

The do-
ctrine of the
Gospell at-
tributedh all
thynges vnto
God, and
nothing to
man.
Mat. 6. 12.

But thou wilt say: The Church is holy; The Fathers are holy. It is true: notwithstanding, albeit the Church be holy, yet is it compelled to pray: Forgiue vs our trespasses. So, though the Fathers be holy, yet are they saued through the forgiveness of sinnes. Therefore neither am I to be beleued, nor the Church, nor the fathers, nor

Nota:

Neither Angels nor Apostles nor any other are to be believed, if they teach any thing against the words of God.

the Apostles, nor no; an Angell from heauen, if we teach any thing agaynst the word of God, but let the word of God abide for euer: For els this Argument of the false Apostles had mightely preuailed agaynst Pauls doctrine. For in dede it was a great matter, a great matter I say, to set before the *Galatians* the whole Church, with all the company of the Apostles, agaynst Paule alone, but lately sprung vp and of small authoritie. This was therfore a strong Argument & concluded mightely. For no man sayth willingly that the Church erreth, & yet it is necessary to say that it erreth, if it teach any thing besides or agaynst Gods word.

The error of Peter.

Peter the chief of the Apostles taught both in life and doctrine besides Gods word, therfore he erred and was deceaued. Neither did Paule dissemble that error (although it seemed to be but a light fault) because he saw it would turne to the hurt of the whole Church, but withstoode him euen to his face, because he walked not after the truth of the Gospell. Therfore neither is the Church, nor Peter, nor the Apostles, nor Angels from heauē to be heard, vlesse they bring and teach the pure word of God.

The Papists Argument agaynst vs.

This Argument euen at this day is not a litle preiudiciall to our cause. For if we may neither beleue the Pope, nor the Fathers, nor Luther, nor any other, except they teach vs the pure worde of God, whom shall we then beleue: who in the meane while shall certifye our consciences whiche parte teacheth the pure worde of God, we or our aduersaries: For they bragge, that they also haue the pure worde of God and teach it. Agayne, we beleue not the Papistes, because they teach not the word of God, neither can they teach it. Contrariwise, they hate vs most bitterly, and persecute vs as most pestilent heretickes and seducers of the people. What is to be done in this case: Shall it be lawfull for every phantasticall spirite, to teach what him selfe listeth, saying the world can neither heare nor abide our doctrine: For although we glory with Paule, that we teach the pure Gospell of Christ, yet we profite nothing, but are compelled to heare, that this our glorying is not onely vayne, rашe, and arrogant, but also dangerous and full of blasphemie. But if we abase our selues and geue place to the rage of our aduersaries, then both the Papistes and Anabaptistes may proude. The Anabaptistes will vaunt that they bring & teach some strange thing whiche the world neuer heard of before. The Papistes will set by agayne and shew their olde abominations.

Let

Let every man therfore take heed, that he be most sure of his calling and doctrine, that he may boldly say with Paule: Although we or an Angell from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed.

A preacher must be sure of his calling and doctrine.

Galat 1.8.

Verse. 13. For ye haue heard of my conuersation in tymes past in Iewish religion, how that I persecuted the Church of God extreamely and wasted it: and profited in the Iewish religion, aboue many of my companions of mine owne nation.

This place hath in it no singular doctrine. Notwithstanding Paule alleadgeth here his owne example, saying: I haue defended the traditions of the Phariseis and the Iewish religion more constantly then ye and all your false teachers. Wherefore if the righteousness of the lawe had bene any thing worth, I had not turned back from it: in the keeping wherof notwithstanding before I knew Christ, I did so exercise my selfe, and so profit therein, that I excelled many of my companions of mine owne nation. Howeouer I was so zealous in defence of the same, that I persecuted the Church of God extremely, and wasted it. For hauing receaued authority of the high Priest, I put many in prison, & when they should be put to death, I pronounced sentence, & punishing them throughout all the sinagogues, I compelled them to blaspheme, & was so exceeding mad vpon them, that I persecuted them euen vnto strange cities.

The zeale of Paule.

Act. 26. 10.

Verse. 14. And was much more zealous of the traditions of my fathers.

He calleth not here the traditions of the fathers, the Pharisaicall or humane traditions: for in this place he treateth not of the Pharisaicall traditions, but of a farre higher matter, and therfore he calleth euen that holy lawe of Moyles, the fathers traditions: that is to say, receaued and left as an inheritance from the fathers. For these (sayeth he) when I was in the Iewish religion, I was verie zealous. He speaketh after the same maner to the Philippians: As concerning the lawe (sayeth he) I was a Pharisee, concerning zeale, I persecuted the Church, and as concerning the righteousness of the lawe I was vnbukeable. As though he would saye: Here I may glory, and may compare with the whole nation of the Iewes, yea euen with the best and holiest of all those which are of

What Paule calleth the traditions of the fathers. Phil. 3. 6.

the Circumcision: Let them shewe me if they can, a more zealous and earnest defender of Moyses law, then I haue bent. This thing (*Wye Galathians*) ought to haue perswaded you, not to beleaue these deceauers, which magnifie the righteousnesse of the lawe, as a matter of great importance, whereas, if there were any cause to glorie in the righteousnesse of the lawe, I haue more cause to glorie then any other.

Nota:

In like maner say I of my self, that befoze I was lightened with the knowledge of the Gospell, I was as zealous for the Papisticall lawes and traditions of the fathers, as euer any was, most earnestly maintaining and defending them as holy and necessary to saluation. Moreouer, I endeououred to obserue and keepe them my selfe as much as was possible for me to do, punishing my poze body with fasting, watching, praying and other exercises, more then all they which at this day do so bitterly hate and persecute me because nowe I take from them the glory of iustifying by woorks and merits. For I was so diligent and superstitious in the obseruation hereof, that I layd more vpon my body, then without daunger of health it was able to beare. I honoured the Pope of mere conscience and vnfaithfully, not seeking after prebends, promotions & liuings: but what former I did, I did it with a single heart, of a good zeale, and for the glory of God. But those things which then were gainefull vnto me, now with Paule I count to be but losse for the excellency of knowledge of Iesus Christ my Lord. But our aduersaries, as idle bellies and tried with no tentations, beleaue not that I and many others haue endured such thinges: I speake of such as with great desire sought for peace and quietnes of conscience, which notwithstanding in so great darkenesse it was not possible for them to finde.

Phil. 3. 8.

Verse 15. 16. 17. But when it had pleased God (which had separated me from my mothers wombe, and called me by his grace) to reueale his sonne in me, that I should preach him among the Gentiles, immediatly I communicated not with flesh & bloud. Neither came I againe to *Ierusalem*, to them which were Apostles before me, but I went into *Arabia*, & turned againe vnto *Damascus*.

The first
journey of
Paule.

This is the first iourney of Paule. And here he witneseth, that straight way, after he was called by the grace of God to preach Christ among the Gentiles, he went into *Arabia* without the aduise
of

of any man to that worke whereunto he was called. And this place witnesseth by whom he was taught, and by what meanes he came to the knowledge of the Gospell and to his Apostleship. When it had pleased God (sayth he). As if he would say: I haue not deserved it, because I was zealous of the lawe of God without iudgement; nay rather this foolish and wicked zeale stirred me vp, that God so permitting, I fell headlong into more abhominable and outrageous sinnes. I persecuted the Church of God, I was an enemy to Christ, I blasphemed his Gospell, and to conclude, I was the author of shedding much innocent blood. This was my desert. In the midst of this cruell rage I was called to such inestimable grace. What was it because of this outrageous crueltie? No forsooth. But the abundant grace of God, who calleth and sheweth mercy to whom he wil, pardoned and forgave me all those blasphemies: and for these my horrible sinnes (which then I thought to be perfect righteousness, and an acceptable seruice vnto God) he gaue vnto me his grace, the knowledge of his truth, and called me to be an Apostle.

Pauls merite of desert.

Nota:

We also are come at this day to the knowledge of grace by the selfe same merites. I crucified Christ daily in my monkish life, and blasphemed God through my false faith wherein I then continually lived. Outwardly I was not as other men extortioners, vniust, whozmongers: but I kept chastitie, pouertie and obedience. Moreover, I was free from the cares of this present life. I was onely giuen to fasting, watching, praying, saying of Psalms & such like. Notwithstanding in the meane time I fostered vnder this cloaked holinesse and trust in mine owne righteousness, continuall mistrust, doubtfulness, feare, hatred and blasphemie agaynst God. And this my righteousness was nothing else, but a filthy puddle, and the very kingdome of the deuill. For Satan loueth such Saindes, and accounteth them for his deare darlings, who destroy their owne bodies and soules, and deprive them selues of all the blessings of Gods giftes. In the meane time notwithstanding, wickednesse, blindness, contempt of God, ignorance of the Gospell, prophanation of the sacramentes, blaspheming and treading of Christ vnder fote, and the abuse of all the benefits and gifts of God do raigne in them at the full. So conclude, such Saindes are the bondslaves of Satan, and therefore are diuened to speake, thinke and do whatsoeuer he will, although outwardly they seeme to excell all others in god woorkes, in holinesse and strictnesse of life.

By what deserts we obtaine grace.

What manner of Saindes the Deuill loveth.

Nota:

Such we were vnder the popedome: verily no lesse (if not moze) contumelious and blasphemous against Christ and his Gospel then Paule him selfe, & especially I: for I did so highly esteeme the Popes authoritie, that to dissent from him euen in the least point, I thought it a sinne woorthy of euerlasting death, And that wicked opinio caused me to thinke that Iohn Hus was a cursed hereticke, yea and I accounted it an haynous offence, but once to thinke of him: and I would my selfe in defence of the Popes authoritie haue ministred fire and sword, for the burning and destroying of that hereticke, and thought it an high seruice vnto God so to do. Wherefore if you compare Publicans & harlots with these holy hypocrites, they are not euill. For they, when they offend, haue remorse of conscience, and do not iustifie their wicked doings: but these men are so farre from acknowledging their abominations, idolatries; wicked willworshippings and ceremonies to be sinnes, that they affirme the same to be righteousnesse and a most acceptable sacrifice vnto God, yea they adoze them as matters of singular holinesse, & through them do promise saluation vnto others, and also sell them for money, as things auailable to saluation.

Iohn Hus.

Nota.

Publicanes and sinners are farre better then merit mongers.

Our desert.

14

The Papists a bloody generation.

This is then our godly righteousnesse, this is our high merite which byingeth vnto vs the knowledge of grace: to witte, that we haue so deavly and so deuillishly persecuted, blasphemed, troden vnder fote, and condemned God, Christ, the Gospell, faith, the Sacraments, all godly men, the true worshop of God, & haue taught and stablished quite contrary thinges. And the moze holy we were, the moze were we blinded, & the moze did we worshop the deuill. There was not one of vs, but he was a bloudsucker, if not in deede, yet in heart.

Verse. 15. When it pleased God.

§

By what desert we attaine grace.

As though he would say: It is the alone and inestimable fauour of God, that not onely he hath spared me so wicked and so cursed a wretch, such a blasphemer, a persecutor and a rebell against God, but besides that, hath also giuen vnto me the knowledge of saluation, his spirit, Christ his sonne, the office of an Apostle and euerlasting life. So God beholding vs guilty in the like sinnes, hath not onely pardoned our impieties and blasphemies, of his mere mercy for Christs sake, but hath also ouerwhelmed vs with great benefits and spirituall gifts. But many of vs are not onely vnthankfull vnto

unto God for this his inestimable grace, & as it is written, 2. Pet. 1. doe forget the cleansing of their old sinnes, but also opening agayne a window to the deuill, they begyn to loth his word, and many also do peruert and corrupt it, and so become authours of new errors. The endes of these men are worse then the begynnynge.

Mat. 11. 43.

Verse. 15. Which had separated me from my mothers wombe.

This is an Hebrew phrase. As if he sayd: which had sanctified, ordained and prepared me. That is, God had appointed, when I was yet in my mothers wombe, that I should so rage agaynst his Church, and that afterwarde he would mercifully call me backe agayne from the midst of my crueltie and blasphemy, by his mere grace, into the way of truty and saluation. To be short, when I was not yet borne, I was an Apostle in the sight of God, and when the tyme was come, I was declared an Apostle before the whole world.

Thus Paule cutteth off all desertes, and giueth glory to God alone, but to him selfe all shame and confusion. As though he would say: All the giftes both small and great, as well spirituall as corporall, which God purposed to giue vnto me, and all the good thynges which at any tyme in all my life I should do, God him selfe had before appointed when I was yet in my mothers wombe, where I could neither wish, thinke nor do any good thing. Therefore this gift also came vnto me by the mere predestinatio and free mercy of God before I was yet borne. Moreover, after I was borne, he supported me, being laden with innumerable and most horrible iniquities. And that he might the more manifestly declare the unspeakable & inestimable greatnesse of his mercy towards me, he of his mere grace forgave my abominable and infinite sinnes, and moreover replenished me with such plentie of his grace, that I did not onely know what thynges are given vnto vs in Christ, but preached the same also vnto others. Such are the desertes and merites of all men, and specially of those old dotardes, who exercise themselves wholly in the sinkyng puddles of mans owne righteousnesse.



The desertes
of S. Paule.

Verse. 15. And called me by his grace.

Marke the diligence of the Apostle. He called me (sayth he) How? Was it for my Pharisaicall religion? or for my blamelesse and holy life? for my prayers, fastinges and workes? No, much lesse

then for my blasphemies, persecutions, oppressions: How then? By his meere grace alone,

Verse. 16. To reueale his sonne in me.

Paulus do-
ctinor

You heare in this place, what maner of doctrine is giuen & committed to Paule: to wit, the doctrine of the Gospell, which is the reuelation of the sonne of God. This is a doctrine quite contrary to the law, which reuealeth not the sonne of God, but it theweth forth sinne, it terrifieth the conscience, it reuealeth death, the wrath and iudgement of God, and hell. The Gospell therfore is such a doctrine, as admitteth no lawe: Yea it must be separate as farre from the lawe, as there is distance betwene heauen and earth. This difference in it selfe is easie and plaine, but vnto vs it is hard and full of difficulty. For it is an easie matter to say, that the Gospell is nothing else but the reuealing of the sonne of God, or the knowledge of Iesus Christ, and not the reuealing of the law. But in the agony and conflict of conscience, to hold this fast and to practise it in deede, it is a hard matter, yea to them also that be most exercised therein.

Not.

The defini-
tion of the
Gospell.

Nowe, if the Gospell be the reuealing of the sonne of God (as Paule defineth it in this place,) then surely it accuseth not, it feareth not the conscience, it threatneth not death, it bringeth not to despair, as the lawe doth: but it is a doctrine concerning Christ, which is neither law, nor worke, but our righteousness, wisdom, sanctification and redemption. Although this thing be more cleare then the sunne light, yet notwithstanding the madnes and blindness of the Papistes hath bene so great, that of the Gospell they haue made a lawe of charitie, and of Christ a lawe maker, giuing more strait and heauy commaundements then Moyses him selfe. But the Gospell teacheth, that Christ came not to set forth a newe lawe, and to giue commaundementes as touching manners: but that he came to this ende, that he might be made an oblation for the finnes of the whole world, and that our finnes might be forgiven and euerlasting life giuen vnto vs for his sake, and not for the works of the lawe, or for our owne righteousness. Of this inestimable treasure freely bestowed vpon vs, the Gospell properly preacheth vnto vs. Wherefore it is a kind of doctrine that is not learned or gotten by any study, diligence or wisdom of man, nor yet by the law of God, but is reuealed by God him selfe (as Paule saith in this place,) first by the eternall worde: then by the working of Gods

The Gospell
is not lear-
ned by any
study of mā,
but is taught
from aboue
by God him
selfe.

Spirit

spirit inwardly. The Gospell therefore is a diuine word that came
downe from heauen, and is reuealed by the holy Ghost (who was
also sent for the same purpose :) yet in such sort notwithstanding,
that the outward word must go before. For Paule him selfe had no
inward reuelation, untill he had heard the outward word from hea-
uen, which was this: Saule, Saule, why persecutest thou me? First
therefore he heard the outward word, then afterwards followed re-
uelations, the knowledge of the word, faith, and the gifts of the holy
Ghost.

Verse. 16. That I should preach him among the Gentiles.

It pleased God (sayth he) to reueale his sonne in me. To what
purpose? Not onely, that I my selfe should beleue in the sonne of
God, but also that I should preach him among the Gentiles. And
why not among the Iewes? Lo, here we see that Paule is properly
the Apostle of the Gentiles, albeit he preached Christ among the
Iewes also.

Paule the
Apostle of
the Gentiles

Paule comprehendeth here in fewe wordes (as he is wont) his
whole diuinitie, which is to preach Christ among the Gentiles. As
if he would say: I will not burden the Gentiles with the lawe, be-
cause I am the Apostle and Euangelist of the Gentiles, and not
their law giuer. Thus he directeth all his wordes against the false
Apostles. As though he would say: O ye Galathians, ye haue not
heard the righteousnesse of the lawe or of woorkes to be taught by
me: for this belongeth to Moyses and not to me Paule, being the A-
postle of the Gentiles. For my office and ministerie is to bring the
Gospell vnto you, and to shew vnto you the same reuelation which
I my selfe haue had. Therefore ought you to heare no teacher that
teacheth the law. For among the Gentiles the law ought not to be
preached, but the Gospell: not Moyses, but the sonne of God: not
the righteousnesse of woorkes, but the righteousnesse of faith. This is
the preaching that properly belongeth to the Gentiles.

Pauls diu-
initie.

Pauls three offices
Christ, and Moyses
& Law.

The office
of Paule.

Verse. 16. Immediately I communicated not with flesh and blood.

Paule here making mention of flesh and blood, speaketh not of
the Apostles. For by and by he addeth: Neither came I againe to
Ierusalem, to them which were Apostles before me. But this
is Pauls meaning, that after he had once reuealed the reuelation
of the Gospell from Christ, he consulted not with anie man in

Damascus; much lesse did he desire any man to teach him the Gospell: Agayne, that he went not to *Ierusalem*, to Peter & the other Apostles to learne the Gospell of them, but that forthwith he preached Iesus Christ in *Damascus*, where he receaued baptisme of Ananias, & imposition of handes: for it was necessary for him to haue the outward signe & testimony of his calling. The same also writeth Luke. Act. 9.

Verse 17. Neither came I to Ierusalem, to them that were Apostles before me, but went into Arabia, and turned agayne vnto *Damascus*.

Nota:

The confutation of the Argument of the false Apostles.

That is, I went into *Arabia* before I saw the Apostles or consulted with them, and forthwith I toke vpon me the office of preaching among the Gentiles: for thereunto I was called, and had also receaued a reuelation from God. He did not then receaue his Gospell of any man, or of the Apostles them selues, but was content with his heauily calling, and with the reuelation of Iesus Christ alone. Wherefore this whole place is a confutation of false Apostles Argument, which they vsed agaynst Paule, saying, that he was but a scholar, and a hearer of the Apostles, who liued after the law: and moreover, that Paule him selfe also had liued according to the law, and therefore it was necessary that the Gentiles them selues should keepe the law & be Circumcised. To the end therefore that he might stop the mouthes of these cauillers, he rehearseth this long historie: Before my conuersion (sayth he) I learned not my Gospell of the Apostles, nor of any other of the brethren that beleued (for I persecuted extremely, not onely this doctrine, but also the Church of God, and wasted it): neither after my conuersion: for forthwith I preached, not Moyses with his law, but Iesus Christ at *Damascus*, consulting with no man, neither as yet hauyng sene any of the Apostles.

Verse 18. Then after three yeares I came agayne to Ierusalem, to visite Peter, and abode with him 15. dayes. And none other of the Apostles saw I, saue Iames the Lordes brother.

Paule graunteth that he was with the Apostles, but not with all the Apostles. Howbeit he declareth that he went by to *Ierusalem* to them, not commaunded, but of his owne accord, not to learne any thing of them, but to see Peter. The same thyng Luke also writeth

teth in the 9. Chapter of the Actes; that Barnabas led Paule to the Apostles, and declared to them, how that he had sene the Lord in the way, and that he spake vnto him: also that he had preached boldly at *Damascus* in the name of Iesus. This witness beareth Barnabas of him. All his wordes therfore are so framed, that they proue his Gospell not to be of man. In tēde he graunteth that he had sene Peter and Iames the brother of our Lord; but none other of the Apostles besides these two, and that he learned nothing of them.

Nota:

He graunteth therfore that he was at *Ierusalem* with the Apostles; and this did the false Apostles onely report. He graunteth mozeouer that he had liued after the manner of the Iewes, but yet onely amōg the Iewes. And this is it which he sayth in the 1. Cor. 9. When I was free from all men, I made my selfe seruauant to all men, Paule became all thynges to all men. that I might winne the moe. To the Iewes I became as a Iewe, that I might winne the Iewes, and I was made all thynges to all men, that I might by all meanes saue some. He graunteth therfore that he was at *Ierusalem* with the Apostles, but he denyeth that he had learned his Gospell of them. Also he denieth that he was constrained to teach the Gospell as the Apostles had prescribed. The whole effect then of this matter lyeth in this word, to see: I went to see Peter, and not to learne of him. Therfore neither is Peter my maister, nor yet Iames. And as for the other Apostles, he utterly denieth that he saw any of them.

But why doth Paule repeate this so often, that he learned not his Gospell of men, nor of the Apostles them selues? His purpose is this, to perswade the Churches of *Galatia* whiche were now led away by the false Apostles, and to put them out of all doubt that his Gospell was the true word of God, and for this cause he repeareth it so often. And if he had not preuayled herein, he could neuer haue stopped the mouths of the false Apostles. For thus they would haue objected agaynst him: We are as good as Paule: we are the Disciples of the Apostles as well as he: mozeouer, he is but one alone and we are many: therfore we excell him, both in authoritie and in number also.

Why Paule glorieth so much that he hath not learned his Gospell of any man.

Here Paule was constrained to glory, to affirme and swear, that he learned not his Gospell of any man, neither receaued it of the Apostles them selues. For his ministerie was here in great daunger, and all the Churches likewise whiche had vsed him as their Pastor, and teacher. The necessitie therfore of his ministerie

and of all the Churches required, that with an holy pride he should haunt of his vocation, and of the knowledge of the Gospell reuelled vnto him by Christ, that their consciences might be thoroughly perswaded that his doctrine was the true word of God. Here had Paule a waightie matter in hand: namely, that all the Churches in *Galatia* might be kept in sounde doctrine: yea, the controuersie was in dede, as touching life and death euerlastyng. For if the pure word of God be once taken away, there remaineth no consolation, no life, no saluation, The cause therefore why he reciteth these thynges, is to reteine the Churches in true and sounde doctrine. His purpose is therfore to shew by this historie, that he receaued his Gospell of no man: Agayn, that he preached for a certaine tyme, namely the space of thre or foure yeares, both in *Damascus* and *Arabia*, by reuelation from God, before he had seene any of the Apostles, euen the selfe same Gospell that the Apostles had preached.

Not:

Verse. 20. And now the thynges which I write vnto you, behold I witnesse before God I lye not.

Paule sweareth.

Therefore addeth he an othe: Because he reporteth an historie, he is constrained to sweare, to the end that the Churches might beleue him, and also that the false Apostles should not say: who knoweth whether Paule speaketh the truth or no: Here you see that Paule the elect vessell of God, was in so great contempt among his owne *Galatians*: to whom he had preached Christ, that it was necessary for him to sweare that he spake the truth. If this happened then to the Apostles, to haue so mighty aduersaries that they durst despise them and accuse them of lying, what maruell is it, if the like at this day happen vnto vs, which in no respect are worthy to be compared with the Apostles: He sweareth therfore in a matter (as it seemeth) of no weight, that he speaketh the truth, namely that he taried not with Peter to learne of him, but onely to see him: but if you wey the matter diligently, it is very weighty and of great importance, as may appeare by that is said afore. In like manner we sweare after the example of Paule, in this wise: God knoweth that we lye not &c.

Verse. 21. After that I weare into the coastes of Syria and Cilicia.

Syria and *Cilicia* are countreys neare situate together. This is it that he still goeth about to perswade, that as well before he had seene the Apostles as after, he was alwayes a teacher of the Gospell,

spell, and that he receaued it by the reuelation of Christ, and was neuer any Disciple of the Apostles.

Vers. 22, 23. For I was vnknownen by face vnto the Churches of Iudea, whiche were in Christ. But they heard onely some say, he whiche persecuted in tymes past, now preacheth the sayth which before he destroyed. And they glorified God.

This he addeth for the sequele and continuance of the historie, that after he had seene Peter, he went into Syria and Cilicia, and there preached, and so preached that he wonne the testimonie of all the Churches in Iudea. As though he would say: I appeale to the testimonie of all the Churches, yea euen of those which are in Iudea. For the Churches doe witnesse, not onely in Damascus, Arabia, Syria, and Cilicia, but also Iudea, that I haue preached the same sayth which I once withstood and persecuted. And they glorified God in me: not because I taught that Circumcision and the law of Moyses ought to be kept, but for the preaching of sayth, and for the edifying of the Churches by my ministerie in the Gospell. Ye therefore haue the testimonie, not onely of the people of Damascus and of Arabia, but also of the whole Catholique or vniuersall Church of Iudea.

The testimonie of all the Churches in Iudea for Paule.

The second Chapter.

Vers. 1. Then foureteen yeares after I went vp to Ierusalem.

PAULE taught that the Gentiles were iustified by sayth onely, without the woordes of the law. This doctrine when he had published abroad among the Gentiles, he commeth to Antioch, and declareth to the Disciples what he had done. Then they whiche had bene trayned by in the old customes of the law, rose agaynst Paule with great indignation, for that he preached to the Gentiles libertie from the bondage of the law. Whereupon followed great dissentis, which afterwarde stirred by new troubles. Paule & Barnabas stood strongly to the truth, & testified, saying: "wherefoeuer we preached among the Gentiles the holy Ghost came and fell upon those whiche heard the worde: and this was done throughout all the Churches of the Gentiles. But we preached not Circumcision, neither

Paulus de Roma.
Grine.
Contention of such as were turned from the Iewes, agaynst Paule

*The declaration of Paule and Barnabas, as touching those things which were done among the Gentiles.

did not require the keeping of the law, but we preached onely sayth in Iesus Christ, and at this preaching of sayth, God gaue to the hearers the holy Ghost. The holy Ghost therefore doth approue the sayth of the Gentiles without the law and Circumcision. For if the preaching of the Gospell and sayth of the Gentiles in Christ had not pleased him, he had not come downe in a visible shape vpon the vncircumcised whiche heard the word. Saying then by the onely hearing of sayth he came downe vpon them, it is certaine that the holy Ghost by this signe hath approued the sayth of the Gentiles. For it doth not appeare, that this was euer done before at the preaching of the law.

What they answered to Paul in this disputation, whiche are so earnest for the law.

Then the Iewes and many of the Phariseis whiche did beleue, and notwithstanding bare yet a great zeale to the law, earnestly struing to maintaine the glory thereof, set the selues fiercely agaynst Paule, (who affirmed that the Gentiles were iustified by sayth onely without the workes of the law,) contending that the law ought to be kept, and that the Gentiles ought to be Circumcised: for otherwise they could not be saued. And no maruell: for the very name of the law of God is holy and dreadfull. The Heathen man, which neuer knew any thyng of the law of God, if he heare any man say: This doctrine is the law of God, he is moued therewith. How then could it be but the Iewes must needs be moued, and vehemently contend for the maintenaunce of the law of God, whiche euen from their infancie had bene nussed and trained vpon therein?

They that were converted from the Iewes hardly forsooke the law.

We see at this day how obstinate the Papistes be in defending their traditions and doctrines of deuils. Wherefore it was much lesse to be marvelled, that the Iewes did so vehemently and zealously strue for the maintenaunce of their law, whiche they had receaued from God. Custome is of such force, that where as nature is of it selfe inclined to the obseruation of the law, by long continuance it so confirmeth nature, that now it becometh a double nature. Wherefore it was not possible for the Iewes which were newly converted to Christ, suddenly to forsake the law: who though they had receaued the sayth of Christ, thought it necessary notwithstanding to obserue the law. And with this their weakenesse God did beare for a tyme, vntill the doctrine of the Gospell might be playnely discerned from the law. So he bare with the infirmities of Israell in the time of king Achab, when the people halsted betwene two religions. He bare also with our weakenesse, whilst we were vnder the blindness of the Pope:

Custome is a double nature.

Nota:

God alwayes beareth with the infirmities of his people.

Hope: For he is long suffering and full of mercy. But we must not abuse this godnesse and patience of the Lord, nor continue still in our weakenesse and error, since the truth is now revealed by the cleare light of the Gospell.

Moreover, they that stood agaynst Paule, affirming that the Gentiles ought to be circumcised, had to lay for themselves, first the law and custome of the countrey; then the example of the Apostles, & last of all the example of Paule him selfe who had circumcised Timothee. What they had to say for them selves that resisted Paule. Wherefore if Paule in his defence sayd, that he did not this of necessity, but for Christ's lone and libertie, least they which were weak in faith should be offended, which of them would beleue him? Here unto all the people would aunswere: Since it is evident that thou hast Circumcised Timothee, thou mayest say what thou wilt: not withstanding thou hast done it. For this is a matter saue passing all mans capacitie, & therefore they could not understand it. Moreover, no defence can serue when a man hath lost the favour of the people, & is fallen into such deadly hatred and contempt. Paule therefore saying this contention & these clamours dayly to encrease more and more, & being also warned by reuelation from God, after xliij. yeares (besides those wherein he had preached in Damascus & Arabia) goeth by agayne to Ierusalem, to conferre his Gospell with the other Apostles: yet not for his owne cause, but for the peoples sake.

Now, this contention touchyng the obseruation of the law, exercised Paule a long tyme after, and wrought him much trouble. But I doe not thinke that this is the contention which Luke speaketh of in the 15. of the Actes, which happened (as it appeareth) by and by after the begynnyng of the Gospell. But this history whiche Paule here mentioneth, seemeth to be done long after, when Paule had now almost xviij. yeares preached the Gospell.

Verse. 1. With Barnabas, and tooke with me Titus.

He ioyneth vnto him selfe two witnesses, Barnabas and Titus. Nota: Barnabas was Pauls companion in preachyng to the Gentiles first. Paule taketh vnto him witnesses, Barnabas and Titus. He came from the seruitude of the law. He was also a witness of all those thinges which Paule did, and had seene the holy Ghost geuen vnto the Gentiles which were Circumcised and free from Moyses law, by the onely preachyng of faith in Iesus Christ, and he onely stucke to Paule in this poynt, that it was not necessarie that the Gentiles

Barnabas.

Should be burdened with the law; but that it was enough for them to beleue in Christ. Wherefore by his owne experience he testifieth with Paule against the Iewes, that the Gentiles were made the children of God, and saved by faith alone in Iesus Christ, without the law or Circumcision.

Titus was not onely a Christian, but also the chief ouerser in Crete: for vnto him Paule had committed the charge of gouerning the Churches there. *Ti. 1.* And this Titus was a Gentile.

Vers. 2. And I went vp by reuelation.

For vnto Paule had bene admonished by reuelation, he had not gone vp to *Jerusalem*. But because God warned him by a speciall reuelation, & commanded him to go vp, therfore he went. And this he did to hyde, or at least to appease the Iewes that beleued & yet obstinately contended about the keeping of the law, to the end that the truth of the Gospell might the more be aduanced and confirmed.

Vers. 2. And I communicated with them touching the Gospell.

You here then that at length, after 18. yeares he went vp to *Jerusalem*, and conferred with the Apostles touching his Gospell.

Vers. 2. Which I preach among the Gentiles.

For among the Iewes he suffered the law and circumcision for a tyme, as the other Apostles did: I am made all thinges vnto all men, sayth he. *1. Cor. 9.* Yet euer holding the true doctrine of the Gospell, which he preferred aboue the law, circumcision, the Apostles, yea and an Angell from heauen. For thus saith he vnto the Iewes: Through this Christ, is preached vnto you the forgiveness of sinnes. And he addeeth very plainly: And fro all thinges, from the which ye could not be justified by the law of Moyses, by him euery one that beleueth is justified. For this cause he teacheth & defendeth the doctrine of the Gospell so diligently euery where, & neuer suffereth it to come in danger. Notwithstanding he did not suddenly bryake out at the first, but had regard vnto the weake. And because the weake should not be offended, there is no doubt but he spake to the Iewes after this manner: If that vnpromisable service of Moyses law, which nothing anayleth to righteousnes, do so highly please you, ye may keepe it still for me, so if the Gentiles which are not bound to this law, be not charged there withall.

Paule

Paule so defendeth his Gospell, that he will haue all thinges geue place vnto it.

Act. 13. 19.

Paule therfore confelleth, that he conferred the Gospell with the Apostles, but (sayth he) they profited me oz taught me nothing: but I rather for the defence of the libertie of the Gospell, in the presence of the Apostles did constantly resist those which would needs force the obseruation of the law vpon the Gentiles, and so did ouercome them. Wherefore your false Apostles lye in saying that I circumcised Timothy, that I shaued my head in Cenchrea, & that I went vp to Ierusalem at the commaundement of the Apostles. Nay rather, I glory that in going vp to Ierusalem by the reuelation of God, & not at the commaundement of the Apostles, and there conferring my Gospell with them, I brought to passe the contrary, that is to say, obtained that the Apostles did approue me, & not those which were against me.

Nota:

Now, the question whereupon the Apostles conferred together in this assembly, was this: whether the keeping of the law were necessarie to iustificacion oz no. To this Paule answereth: I haue preached vnto the Gentiles, accordyng to my Gospell whiche I receaued from God, sayth in Christ and not the law, and at this preaching of sayth they receaued the holy Ghost: and hereof Barnabas shall beare me witnesse. Wherefore I conclude that the Gentiles ought not to be burdened with the law, nor to be Circumcised. Notwithstanding I geue no restraint to the Iewes herein. Who if they will needs keepe the law and be circumcised, I am not agaynst it, so that they do it with freedom of conscience. And thus haue I taught and liued among the Iewes, beyng made a Iew vnto the Iewes: holding euer the truth of the Gospell notwithstanding.

The question that was handled in the assembly of the Apostles.

Nota:

Verse. 2. But particularly with them that were the chiefest,

That is to say, I did not onely conferre with the brethren, but with those that were the chiefest among them.

Verse. 2. Least by any meanes I should run, or had run in vayne.

Not that Paule doubted, that he ranne oz had runne in bayne, for as much as he had now preached the Gospell 18. yeares (for it followeth incontinent in the text, that he had continued firme and constant all this while, and had preailed,) but for that many did thinke that Paule had therfore preached the Gospell so many yeares in vayne, because he had set the Gentiles at libertie fro the obseruation of the law. Whereouer, this opinion dayly more & more increased, that the law

Why Paule sayth: least I had runne in vayne.

was necessarie to iustificatiō. Wherefore in goyng by to *Ierusalem* by reuelation, he went so to remedy this euill, that by this confession all men might plainly see his Gospell to be in no poynt cōtrary to the doctrine of other Apostles, to the end that by this meanes he might stop the mouthes of the aduersaries, which would els haue sayd that he ranne or had ranne in bayne. Note here by the way, the vertue of mans owne righteousnesse or the righteousness of the law to be such, that they which teach it, do runne and liue in bayne.

Nota:

Verse. 3. But neither yet Titus which was with me, though he were a Grecian, was compelled to be Circumcised.

What was decreed in this conference.

This word [was compelled] sufficiently declareth what the conference & conclusion was: to wit, that the Gentiles should not be constrained to be Circumcised, but that Circumcision should be permitted to them for a time: not as necessarie to righteousness, but for a reverence to the fathers: & for charities sake towarde the weake (least they should be offended,) untill they were growne by more strōg in sayth. For it might haue seemed a very straunge & vnseemly thyng, vpon a soden to forsake the law and traditions of the fathers, which had bene geuen to this people from God with so great glory.

How Paule refused Circumcision.

Paule then did not reiect Circumcision as a damnable thyng, neither did he by word or dede enforce the Iewes to forsake it. For in the 1. Cor. 7. he sayth: If any man be called beyng Circumcised, let him not adde vncircumcision. But he reiected circumcision as a thing not necessary to righteousness, saying the fathers them selues were not iustificed thereby, but it was vnto them as a signe onely or a seale of righteousness, whereby they testified & exercised their sayth. Notwithstanding the beleying Iewes which were yet weake and bare a zeale to the law, hearing that Circumcision was not necessary to righteousness, could vnderstand this no other wise, but that it was altogether vnprofitable and damnable. And this sond opinion of the weake Iewes & falsse Apostles did encrease, to the end that the hearts of the people beyng stirred up agaynst Paule: by this occasion, they might thoroughly discredit his doctrine. So we at this day doe not reiect fasting and other good exercises as damnable thynges: but we teach that by these exercises we doe not obtaine remission of sinnes. When the people heare this, by & by they indge vs to speake agaynst god workes. And this opinion the Papistes do confirme and encrease by

Rom. 4. 11.

Howe we teache fasting and other Christian exercises at this day.

Nota:

R

by their preachings and writings. But they lie, and do vs great wrong. For many yeares past there was neuer any that taught moze sound and godly doctrine as touching god woorks, then we do at this day.

Paule therefore did not so condemne circumcision, as though it were sinne to receaue it or keepe it: for the Iewes would haue bene highly offended: but it was decided in this conference and Council, that it was not necessary to iustification, and therfore not to be forced vpon the Gentiles. So this moderation was found, that for the reuerence of the fathers and charity to wards the weake in faith, the Iewes should keepe the lawe and circumcision still for a time: notwithstanding they should not thereby seeke to be iustified: And mozeouer that the Gentiles should not be burdened therewith, both because it would haue bene to them a very straunge thing, and also a burden vntolerable: chiefly that none should be constrained to be circumcised, or any restrained from circumcision.

What was determined in that conference of the Apostles.

Nota:

Act. 15. 10

Paule therefore compelled none that would be circumcised, to remaine vncircumcised, so that he knewe circumcision not to be necessary to iustification. This constraint would Paule take away. Therefore he suffered the Iewes to keepe the law, so that they did it with a free conscience. For he had euer taught, as well the Iewes as the Gentiles, that in conscience they ought to be free from the law and circumcision: like as all the Patriarkes and all the faithfull in the old Testament were free in conscience and insisted by sayth, & not by the law or circumcision. And in deede Paule might haue suffered Titus to be circumcised: but because he sawe that they would compel him thereunto, he would not. For if they had preuailed therein, by and by they would haue gathered that it had bene necessarie to iustification, and so through this sufferance they would haue triumphed against Paule.

Why Paule would not suffer Titus to be circumcised.

Howe, as the false Apostles would not leaue circumcision & the obseruation of the law indifferent, but required the same as necessary to saluation: so at this day our aduersaries do obstinately contend, that mens traditions can not be omitted without perill of saluation: and thus of an example of charitie, they make an example of faith, when notwithstanding there is but one example of faith, which is to beleue in Iesus Christ. And this, as it is alone necessary to saluation, so doth it also indifferently pertaine to all men. Notwithstanding the aduersaries would rather worship the deuill ten

The obli-
gare aduer-
saries de-
send their
wicked do-
ctrine by vi-
olence and
tyranny.

Notiz

Mat. 6. 9. 10.

The triumph
of Paule a-
gainst the
falsie Apo-
stles.

times in stead of God, then they would suffer this. Therefore they are dayly hardened more and more, and seeke to establish theyr impieties and blasphemies against God, defending the same by force and tyrannie, and will not agree or consent vnto vs in any poynt. But what then? Let vs goe on boldly in the name of the Lord of hostes, and for all this, let vs not cease to set forth the glory of Iesus Christ: and let vs fight valiantly against the kingdom of Antichrist by the word and by prayer, that the name of God alone may be sanctified, that his kingdome may come, and that his will may be done. And that this may speedely come to passe, we desire euen from the bottome of our hearts and say, Amen, Amen.

This triumphe of Paule therefore was very glazious: namely, that Titus which was a Gentile, although he were in the middes of the Apostles and all the faithfull, where this question was so vehemently debated, was not yet constrained to be circumcised. This victorie Paule carrieth away, and sayth that in this conference it was decided by the consent of all the Apostles, the whole Church also approuing the same, that Titus should not be circumcised. This is a strong argument, and maketh very much against the falsie Apostles. And with this argument: Neither was Titus compelled to be circumcised, Paule was able to repressse & mightely to conuince all his aduersaries. As if he should say: Why doe these counterfet Apostles so falsly report of me, saying, that I am compelled to kepe circumcision by the commaundement of the Apostles, seeing I haue the witnesse of all the faithfull in Jerusalem, and moreover of all the Apostles them selues, that by my pursute & tranell the contrary was there determined, and that I did not onely there preuaile that Titus should not be circumcised, but that the Apostles also did approue and ratifie the same. Your counterfet Apostles therefore do lie deadely, which sleaunders me vnder the name of the Apostles, and thereby deceaue you: for I haue the Apostles and all the faithfull, not against me, but with me. And this I proue by the example of Titus.

Notiz

1. Cor. 8. 8.

Notwithstanding, Paule (as I haue often sayd) dyd not condemne circumcision as an vnprofitable thing, nor constrained any man thereunto. For it is neither sinne nor righteousness to be circumcised or vncircumcised, as it is neither sinne nor righteousness to eate or drinke. For whether thou eate or eate not, thou art neither better nor worse. But if any man should adde thereto eyther sinne

or righteousness, and say: If thou eate thou sinnest, if thou abstaine thou art righteous, he should shew him selfe both foolish and wicked. Wherefore to ioyne ceremonies with sinne or righteousness, is great impietie: As the Pope doth, who in his forme of excommunication, threateneth to all those that doe not obey the lawe of the Bishop of Rome, Gods great curse & indignation, and so maketh all his lawes necessary to saluation. Wherefore the deuill him selfe speaketh in the person of the Pope in all the Popes decrees. For if saluation consisteth in keeping of the Popes lawes, what neede haue we of Christ to be our iustifier and Sautour?

The Pope putteth righteousness in the keeping of his traditions, and damnation in the breaking of the.

Nota.

Verse. 4. 5. For all the false brethren that crept in, who came in priuely to espie out our libertie which we haue in Christ Iesus, that they might bring vs into bondage. To whom we gaue not place by subiection for an houre, that the truth of the Gospell might continue with you.

Here Paule sheweth the cause why he went by to Jerusalem, and there conferred his Gospell with the other Apostles, and why he would not circumsise Titus: Not that he might be the more certayne, or confirmed in the Gospell by the Apostles, for he nothing doubted thereof: but that the truth of the Gospell might continue in the Churches of the Galathians and in all the Churches of the Gentiles. We see then that the businesse of Paule was no light matter.

Now, where he speaketh of the truth of the Gospell, he sheweth that there be two Gospels, a true and a false Gospell. In doede the Gospell of it selfe is simple, true & sincere: but by the malice of Satthans ministers it is corrupt and defaced. Wherefore where he sayth: The truth of the Gospell, he would haue vs to vnderstand also the contrarie. As if he would say: The false Apostles doe also preach a faith and a Gospell, but they are both false: Wherefore haue I set my selfe so constantly against them. And in that I would not geue place vnto them, this haue I brought to passe, that the truth of the Gospell continueth with you. So the Pope & Anabaptists do bragge at this day that they teach the Gospell & sayth in Christ. True it is: but with such frute as the false Apostles once did, whom Paule calleth before in the first Chap. troublers of the Church, & subverters of the Gospell of Christ. On the other side he sayth that he teacheth the truth of the Gospell. As if he should say: Those things which

The Gospell of the false Apostles.

The Gospell of the Pope & other hereticks.

the false Apostles teach, bragge they neuer so much that they teach the truth, are nothing else but starke lies. So all heretickes pretend the name of God, of Christ, and of the Church. Also they pretend that they will not teach errors or lies, but most certaine truth & the pure Gospell of Christ.

The truth of
the Gospell.
The corrup-
tion of the
Gospell.

Not:

The do-
ctrine of the
Papists con-
cerning
faith.

The object
of reason
whereunto
it looketh.
The object
of faith, is
the thing
whereunto
the eye of
faith loo-
keth, which
is Christ.

Faith furni-
shed with
charitie.

Not:

* The Pa-
pistes ima-
gine that
charitie is
enclosed in
faith, as a
Diamond is
in a ring.

Now, the truth of the Gospell is, that our righteousness cometh by faith alone, without the workes of the law. The corruption of falsehood of the Gospell is, that we are iustified by faith, but not without the workes of the law. With the like condition the false Apostles also preached the Gospell. Euen so do our Papistes at this day. For they say that we must beleue in Christ, and that faith is the foundation of our saluation: but it iustificieth not, except it be furnished with charity. This is not the truth of the Gospell, but falsehood and dissimulation. But the true Gospell in deede is, that workes or charity are not the ornament or perfection of faith: but that faith of it selfe is Gods gift and Gods worke in our hearts, which therefore iustificieth vs, because it apprehendeth Christ our redeemer. Mans reason hath the law for his object, thus thinking with it selfe: This I haue done, this I haue not done. But faith being in her owne proper office, hath no other object but Iesus Christ the sonne of God, deliuered to death for the sinnes of the whole world. It looketh not to charitie. It sayeth not: what haue I done: what haue I offended: what haue I deserued: but what hath Christ done: what hath he deserued: Here the truth of the Gospell aunswereth thee: he hath redeemed thee from thy sinne, from the deuill and from eternall death; faith therefore acknowledgeth, that in this one person Iesus Christ, it hath forgiveness of sinnes and eternall life. He that turneth his eyes away from this object, hath no true faith, but a fantasie and a vaine opinion, and turneth his eyes from the promise to the law, which terrifieth and driueth to desperation.

Wherefore those things which the Papish Scholemen haue taught concerning the iustificing faith being furnished with charitie, are nothing else but meere dreames. For that faith which apprehendeth Christ the sonne of God, and is furnished with him, is the same faith that iustificieth and not that faith which includeth charitie. For a true and stedfast faith must lay hold vpon nothing else but Christ alone, & in the afflictions & terrors of conscience it hath nothing else to leane vnto, but this Diamond Christ Iesus. Wherefore he that apprehendeth Christ by faith, although he be neuer so

much

much terrified with the lawe and oppressed with the weight of his finnes, yet may he be bold to glory that he is righteous. How or by what meanes? Quen by that precious Pearle Christ Iesus, which he posselleth by faith. Whis our aduerlaries understand not, therefore they cast away this precious Pearle Christ, & in his place they set charity, which they say is their precious Diamond. Now, when they can not tell what faith is, it is impossible that they should haue faith: much lesse can they teach it vnto others. And as for y^e which they will seeme to haue, it is nothing else but naturall reason, an opinion, a very dreame and no faith.

but Christ is
the true dia-
mond, and
not charitie.

Charitie the
Papists dia-
mond, reie-
cing Christ,

Naturall reason:

This I say, to the end ye may perceaue, and note that by these wordes, the truth of the Gospell, Paule vehemently reproveth the contrary. For he reprehendeth the false Apostles, because they had taught a false Gospell: requiring circumcision, and the obseruation of the lawe as necessary to saluation. Moreover they went about by wonderfull craft and subtilty to entrappe Pauls: for they watched him narrowly to see whether he would circumcise Titus or no: Also whether he durst withstand them in the presences of the Apostles, & for this cause he reprehendeth them bitterly. They went about (saith he) to spie out our libertie, which we haue in Christ Iesu, that they might bring vs into bondage. Wherefore the false Apostles armed them selues on euery side, that they might conuince and confound him before the whole congregation. Besides this, they went about to abuse the authoritie of the Apostles, in whose presence they accused him, saying: Paule hath brought Titus being uncircumcised, in to the company of all the faithfull: he denieth and condemneth the lawe in your presence which are Apostles. If he dare be so bold to attempt this here and before you, what will not he attempt in your absence among the Gentiles?

Sleights
practised of
the false A-
postles a-
gainst Paule

Wherefore, when he perceaued that he was so craftely assailed, he strongly withstode the false Apostles, saying: we did not suffer our libertie which we haue in Christ Iesu to come in daunger, although the false brethren sought by all meanes to snare vs and put vs to much trouble: but we ouercame them euen by the iudgement of the Apostles them selues, and we would not yeeld vnto them, no not one howe (for, no doubt, their drift was to haue caused Paule to surreale from this libertie for a time,) sithens we saw that they required the obseruation of the lawe as necessary to saluation. But if they had alleaged nothing else but charitable bearing with the

is a point of true christianity to be stout against meritmongers, for keeping the Christian libertie.

Noti:

Luther was content in the time of blindness to beare with those things which nowe in the light of the Gospell are vtterly to be reiected.

* The Popes thunderbolts to binde a soule.

It is a point of true christianity to be stout against meritmongers, for keeping the Christian libertie.

§

When sayth is sound, all things are safe.

by these, no doubt but Paule would haue giuen them place. But it was another thing that they sought: as wit, that they might by Paule and all that stucke to his doctrine into bondage. Wherefore he would not yeeld vnto them, no not the space of one moment.

In like maner do we also offer to the Papists all that is to be offered, yea and moze then we ought. Onely we except the libertie of conscience which we haue in Christ Iesus. For we will not suffer our consciences to be bounde to any woꝝke, so that by doing this thing or that, we should be righteous, or leauing the same vndone, we should be damned. We are contented to eat the same meates that they eate, we will keepe their feasts & fasting dayes, so that they will offer vs to do the same with a free conscience, & leaue these threatening woꝝds wherewith they haue terrified and brought vnder theyꝝ subiection the whole woꝝld, saying: We commaund, we charge, we charge againe, we excommunicate, &c. but this libertie we can not obtaine: like as Paule also cou'd not in his time. Wherefore we do as he did. For when he saw that he could not obtaine this libertie, he would not giue place to the false Apostles the space of one hower.

Wherefore, like as our aduersaries wil not leaue this free vnto vs, that onely faith in Christ iustificth: so on the other side neither will we, nor can we giue place vnto them, that faith furnished with charitie iustificth. Here we will and we ought also to be rebellious and obstinate against them, for else we should lose the truth of the Gospell we should lose our libertie which we haue, not in the Emperours, not in Kings and Princes, not in that monster the Pope, not in the woꝝld, not in flesh, blood, reason &c. but which we haue in Christ Iesus. We should lose sayth in Christ, which (as before I haue sayd) apprehendeth nothing else but that pretious Diamond Christ Iesus. This faith whereby we are regenerate, iustificd, and engrafted into Christ, if our aduersaries will leaue vnto vs sound and vncorrupt, we offer vnto them that we will do all thinges, so that they be not contrary to this sayth. But because we can not obtaine this at their hands, we againe for our part will not yeeld vnto them one haire breadth. For the mater which we haue in hand is weightie and of great importaunce, euen touching the death of the sonne of God: who by the will and commaundement of the father was made flesh, was crucified and dyed for the sinnes of the woꝝld. If faith here giue place, then is this death & resurrection of the sonne of God in vaine: then is it but a fable that Christ is the

Sauour of the world: then is God found a lyer because he hath not performed that he promised. Our stoutness therefore in this matter is godly and holy. For by it we seeke to preserve our libertie which we haue in Christ Iesus, and thereby to retaine the truth of the Gospell: which if we lose, then do we also lose God, Christ, all the promises, faith, righteousnesse, and euermlasting life.

The holy
obstinacie
& stoutnes
of the godly

But here will some man say: The law is diuine and holy. Let the lawe haue his glozy: but yet, no lawe, be it neuer so diuine and holy, ought to teach me that I am iustified, and shall liue through it. I graunt it may teach me that I ought to loue God & my neighbour: also to liue in chastitie, sobernesse, patience, &c. but it ought not to shew me how I should be deliuered from sinne, the deuill, death & hell. Here I must take counsell of the Gospell, I must haue recourse to the Gospell which teacheth me, not what I ought to do (for that is the proper office of the law:) but what Iesus Christ the sonne of God hath done for me: to wit, that he suffered and died to deliuer me from sinne and death. The Gospell willet me to release this and to beleue it. And this is the truth of the Gospell. It is also the principall article of all Christian doctrine, wherein the knowledge of all godlinesse consisteth. Most necessary it is therefore that we should know this article well, teach it vnto others, & beat it into their heads continually. For as it is very tender, so is it some hurt. This Paule had well tried, and of this haue all the godly also god experience.

The doctrine
of the law.

Nota:

The doctrine
of the Gos-
pell.

To conclude, Paule would not circumcise Titus, & (as he saith) for no other cause, but for that certaine false brethren were crept in, to elspe out their libertie, and would haue constrained Paule to circumcise Titus. Paule seeing this constraint and necessitie, would giue no place, no not for one bowe, but strongly resisted them, and therefore he saith: Neither Titus which was with me, being a Gentile, was compelled to be circumcised. If they had required this in the way of brotherly charity, doubtlesse he would not haue denied it. But seeing they would haue done it as a necessary thing, & that by compulsion, to the euill example of others, to the ouerthrowing of the Gospell, and to bring mens consciences into bondage, therefore he set him selfe mightely against them, and preuailed so, that Titus was not circumcised.

Galat 2:3.

It may seeme but a small matter to be circumcised, or not circumcised. But when a man hath an assistance in keeping of it, or els is in feare for not keeping of it, here God is denied, Christ is reiected,

*And yet
feruing to
some edi-
fication, or
els they are
not to be
kept, but ve-
tely reiect.

the grate and all the promises of God are refused. But if circum-
non be kept without this addition, there is no danger. If the Pope
would in this sort require of vs the keeping of his traditions as
bare ceremonies, it should not be so grievous vnto vs to keep them:
but to bind mens consciences to these ceremonies, & to make of them
an high and acceptable seruice vnto God, yea and moreover to adde
that life and saluation, or death and damnation consisteth in the ob-
seruation hereof, is a denikish superstition, and full of blaspemy.
Who so will not crie against this, accursed be he.

Verse. 6. 7. And of them which seemed to be great, I was not taught,
(what they were in times past, it is no matter to me, &c.)

Why Paule
giueth not
vnto the A-
postles any
glorious
title.

This is a vehement and a stout contutation. For he giueth not
to the true Apostles them selues any glorious title: but as it were
abasing their dignitie, he sayth: which seemed to be great, that is,
which were in authoritie, vpon whom the determination of all mat-
ters depended. Notwithstanding the authoritie of the Apostles was
in deede very great in all the churches. And Paule also did not seke
any whit to diminish their authoritie, but he thus contemptuously
answereth the false Apostles, which set the authoritie and dignity
of the Apostles against Paule in all the Churches, that thereby they
might weaken his authoritie, and bying his whole ministerie into
contempt: This Paule might not suffer. To the ende therefore that
the truth of the Gospell & liberty of conscience in Christ might con-
tinue among the Galatians & in all the Churches of the Gentiles,
he answereth stoutly to the false Apostles, that he passed not howe
great the Apostles were, or what they had bene in times past: and
whereas they alleaged the authoritie of the name of the Apostles a-
gainst him, it toucheth him nothing at all. He confesseth that the A-
postles are in deede somewhat, and that their authoritie is to be re-
uerenced. Notwithstanding his Gospell and ministerie ought not
to be overthroned for the name or title of any, whatsoeuer he be, an
Apostle or an Angell from heauen.

The argu-
ment of the
false Apo-
stles against
Paule.

And this was one of the greatest arguments that the false Apo-
stles vsed against Paule. The Apostles (sayd they) were familiar-
ly conuersant with Christ for the space of three yeares. They heard
and sawe all his preachings and miracles. Moreover they them-
selues preached and wrought miracles whiles Christ was yet li-
uing in the world: whom Paule neuer saw in the flesh, and as tou-
ching

cheyng his conuersion, it was long after the glorification of Christ. Therefore they should not consider whiche of these they ought more to beleue: Paule which was but one and alone, and also but a discipule, yea and one of the last of all: or the chiefeest and most excellent Apostles, which long before Paule were sent and confirmed by Christ him selfe. To this Paule answereth: what of all this? This Argument concludeth nothyng. Let the Apostles be neuer so great, yea let them be Angels from heauen, it is no matter to me. The controuersie is not here concerning the excellencie of the Apostles, but concernyng the word of God & the truth of the Gospell. This ought to be kept pure and vncorrupt: this ought to be preferred aboue all thinges. Therefore how great Peter & the other Apostles haue bene, what great miracles they haue wrought, it is no matter to me. This is it that I onely seeke, even that the truth of the Gospell may continue among you. This seemeth to be but a slender aunswere of Paule, when of purpose he so contemneth the authoritie of the Apostles, which the false Apostles alledged agaynst him, and giueth no other solution to their mighty Argument then this: It is no matter to me. Notwithstandyng he addeth a reason of the confutation.

The worde of god must be preferred before all persons, and titles, whatsoever

Verse. 6. God accepteth no mans person.

This place he alledgeth out of Moyses, who useth the same, not once but many tymes: Thou shalt not accept in iudgement the person of the riche man or of the poore. And this is a principle of Diuinitie: God is no acceptor of persons. With the which saying he stoppeth the mouthes of the false Apostles. As though he would say: Ye set those agaynst me which saue to be somewhat: but God careth not for such outward thynges. He regardeth not the office of Apostleship. It is not the dignitie or authoritie of men that he looketh upon. And in token hereof, he suffereth Iudas one of the chiefeest Apostles, and Saule one of the greatest kynges, yea and the first of all, to fall away and to be damned. Imael also and Esau he refused, being both first borne. So shall you finde throughout all the whole Scripture, that God oftentimes reiecteth those which inwardly he we were very good and holy men. And in these examples God seemeth sometymes to be cruell: but it was most necessarie that such fearefull examples should be shewed, and also be written. For this vice is naturally grafted in vs, that we highly esteeme the per-

Luke. 19. 15.

2. Cor. 12. 7.

Rom. 2. 11.

1A. 10. 34.

Eph. 6. 9.

Col. 3. 2.

1. Tim. 6. 17.

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sons and outward apparance of men, & more regard the same then the word of God. Contrariwise God will haue vs to see our eyes & to rest wholly vpon the word it selfe: he will not haue vs to reuerence & adore the Apostleship in the persons of Peter and Paule, but Christ speaking in them & the word which they bring and preach vnto vs.

Man regardeth the person.

* Every creature of God may be called the veile of God, because God is, as it were covered & shadowed vnder it.

1st Cor. 13. 12

Deu. 8. 10.
Mat 4. 4.

Ma trusteth to the veiles of God, and not to God him selfe.

This the naturall man cannot see: but the spirituall man onely discerneth the person from the word; the veiles of God seeme God him selfe. Now, this veile of God is euery creature. Forsooke God here in this life dealeth not with vs face to face, but covered and shadowed from vs: that is, as Paule sayth in an other place: * We see now as it were through a glasse darkly; but then we shall see face to face. Thertofore we can not be without veiles in this life. But here wisdom is required, which can discern the veile fro God him selfe: & this wisdom the world hath not. The conſcious man hearing that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God, eateth the bread, but he seeth not God in the bread: for he beholdeth the veile onely & outward thewe. So he doth with gold and other creatures, trusting to them so long as he hath them: but when they leaue him, he despayreth. And thus he honoureth not the creator, but the creatures, not God, but his owne belly.

This I speake lest any man should thinke that Paule utterly condemneth these outward veiles or persons. For he sayth not that there ought to be no person, but that there is no respect of persons with God. There must be persons and outward veiles: God hath giuen them, and they are his good creatures: but we must not trust in them. All the matter is in the right vsing of thynges; and not in the thynges them selues, as befoze I haue sayd. There is no fault in Circumcision or vncircumcision (for Circumcision is nothing, and vncircumcision is nothing,) but in the vse therof. To put righteousness in the one and vnrightheousnesse in the other, that vse is damnable, and ought to be taken away: which being remoued, circumcision and vncircumcision are thynges tollerable.

1st Cor. 13. 12

The outward veiles are Gods good creatures, but to trust in the is wicked.

So the Prince, the Magistrate, the Preacher, the Scholemaster, the Scholler, the Father, the Mother, the Childzen, the Maister, the Seruant are persons and outward veiles, which God will haue vs to acknowledge, loue and reuerence as his creatures, which also must needs be had in this lyfe: but he will not haue vs so to reuerence them or trust vnto them, that we forget him. And to the end that we should not too much magnifie the outward persons, or put any

our trust in God, God leaueth in them offences & finnes, yea great and soule finnes, to teach vs what difference there is betwene the person and God him selfe. Dauid that god kyng, because he should not seeme to be a person vpon whom men should trust, fell into horrible finnes, adulterie and murther. Peter that excellent Apostle denyed Christ. These and such like examples, whereof the Scripture is full, ought to warne vs that we repose not our trust in the person & outward veile, nor thinke that when we haue the outward thewes and shadowes, we haue all thynges: As it is in Poperie, where they iudge all thynges accordyng to the outward veile, and therefore all Poperie is nothing els but a mere respectyng of persons and outward thewes. God hath giuen his creatures to our use and to doe vs seruice, and not as Fools that we should doe seruice vnto them. Let vs then vse bread, wine, apparell, possessions, gold, silver, and all other creatures: but let vs not trust or gloze in them: for we must trust and gloze in God alone. He onely is to be loued, he onely is to be feared and honoured.

God suffereth his deare saints to fall into great vices, that we should not cleaue to their persons.

Paule calleth here the Apostleship or office of the Apostles (which wrought many and great miracles, taught and conuerted many to the fayth, and were also familiar with Christ) the person of man.

Paule calleth the Apostleship the person of man.

Briefly, this worde person comprehendeth the whole outward conuersation of the Apostles whiche was holy, and their authoritie which was great. Notwithstanding (sayth he) God esteemeth not these thynges: Not that he esteemeth them not at all, but in the matter of iustificatio he regardeth them not, be they neuer so great and so glorious. For we must diligently make this distinction, that in matters of Diuinitie we must speake farre otherwile then in matters of pollicie. In matters of pollicie (as I haue sayd) God will haue vs to honour and reuerence these outward veiles or persons as his instrumentes by whom he governeth & preserveth the world. But when the question is as touchyng religion, conscience, & feare of God, sayth and the seruice of God, we must not feare these outward persons, we must put no trust in them, looke for no comfort from them, or hope for deliuerance by them either corporally or spiritually. For this cause God will haue no respect of persons in iudgement: for iudgement is a diuine thyng. Wherefore I ought neither to feare the Iudge, nor trust in the Iudge: but my feare and trust ought to be in God alone, who is the true Iudge. The Ciuill Iudge or Magistrate I ought in deue to reuerence for Gods cause,

The outward person is not to be looked vpon in iudgement. Deu. 1.

whose minister he is: but my conscience may not stay: or trust vpon his iustice and equitie, or be feared through his vniuersall dealing or tyrāny, whereby I might fall into any offence agaynst God, in lying, in bearing false witness, in denyng the truth, &c. Otherwise I will reuerence and honour the Magistrate with all my hart.

Marke what
seruitude
Luther: was
content to
endure, so
that he and
others
might enjoy
the libertie
of consci-
ence.

Art. 4. 19.

So I would also honour the Pope and loue his person, if he would leaue my conscience free and not compell me to sinne agaynst God. But he will so be feared and adored, as can not be done without offence to the Maiestie of God. Here since we must needs lose the one, let vs lose the person and sticke to God. We could be content to suffer the dominion of the Pope: but because he abuseth the same so tyrannously agaynst vs, and would compell vs to deny and blaspheme God, and him onely so acknowledge as our Lord and master, clogging our consciences, and spoiling vs of the feare and trust which we should haue in God, therefore we are compelled by the commandement of God, to resist the Pope: for it is writtē: * That we must rather obey God then men. Therefore without offence of conscience (which is our singular comfort) we contemne the authoritie of the Pope.

There is a certaine vehemencie therfore to be noted in this word [God.] For in the cause of religion and the word of God, there must be no respect of persons. But in matters of pollicie we must haue regard to the person: for other wise there must needs follow a contempt of all reuerence and order. In this world God will haue an order, a reuerence and a difference of persons. For els the child, the seruant, the subiect would say: I am a Christian as well as my father, my scholemaster, my master, my Prince: why then should I reuerence him? Before God then there is no respect of persons, neither of Grecian nor of Jewe, but all are one in Christ: although not so before the world.

Thus Paule confuteth the Argument of the false Apostles touching the authoritie of the Apostles, and sayth that it is nothing to the purpose. For the question is not here concerning the respect of persons, but there is a farre weightier matter in hand, that is to say, a Diuine matter concerning God and his word: and whether this word ought to be preferred before y Apostleship or no. Whereunto Paule answereth: So that the truth of the Gospell may continue, so that the word of God and the righteousness of sayth may be kept pure and vncorrupt, let the Apostleship goe, let an Angell

from

from heauen, let Peter, let Paule altogether perish.

Verse. 6. Neuerthelesse they that seemed to be the chief, did communicate nothing with me.

As though he would say: I did not so conferre with the Apostles, that they taught me any thing. For what should they teach me, since Christ by his reuelation had befoze sufficiently taught me all things: and mozeouer since I haue now preached the Gospell the space of eightene yeares among the Gentiles, and Christ hath wrought so many miracles by me, whereby he hath confirmed my doctrine: wherefoze it was but a conference and no disputation. Wherein I learned nothing, neither did I recant, nor yet defend my cause, but onely declared what thynges I had done: to witte, that I had preached to the Gentiles saith onely in Christ without the law; and that by this preaching of sayth the holy Ghost came downe vpon the Gentiles, whiche immediatly spake with diuers tongues. Whiche thyng when the Apostles heard, they witnessed that I had taught the truth. Wherefoze the false Apostles doe me great wrong whiche pernert and turne all these thynges cleane contrary.

What Paule
did in that
conference.

Now, if Paule would geue no place to the false Apostles whiche let the authoritie of his true Apostles agaynst him: much lesse ought we to geue place to our aduersaries, whiche haue nothing els to bragge of, but the authoritie of their Idoll the Pope. I knowe that the godly ought to be humble: but agaynst the Pope I will and I ought to be proude with an holy pride, and say: Whon Pope, I will not be subiect vnto thee: I will not take thee for my Master, for I am sure that my doctrine is true and godly. But the Pope will not heare this doctrine. May he would force vs to obey his lawes and his decrees, and if we will not, he will by and by excommunicate, curse and condemne vs as heretickes. Such pride therfoze agaynst the Pope is most necessary. And if we should not be thus stout and proude, and in the holy Ghost utterly condemne both him withall his doctrine, & the deuill the father of lyes speaking in him, we should neuer be able to defend this article of the righteousnes of sayth. We do not then condemne the authoritie of the Pope because we would beare rule ouer him, neither doe we goe about to exalt our selues aboue all soueraigne power, since it is euident that we teach all men to submit themselves to the higher powers ordained of God: but this is it that we onely seek, that the glory of God may be main-

The holy
pride of the
godly a-
gaynst the
Pope.

Why the
godly are
proude a-
gaynst the
Pope.

* The Pope
is no power
ordained of
God.

tained, and the righteousness of sayth may be kept pure and sound.

Wherefore if the Pope will graunt vnto vs that God alone by his mere grace through Christ doth iustifie sinners, we will not onely cary him in our handes, but will also kisse his fete. But since we can not obtaine this, we againe in God are proude against him aboue measure, and will geue no place, no not one hears breath to all the Angels in heauen, not to Peter, not to Paule, not to an hundred Emperours, not to a thousande Popes, nor to the whole world. But be it farre from vs that we shoulde here humble our selues, since they would take from vs our glory, euen God himselfe that hath created vs and giuen vs all things, and Iesus Christ who hath redeemed vs with his blood. Let this be then the conclusion of altogether, that we will suffer our goddes to be taken away, our name, our life, and all that we haue: but the Gospell, our Faith, Iesus Christ we will neuer suffer to be wrested from vs. And curled be that humilitie which here abaseth and submitteth it selfe. Nay rather let euery Christian man here be proude and spare not, except he will deny Christ.

Curled is
humilitie in
matters of
God, and of
faith,

Wherefore, God assisting me, my forehead shalbe moze hard then all mens foreheades. Here I take vpon me this title, according to the prouerbe: Cedo nulli, I giue place to none. Yea I am glad euen with all my hart in this point to be called rebellious and obstinate. And here I confesse that I am & euer will be stout & sterne, and will not one inch giue place to any creature. Charity geueth place: for it suffereth all things, beleueth all things, hopeth all things, endureth all things. But faith geueth no place, yea it can suffer nothing, according to this auncient verse: Non prout ludum fama, fides, oculus: That is, mans good name, his faith, and his eye will not be daied withall. Wherefore a Christian, as touching his faith, can neuer be so proud nor so stout, neither must he relent or giue place, no not the breadth of one haire. For faith maketh a man here like vnto God: but God suffereth nothing, he giueth place to none, for he is immutable. So is faith immutable, and therefore may suffer nothing, geue place to no man. But as touching charitie, let a Christian man yeld & suffer all things, for therein he is but a man.

1. Cor. 13. 7.
Love suffereth all
things, but
faith can
beare with
nothing.

Verse 7. 8. But contrariwise, when they sawe that the Gospell of
uncircumcision was committed vnto me, as the Gospell of
circumcision was vnto Peter (for he that was mightie
by

by Peter in the Apostleship over the circumcision was also mightily by me towards the Gentiles).

With these words Paule mightely confuteth the false Apostles. For here he challengeth to him selfe the same authoritie which the false Apostles attributed to the true Apostles. And he bleth here a figure which is called an Inuersion, returning theyr argument against them selues. The false Apostles sayth he) do alleage against me the authoritie of the great Apostles, to maintaine theyr cause. But I contrarie do alleage the same against them for my defence, for the Apostles are on my side. Wherefore O my Galathians beleeue not these counterfet Apostles, which bragge so much of the authoritie of the Apostles against me. For the Apostles when they saw the Gospell ouer the vncircumcision to be committed to me, & knew of the grace that to me was giuen, gaue to me and Barnabas the right hands of fellowship, approuing my ministry, and giuing thanks vnto God for the giftes which I had receaued. Thus he returneth the argument of the false Apostles vpon them selues. And in these wordes there is an ardent vehemency, and more contained in matter, then in words is able to be expressed.

What meaneth Paule when he sayth, that the Gospell ouer the vncircumcision was committed vnto him, & ouer the circumcision vnto Peter, when not a ithstanding Paule almost euery where preached to the Iewes in their Synagogues, and Peter likewise to the Gentiles. There are examples and testimonies of both in the Acts. Peter conuicted the Centurion with his family, which was a Gentile. He wrote also to the Gentiles, as his first Epistle testifieth. Paule preaching Christ among the Gentiles, entreth notwithstanding into the Synagogues of the Iewes, & there preacheth the Gospell. And our Saviour Christ in Mathew and Marke commaundeth his Apostles to go throughout the whole world, and preach the Gospell to euery creature. Paule likewise sayth: The Gospell preached to euery creature which is vnder heauen. Why then doth he call him selfe the Apostle of the Gentiles, and Peter with the other, the Apostles of the circumcision?

Paule had respect vnto this, that the other Apostles remayned specially in Jerusalem, vntill God called them vnto other places. Thus stood the matter then for the time, that while the politicall State of the Iewes continued, the Apostles still remained in Iuda:

To Peter is committed the Gospell ouer circumcision, & to Paule ouer vncircumcision.

Act. 10. 4.

Col. 3. 12.

Mat. 28. 9.

Mar. 16. 13.

Col. 1. 23.

Act. 13. 9.

Mat. 28. 9.

Mar. 16. 13.

Col. 1. 23.

Act. 13. 9.

Mat. 28. 9.

Mar. 16. 13.

Col. 1. 23.

Act. 13. 9.

Mat. 28. 9.

Mar. 16. 13.

Col. 1. 23.

Act. 13. 2.

Act. 9. 10.
Paulc pre-
ached also to
the Iewes.

Act. 13. 38.

Rom. 1. 14.

Vncircum-
cision.
Circumci-
sion.Paulc recei-
ueth not his
Gospell of
the other
Apostles.

But when the destruction of *Ierusalem* approached, they were disper-
sed throughout the whole world. But Paulc, as it is written in the
Actes by a singular vocation was chosen to be the Apostle of the Gen-
tiles, and being sent out of *Iudea*, he travelled through the coun-
treys of the Gentiles. Now were the Iewes dispersed almost thro-
roughout the whole world, and dwelt here and there in Cities and
other places among the Gentiles. Paulc comyng thether was wont
(as we read in the Actes) to goe into the Synagoges of the Iewes,
and by this occasion he first brought vnto them, as the children of the
kingdome, this glad tidynge, that the promises made vnto the fa-
thers, were accomplished by Iesus Christ. When they would not
heare this, he turned to the Gentiles, as Luke witnesseth, Actes. 13.
where he bringeth in Paulc thus boldly speaking against the Iewes:
It was necessarie that we should first preache the word of God vnto
you: but seying ye reiect it, and iudge your selues ynworthy of euer-
lasting life, loe we turne to the Gentiles. And in the Actes: Be it
knowne therefore vnto you, that this saluation of God is sent vnto
the Gentiles, and they shall heare it. Wherefore Paulc was sent spe-
cially vnto the Gentiles. But because he was a better vnto all, and
became all thynges vnto all men, therefore, occasion being offered,
he went into the Synagoges of the Iewes, where not onely the
Iewes, but also the Gentiles heard him preaching Christ. Other-
whyles preached publickly in the market place, in houses and by the
rivers side. He was specially then the Apostle of the Gentiles: as
Peter was of the Iewes: who notwithstanding preached Christ to
the Gentiles also when occasion was offered.

And here he calleth vncircumcision the Gentiles, and Circumci-
sion the Iewes, by a figure named *Synecdoche*, which vnder a part
comprehendeth the whole: whiche figure is commonly vsed in the
Scripture: The Gospell then ouer vncircumcision, is that whiche
was appointed to be sent vnto the Gentiles. This Gospell, sayth
he, was committed vnto him, as the Gospell ouer Circumcision was
vnto Peter. For as Peter preached the Gospell among the Iewes,
so did he among the Gentiles.

This he often repeteth, that Peter, James & Iohn, whiche seemed
to be the pillars of the Church, taught him nothing, nor committed
vnto him the office of preaching the Gospell, as hauing authoritie
and rule ouer him. But they them selues (sayth he) did see that the
Gospell was committed vnto me, but not by Peter. For as I did not
receiue

receave or learne any Gospel of man, so did I receave no commandement by man to preach the same, but both the knowledge and the commandement to preach it among the Gentiles, I receaved immediately from God: like as the charge was given of God unto Peter to preach the same among the Jewes.

This place witnesseth very plainly that the Apostles had like calling, like charge, and all one Gospell. Peter preached no other Gospell then the rest of the Apostles did, neither did he appoint to others their charge & office: but there was an equality among them all, for they were all taught of God, that is, both their vocation and charge was wholly & immediately from God. There was none therefore greater then other: none that had any prerogative above other. And therefore where the Pope vaunteth that Peter was the chiefe of the Apostles, that thereby he might confirme and stablish his usurped primacie, it is an impudent lie.

The Apostles calling was equall.

Equality among the Apostles.

Verse. 8. For he that was mighty by Peter.

This is a confutation of another argument of the false Apostles. Why do the false Apostles boast (saith he) that the Gospell of Peter was mightie, that he converted many, that he wrought many and great miracles, raised up the dead, and with his shadow healed the sick: I graunt all these things to be true: but Peter receaved this power from heauen. God gaue a vertue to his word, so that many did beleue him, and great miracles were wrought by him. The same power had I also: which I receaved not of Peter, but the same God and the same spirite which was mightie in Peter, was mightie in me also. I had the same grace: I taught many: I wrought many miracles, and through my shadow also I healed the sick. And this Luke testifieth in the 19. of the Actes in these words: And God wrought no small miracles by the handes of Paule, so that from his body were brought napkins and handkerches, and the diseases departed from them, and the euill spirites went out of them. Reade more hereof in the 13. 16. 20. 28. of the Actes.

Act. 5. 15.

Act. 19. 12.

To conclude, Paule will be counted in no point inferior to the rest of the Apostles: and herein he glorieth with a goodly and a holy pride. Necessitie constrained him stoutly to withstande Peter, and the burning zeale he had for the glory of God, moued him so to do. Certaine prophane spirites, as Iulianus and Porphyrius not considering this, thought it to be but a carnall pride that caused

The stoutnes of Paule is not carnall.

Pauls thus to say: such as at this day we see in the Pope and his generation. But Paul had not here his owne business in hand, but a matter of faith, down, as concerning faith, we ought to be inuincible, and more hard if it might be, then the Adamant stone. But as touching charitie, we ought to be soft, & more flexible then the reede, or leafe that is shaken with the wind, and ready to yeld to euerie thing. Therefore the controuersie was not here touching the glory of Paul, but the glory of God, the word of God, the true worship of God, true religion, and the righteousness of faith, to the ende that these things might still remaine pure and vncorrupt.

Verse. 9. And when James, and Cephas, and Iohn knewe of the grace that was given vnto me, which are counted to be pillars, they gaue to me and to Barnabas the right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the circumcision.

That is to say, when they heard that I had receiued my calling & charge from God to preach the Gospell among the Gentiles, & that God had wrought so many miracles by me: moreover, that so great a number of the Gentiles were come to the knowledge of Christ through my ministerie, and that the Gentiles had receaued the holy Ghost without the law and circumcision by the onely preaching of faith, they glorified God for this grace which was given vnto me.

What Paul
callecth
grace in this
place.

Peter ap-
proueth the
ministry of
Paul.

He calleth grace here whatsoever he had receaued of God: so wit, that of a persecutor and master of the Church, he was made an Apostle, was taught by Iesus Christ, & enriched with spiritual gifts. And here withall he sheweth that Peter gaue testimonie vnto him, that he was a true Apostle, sent and taught, not by him selfe nor by the other Apostles, but by God alone, & not onely acknowledged the ministerie and authoritie of Paul, and the giftes of the spirit which were in him, as heauenly things, but also approued and confirmed the same, and yet not as a superiour and ruler, but as a brother and witnesse. James and Iohn did likewise the same. Wherefore he concludeth that they which are esteemed for the chiefe pillars among the Apostles are whole with him, and not against him.

Verse. 9. The right hands of fellowship.

As if they should haue sayd: We (Paul) in preaching the Gospell

Gospell, do agree with thee in all things. Therefore in doctrine we are companions, & have fellowship together therein: that is to say, we haue all one doctrine, for we preach one Gospell, one baptisme, one Christ and one faith. Wherefore we can teach or enioyne thee nothing, since there is one mutual consent betwixt vs in all things. For we do not teach any other or more excellent things then thou doest: but the same gistes which we haue, we see to be in thee also, sauing that to thee is committed the Gospell ouer the vncircumcision, as the Gospell ouer the circumcision is vnto vs. But we conclude here that neither vncircumcision nor circumcision ought to hinder our societie and fellowship, since it is but one Gospell which we both preach.

Paul & the other Apostles taught all one Gospell.

Neither to Paul hath proued by manifest witness, not onely from God, but also from man, that is to say, the Apostles, that he had truly and faithfully preached the Gospell. Therefore he sheweth that what so euer the false Apostles said to diminish his authority, is but sayned and forged matter, and that the testimonie of the Apostles maeth for him, and not for the false Apostles. But for that he is alone and without witness, therefore he addeth an oath, and calleth God to record that the things which he hath spoken are true.

* In the former chapter & 20. verse.

Verse. 10. Warning onely that we should remember the poore, which thing also I was diligent to doe.

After the preaching of the Gospell, the office & charge of a true and saythfull Pastor is, to be mindfull of the poore, for where the Church is, there must needs be poore: who for the most part are the onely true disciples of the Gospell, as Christ sayth: The poore receaue the glad tidings of the Gospell. For the world and the de will do persecute the Church, and bring many to poerty, who are afterwards forsaken and despised of the world. Moreover the world not onely offendeth herein, but also is carelesse for the preservation of the Gospell, true religion, and the true service of God. There is none that will now take any care for the maintenance of the ministers of the Church, and erecting of scholes: but for the erecting and stablishing of false worship, superstition and idolatrie, no cost was spared, but euery man was ready to geue most liberallie and largelie. And herof came to many churches in the Popes Church where all impietie reigned, with

A good minister must be careful for the poore.

*Esa. 61. 1
Mat. 11. 5.
Luke 4. 16.*

The world is ready to geue for the maintenance of vngodlinesse, but it careth not for Gods ministers.

1723

Mat. 23. 35

great revenues provided for their sustentation: where as now a whole Citie thinketh much to find one or two poore ministers and preachers of the Gospell, which before, whiles the Pope and all impietie reigned, did sustaine sundry monasteries of Monkes, Friars, Nunnes, and whole swarmes of massing Priests. To be brieft, true religion is ever in neede. And Christ complaineth, that he is hungrie, thirstie, harbourlesse, naked and sicke. Contrariwise, false religion and impietie flourisheth and aboundeth with all worldly wealth and prosperitie. Wherefore a true and saythfull Pastor must haue a care of the poore also: & this care Paule here confesseth that he had.

Verse. II. And when Peter was come to Antiochia, I withstoode him to his face: for he was to be blamed.

The maine
tie of the
article of
iustification.

In Rom. 8.

In Rom. 8.

In Rom. 8.

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In Rom. 8.

Paule goeth on still in his confutation, saying that he, not onely hath for his defence the testimonie of Peter and the other Apostles which were at Jerusalem: but also that he withstoode Peter in the presence of the whole Church of Antioch. He sheweth here a matter, not done in a rozier, but in the face of the whole Church. For (as before I haue sayd) he hath here no trifling matter in hand, but the chiefest article of all Christian doctrine. The vntility and the maiestie whereof who so rightly esteemeth, to him all other thinges shall seeme but vile and nothing woorth. For what is Peter? what is Paule? what is an Angell from heauen? what are all other creatures to the article of Iustification? which if we know, then are we in the cleare light: but if we be ignorant thereof, then are we in most miserable darkenesse. Wherefore if ye see this article impugned or defaced, feare not to resist either Peter or an Angell from heauen, following the example of Paule, who seeing the maiestie of this article to be in danger for the dignitie of Peter, had no regard of his dignitie and estimatib, that he might keepe the same pure and vncorrupt. For it is written: He that toucheth father or mother, or his owne life more then me, is not worthy of me.

In Rom. 8.

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In Rom. 8.

Wherefore we are not ashamed, so; the defence of the truth, to be counted any callop of the hypocrites, proude and obstinate, and such as will beauidly iust, will heare none, will giue place to none. Here we must beware be obstinate and indelible. For the cause why we offend man, that is to say, tread downe the maiestie of the person of the world, is so great, that the sinnes which the world ind-

geth

gods be most heinous, and counted singular vertues before God. In that we love our parents, honour the Magistrate, the we reuerence to Peter & other ministers of the word, we do well. But here we haue in hand the cause neither of Peter, nor parents, nor Magistrate, nor of the world, nor of any other creatures, but of God him selfe. Here if I giue no place to my parents, to the Magistrate, or an Angell from heauen, I do well. For what is the creature in respect of the Creator? Yea, what are all creatures being compared vnto him? Euen as one droppe of water in respect of the whole sea. Why then should I so highly esteeme Peter which is but a droppe, and set God aside which is the whole sea? Let the drop therefore giue place to the sea, and let Peter giue place vnto God. This I say, to the end that ye should diligently heare and consider the matter whereof Paulc entreateth: For he entreateth of the word of God, which can neuer be magnified enough.

And when he sayth (to his face) this clause maketh specially a gainst the venomous iipers and Apollies of Satthan, which slander those that are absent, and in their presence dare not once open their mouth: As the false Apollies vs, whom also here he toucheth by the way: which durst not speake euill of him in his presence, but in his absence slandered him most spitefully. So did not I (sayth he) speake euill of Peter, but frankly and openly of with those him, not of any colourable pretence, ambition, or other carnall affectis, but because he was to be blamed and sharply repproued.

To his face.

A Christian will openly reprove vices in his brother.

¶ Here let other men debate whether an Apollie may sinne or no. This saie I, that we ought not to make Peters fault tell then it was in deede. The Prophets that selues hit some times erred and were decemied: Nathan of his owne spirit saie vnto Dauid that he should build the house of the Lord. But this prophesie was by and by after corrected by a reuelation from God, that it should not be Dauid, because he was a man of warre and had shed much blood: but his sonne Salomon that should build the house of the Lord. So did the Apollies erre also: For they imagined that the kingdome of Christ should be carnall and worldly, as he may be in the first of the Ages, when the fathers of Christ, saying: Lord wilt thou at this time restore the kingdome of Israel? And Peter, although he heard this commandment of Christ: Go into the whole world, &c. had not gone vnto Cornelius? If he had not bene admonished by a vision. And in this matter he did not any way erre,

The Prophets & Apostles sinned, & had their infirmities, 2. Sam. 7. 3. 4. 5.

Mt. 16.

Mat. 28.

Act. 10. 12.

Peter sinned but also committed a great sinne, and if Paule had not resisted him, all the Gentiles which did believe, had bene constrained to receive circumcision & to keepe the law: The believing Iohannes also had bene confirmed in their opinion: to witte, that the obseruation of these things were necessary to saluation, & by this means they had receaued againe the law in stead of the Gospell. Moses in stead of Christ. And of all this great enomytie and horrible sinne Peter by his dissimulation had bene the only occasion. Therefore we may not attribute to the Saindes such perfection as though they could not sinne.

No Saindes without sin.

Dissension betweene Paule and Barnabas. Act. 15. 39

The falls of the Saindes bring great comfort vnto vs.

Luke witnesseth that there was such great dissension betweene Paule and Barnabas, (which were yet a part together for the ministerie of the Gospell among the Gentiles, & had travelled through many regions, and preached vnto them the Gospell) that the one departed from the other. Here we must needs say that there was a fault either in Paule or Barnabas. And doubtles it could not be, but that the discord was exceeding great which separated these two, being toynd together in such a holy fellowship, as the text witnesseth. Such examples are written for our consolation. For it is a

great comfort vnto vs when we heare that euen the Saindes which haue the spirit of God, do sinne. Which comfort they would take for vs which say that the Saindes do not sinne.

Judges. 16. 2. Sam. 11. 24. Job. 3. 12. Job. 4. Iere. 20. 24. Lament. 4.

Samson, David and many other excellent men, full of the holy Ghost, fell into great sinnes. Iob and Ieremie curse the day of their natiuitie. Elias and Iohns are weary of their life, and desire death. Such errors and offences of the Saindes, the Scripture setteth forth to the comfort of those that are afflicted and oppressed with desperation, and to the terrour of the proud. For man hath so grievously fallen at any time, but he may rise againe. And our brother Iude, no man taketh so fallowing, but he may fall. If Peter fell, I

may likewise fall. If he rose againe, I may also rise againe. And such examples as these are, the weak be hearted, and tender consciences ought to make much of, that they may the better understande what they pray for when they say: forgive vs our trespasses: and I beleue the forgiveness of sinnes. We haue the same same spirits of grace and power which the Apostles and all the Saindes had, neither had they any prerogative aboue vs. We haue the same gifts which they had, the same Christ, baptisme, word, forgiveness of sinnes: all which they had no lesse none of then we haue, and by the same are sanctified and saved as we be.

Nota:

Verse. 11. For before that coming came from Iames, he did eate
 things ^{which were} with the Gentiles.

The Gentiles which were converted to the faith, did eate meates
 forbidden by the law, and Peter being conversant with the Gentiles
 which were converted, did eate with them, and drinke wine also
 which was forbidden, knowing that herein he did well, & therefore
 boldly transgressed the law with the Gentiles. Paule confesseth that
 he allowed the like when he saith that he became as a Jewe to the
 Jewes, & to them that were without law, as though he were with-
 out law: What is to say, with the Gentiles he did eate & drinke like
 a Gentile and kept no law at all: with the Jewes, according to the
 law, he abstained from all things forbidden in the law: For he labou-
 red to serve and please all men that he might gaine all. Therefore
 Peter in eating and drinking with the Gentiles, sinned not, but did
 well, and knew that it was lawfull for him so to do. For he thewed
 by this transgression, the law was not necessary to righteousness,
 and also delivered the Gentiles from the observation of the lawe.
 For if it were lawfull for Peter in one thing to breake the lawe, it
 was lawfull for him to breake it in all things. And Paule doeth
 not here reprove Peter for his transgression, but for his dissimu-
 lation, as followeth.

Peter lived
 with the
 Gentiles
 like a Gen-
 tile.

1. Cor. 9. 20.
 21.

Verse. 12. But when they were come, he withdrew and separated
 him selfe, fearing them which were of the circumcision.

Here then ye see Peters offence, as Paule plainly setteth it forth.
 Paule accuseth him not of malice or ignorance, but of dissimulation
 and infirmity, in that he abstained from meates forbidden in the law
 wherelest the Jewes which came from Iames, should be offended
 thereby, and had more respect to the Jewes then to the Gentiles.
 Whereby he gave occasion, as much as in him was, to overthrowe
 the Christian libertie and truth of the Gospell. For in that he did
 withdraw and utterly separate him selfe, abstayning from meates
 forbidden in the lawe (which notwithstanding he had eaten of be-
 fore,) he ministered a scruple of conscience to the faithfull, thus to
 gather upon his example: Peter abstaineth from meates forbidden
 in the law: therefore he that eateth meates forbidden in the law, sinneth
 and transgresseth the law: but he that abstaineth is righteous and
 keepeth the law, for else would not Peter have withdrawn him selfe.

The offence
 of Peter.

What the
 beeing
 Jewes ga-
 thered of
 Peters ab-
 staining.

But because he did so, and of purpose refused those meates which befoze he did eate, it is a sure argument that such as eate against the lawe do sinne, and such as abstaine from meates, which the lawe forbiddeth, do keepe the lawe and are iustified thereby.

The fact is
one thing, &
the ende
therof is an
other.

Here note, that the end of this fact of Peter is reported of Paule, and not the fact it selfe: for the fact in it self was not euill. To eate and drinke, or not to eate and drinke is nothing. But the ende that is: If thou eate thou sinnest: if thou abstaine thou art righteous, is euill. So circumscription of it selfe is good, but this ende is euill: If thou be not circumscribed after the lawe of Moyses, thou canst not be saued. Also to eate meates prohibited in the lawe, is not euill: but this thinking and dissimulation of Peter is euill. For it might be sayd: Peter abstained from meates forbidden in the lawe, to witte, to see if thou doest not like will abstaine; thou canst not be saued. And Paule might in no wise disagree: for the truth of the Gospell was here in daunger. To the ende therefore that this truth might continue sound and incorrupt, he reuoked Peter to his face.

Meates may
be refused
two manner
of wayes.
1. Cor. 9.

And here we must make a distinction. For meates may be refused two manner of wayes. First for Christian charities sake. And herein there is no daunger: for to heare with the infirmities of my brother it is good. So Paule him selfe both did & taught. Secondly, by abstaining from them to obtaine righteousness, and so; not abstaining, to sinne and to be damned. Here accused he charity with all the seruice and workes of charity, what heuer. For thus to refrain from meates, is to deny Christ, to tread his body vnder our feete, to blaspheme the holy Ghost, and to despise all holy thinges. Wherefore, if we must lose the one, let vs rather lose man our friend & brother, then God our father. For if we lose God our father, man our friend and brother can not continue.

The dissimulation of
Peter.

Jerome, who neither understode this place nor the whole Epistle besides, thinketh this to be but a sayned reprehension of Paule, and therefore he erreth Peters fall, saying, that it was done by ignorance. But Peter offended through dissimulation, and thereby had established the necessity of the lawe, had constrained both Gentiles and Jewes to reuolt from the truth of the Gospell, had giuen them great occasion to forsake Christ, to despise grace, to returne to the Jewish religion, and to beare all the burdens of the lawe. If Paule had not reuoked him, and by that meanes reuoked the Gentiles and Jewes which were offended through this example of

Peter,

Peter, to the libertie which is in Christ Iesus, and to the truth of the Gospell. Wherefore if a man would here set forth and amplifie Peters offence, it should appeare to be very great, and yet was it not done by malice or ignorance, but by occasion and feare onely. Thus we see what ruines may come by one mans fall and offence, if it be not well seene to and corrected in time. Wherefore we may not trifle with this article of iustification: neither is it without good cause that we doe so often and so diligently put you in minde thereof.

The Sinne of Peter.

To fall in doctrine, is an easie matter.

The Council holden at Ierusalem.

Act. 15.

1. Cor. 10. 12.

If the ceremonies commanded of God be so dangerous what may we iudge of those which Antichrist hath brought in to the Church, serving to no edification?

And it is much to be marvelled that Peter being such an excellent Apostle, should thus doe: who before in the councill of Jerusalem stode, in a manner, alone in the defence of this article, & prevailed therein, namely that saluation cometh by faith without the lawe. He that before did so constantly defend the truth and liberty of the Gospell, now by his fall in abstayning from meates forbidden in the law, is not only the cause of great offence, but also offence against his owne decree. Wherefore let him which thinketh he standeth, take heede lest he fall. No man would thinke what danger there is in traditions and ceremonies: which notwithstanding we can not want. What is more necessary then the lawe and the woorkes thereof: and yet there is great danger lest by the same, men be brought to the deniall of Christ. For of the law cometh oftentimes a trust and assurance in woorkes, and where that is, there can be no trust in Christ. Christ therefore is some denied and some lost, as we may see in Peter: who knew this article of iustification better then we do, and yet how easily should he have given occasion of such an horrible ruine, if Paule had not withstood him, that all the Gentiles should thereby have fallen away from the preaching of Paule, and by this meanes should have lost the Gospell & Christ himselfe. And this should have bene done under a holy pretence. For they might have said: Paule hitherto thou hast taught vs that we must be iustified by grace without the law. Thou seest now that Peter doth the contrary: for he abstaineth from meates forbidden in the lawe, and hereby he teacheth vs that we can not be saved except we receive circumcision and observe the law.

Verse 13. And the other Iewes dissembled likewise with him, insinuating so much that Barnabas was brought into their dissimulation also.

Peters diffi-
mulation.

Diffimulati-
on what it is.

Here you may plainly see that Paule chargeth Peter with diffimulation. If Peter dissimbled, then did he certainly knowe what was the truth & what was not. He that dissambleth sinneth not of ignorance, but deceaueth by a colour which he knoweth him selfe to be false. And other (saith he) dissimbled likewise with Peter, in so much that Barnabas also (who was Pauls companion, and had now a long time preached among the Gentiles, saith in Christ without the law, together with Paule) was brought into their diffimulation. We haue here then Peters offence plainly described to be mere diffimulation, which afterwards had bene an occasion of the ruine of the Gospell then newly receaued, if Paule had not resisted him.

And this is a wonderfull matter, that God preserved the church being yet but young, and the Gospell it selfe, by one onely person. Paule alone standeth to the truth: for he had lost Barabas his companion, and Peter was against him. So some time one man is able to do more in a Councell, then the whole Councell besides. Which thing the Apostles them selues do witnesse. And for example they alledge * Paphnutius, who withstood the whole Councell of *Nice* (which was the best of all that were after the Councell of the Apostles at *Ierusalem*) and perswaded against it.

* Paphnutius stood in the defence of the marriage of ministers against the whole councell.

* The laws and the Gospell must be discerned one from the other. The law and reason are against faith.

This I say, to the end that we should diligently learne the article of justification, and make a plaine difference betwene the law and the Gospell, and that in this matter we should do nothing by diffimulation, or give place to any man, if we will retain the truth of the Gospell and faith sound and uncorrupt: which (as I haue said) are some hurt. Therefore in this case away with reason, which is an enemy to faith: which also in temptations of sinne and death, lea- neth not to the righteousness of faith (for thereof it is utterly ignorant,) but to her owne righteousness; or at the least, to the righteousness of the law. Now, as soon as the law and reason ioyne together, faith loseth her virginity: for nothing sighteth more strongly against faith then the law & reason. And these two enemies can not be conquered but with great labour and difficulty: which we must conquer notwithstanding, if we will be saved.

What we must doe when our conscience is terrified.

Therefore, when the conscience is terrified with the law; and wrestleth with the iudgement of God, at the councell neither of reason nor of the law, but reason only upon grace and the word of consolation, and to stand herein, as if thou haddest neuer heard any thing of the lawe, ascending vp to the glasse of faith, where neither the law

law nor reason doe shine, but onely the light of faith, which assur-
 eth vs that we are saued by Christ alone without any lawe. Thus
 the Gospell leadeth vs beyond and aboue the light of the lawe and
 reason, into the deepe secrets of faith, where the lawe & reason haue
 nothing to do. Notwithstanding we must harken alio vnto the law,
 but in place and time. Moyses whiles he was in the mountaine,
 where he talked with God face to face, had no lawe, made no lawe,
 ministred no lawe: but when he was come downe from the moun-
 taine, he was a lawe giner, and governed the people by the lawe. So
 the conscience must be free from the law, but the body must be obe-
 dient to the law.

Moyses in
 the moun-
 taine was
 about the
 law: so in
 matters of
 faith we
 must haue
 nothing to
 doe with
 the lawe.

Whereby it appeareth that Paule repproued Peter for no light mat-
 ter, but for the chiefeest article of all Christian doctrine, which by
 Peters dissimulation was in great daunger. For Barnabas and the
 other Iewes dissembled together with him, which did all offende,
 not through ignorance or malice, but for feare of the Iewes: wher-
 by their hearts were so blinded, that they did not see their sinne.
 And certainly it is much to be marvelled, that such excellent men
 as Peter, Barnabas and others should so suddenly and so lightly fall,
 especially in that thing which they knewe to be well done, and had
 alio before taught vnto others. It is a perillous thing therefore to
 trust to our owne strength, be we neuer so holy, neuer so well lear-
 ned, & although we think our selues neuer so sure of that we know:
 For in that whereof we thinke our selues most sure, we may erre &
 fall, and bzing our selues and other into great daunger. Let vs
 therefore diligently & with all humilitie exercise our selues in the
 booke of the holy Scriptures, and let vs hartely pray that we neuer
 lose the truth of the Gospell.

We must
 not trust in
 our owne
 strength.

Thus we see then that we are nothing with all our gifts, be they
 neuer so great, except God assist vs. When he leaueth vs to our
 selues, our wisdom and knowledge is nothing. For in the houre
 of temptation it may suddenly come to passe, that by the subtiltie of
 the deuill, all the comfortable places of the Scripture shall be taken
 out of our sight, and such places only as containe threathnings shall
 be set before our eyes, which shall oppresse vs and utterly confound
 vs. Let vs learne therefore that if God withhold his hand, we may
 soon be ouerthrowne, and let no man glory of his owne righteou-
 nesse, wisdom and other gifts, but let him humble him selfe and
 pray with the Apostle: Lord increase our faith.

Without
 God we can
 do nothing.



La. 17.5.

Verse. 14. But when I saw that they went not the right way to the truth of the Gospell.

Peter know
eth not his
error.

This is a wonderfull example of such excellent men and pillars of the Church. There is none but Paule that hath his eyes open, & saith the offence of Peter, of Barnabas and the other Jewes which dissembled with Peter. On the other side, they do not see theyr owne offence: nay they rather thinke that they doe well in bearing with the infirmities of the weakke Jewes. Wherefore it was very necessary that Paule should reprove their offence and not dissemble it, and therefore he accuseth Peter, Barnabas and other, that they went not the right way to the truth of the Gospell: that is to say, they swayed from the truth of the Gospell. It is a great matter that Peter should be accused of Paule as one that was fallen from the truth of the Gospell. He could not be more grienously reprehended. Yet he suffered it patiently, and no doubt but he gladly acknowledged his offence. I sayd before, that many haue the Gospell, but not the truth of the Gospell. So Paule saith here, that Peter, Barnabas & other of the Jewes went not the right way to the truth of the Gospell: that is to say, they had the Gospell, but they walked not uprightly according to the Gospell. For albeit they preached the Gospell, yet through their dissimulation (which could not stand with the truth of the Gospell,) they established the law: but the establishing of the law is the abolishing of the Gospell.

The difference of the law and the Gospell ought most diligently to be learned.

Who so then can rightly iudge betwene the law and the Gospell, let him thanke God, and knowe that he is a right Diuine. In the time of temptation, I confesse that I my selfe do not knowe howe to do it as I ought. Now, the way to discerne the one from the other, is to place the Gospell in heauen and the lawe on the earth: to call the righteousnesse of the Gospell heauenly, and the righteousnesse of the law earthly, and to put as great difference betwene the righteousnesse of the Gospell and of the lawe, as God hath made betwene heauen and earth, betwene light & darknesse, betwene day & night. Let the one be as the light and the day, and the other as the darknesse & the night. And would to God we could yet further separate the one from the other. Wherefore, if the question be concerning the matter of faith or conscience, let us bitterly exclude the lawe, and leave it on the earth: but if we haue to do with woorkes, then let us lighten the lanterns of woorkes and of the righteousnesse of the law.

So let the Sonne and the inestimable light of the Gospell & grace shine in the day, and the lantern of the lawe in the night. wherefore if thy conscience be terrified with the sense & feeling of sinne, thinke thus with thy selfe: Thou art now remaining upon earth: there let the alme labour and travell: there let him lerne and carie the burden that is layd upon him, that is to say, let the body with his members be subiect to the lawe. But when thou mountest up into heauen, then leave the alme with his burden on the earth: for the conscience hath nothing to do with the lawe or workes, or with the earthly righteounesse. So doth the alme remaine in the valley, but the conscience ascendeth with Isaac into the mountaine, knowing nothing at all of the lawe or workes thereof, but onely looking to the remission of sinnes and pure righteounesse offered and freely given vnto vs in Christ.

Contrariwise in ciuill pollicie, obedience to the lawe must be necessarily required. Where nothing must be knowing, as concerning the Gospell, conscience, grace, remission of sinnes, heauenly righteounesse, as Christ him selfe; but Moise onely with the lawe and the workes thereof. If we marke well this distinction, neither the one nor the other shall passe his bounden, but the lawe shall shine without heauen, that is, without the heart and conscience, and contrariwise the libertie of the Gospell shall shine without the earth, that is to say, without the body and members thereof. Some therefore, as soone as the lawe & sinne come into heauen, that is, into the conscience, let them by & by be call out. For the conscience being feared with the terrour of the wrath and iudgement of God, ought to know nothing of the law, and sinne, but of Christ onely. And on the other side, when grace and libertie come into the earth, that is, into the body, then say: thou oughtest not to dwell in the dreages & dung-hill of this corporal life, but thou belongest vnto heauen.

This distinction of the lawe and the Gospell Peter confounded through his dissimulation; and thereby perswaded the helpeing Jewes that they must be iustified by the Gospell, and the lawe together. This might not haue suffered, and therefore he reprooued Peter: not to put him to any reproch, but to the end that he might againe establish a plain difference betwix these two: namely that the Gospell iustificeth in heauen, and the lawe on earth. The Pope hath not onely mixed the lawe with the Gospell, but also of the Gospell hath made certe lawes, yea such such as are not committall vnto any.

When the law is to be virgell.

When the law is to be virgell.

The lawe hath no thing to do with the conscience, but onely with the body.

The Pope maketh lawes of the Gospell.

also contounded and mixed politicall and ecclesiasticall matters together: which is a bending and bending confusion.

This place touching the difference betweene the law and the gospel, is very necessary to be knowne: for it containeth the summe of all Christian doctrine. Wherefore let all that loue & feare God, diligently learne to discern the one from the other, not onely in words but in verbe & in practice, that is to say, in heart & conscience. For as touching the wordes, the distinction is easie: but in time of temptation thou shalt find the Gospel but as a stranger and a strange guest in thy conscience: but the law contrariwise thou shalt finde familiar and continuall dweller within thee: for reason hath the knowledge of the law naturally. Wherefore when thy conscience is terrified with sinne, which the law beareth and encreaseth, then say thou: There is a time to dye, and a time to liue: there is a time to heare the law, and a time to despise the law: there is a time to heare the Gospel, and there is a time to be ignorant of the Gospel. Let the law now depart, and let the Gospel come: for there is now no time to heare the law, but the Gospel. But thou hast done no good: nay thou hast done wickedly and hast grievously sinned: I graunt: notwithstanding I haue remission of all my sinnes by Christs sake. But out of the conflict of conscience, when externall duties must be done, there is no time to hearken to the Gospel: then must thou follow thyocation, and the wordes thereof.

The gospel
a stranger in
temptations:
the lawe a
continuall
guest.

The time of
the Gospel.

An obedi-
tion.

When we
must heare
the law.

Verse. 14. I sayd vnto Peter openly: If thou being a Iewe livest as the Gentiles and not as the Iewes, why constraindest thou the Gentiles to do like the Iewes?

To liue like
the Iewes.

That is to witte, thou art a Jewe and therefore thou art bound to liue like a Jewe: that is, to abstaine from meates forbidden in the law. Notwithstanding thou livest like a Gentile: that is to say, thou dost contrary to the law, and transgressed the law. For as a Gentile which is free from the lawe, thou eatest common and vncleane meates, & therein thou dost well. But in that thou bringst asray at the presence of the brethren converted from the Jewish religion, thou dost not abstaine from meates forbidden in the lawe; and keepst the law, thou compellest the Jewes likewise to keepe the law: that is, thou constrainest them of necessity to obserue the law. For in that thou dost absteine from certain meates, thou givest occasion to the Gentiles to do likewise: & therein thou art from those meates which the Gen-
tiles

tilles use to eate, which also he him selfe before his eate: therefore we ought likewise to avoyd the same, and to liue after the manner of the Jewes: otherwise we can not be iustified or saved. Here see then that Paule reponeth not ignorance in Peter (for he knew that he might freely eate with the Gentiles all manner of meates), but dissimulation, whereby he compelleth the Gentiles to liue like the Jewes.

Peter through his dissimulation, compelled the Gentiles to liue like the Jewes.

Things: indifferent may not clogge mens consciences.

Nota.

Peters error.



Here I say againe, that to liue as the Jewe, is not euill of it selfe, for it is a thing indifferent either to eate swines flesh or any other meates. But so to play the Jewe that for conscience sake thou abstainest from certaine meates, this is to denie Christ and to ouerthrow the Gospell. Therefore when Paule saw that Peters acted thus to this ende, he wrote him and sayd: Thou knowest that the keeping of the law is not necessary to righteousness, but that we are iustified only through faith in Christ, and therefore thou keepst not the law, but transgressest the lawe and eatest all manner of meates. Notwithstanding by thy example thou constrainest the Gentiles to forsake Christ and to returne to the lawe. For thou givest them occasion thus to thinke: sayth onely is not sufficient to righteousness, but the law and works are also required. And this Peter teacheth vs by his example. Therefore the obseruation of the law maketh vs be ioyued with sayth in Christ, if we will be saved. Wherefore Peter by his example is not onely preiudiciall to the puritie of doctrine, but also to the truth of faith and Christian righteousness. For the Gentiles receaued this of him, that the keeping of the lawe was necessary to righteousness: which error in case it be admitted, then doth Christ profit vs nothing at all.

Whereby it plainly appeareth to what ende this discord betwene Paule and Peter tendeth. Paule doth nothing by dissimulation, but dealeth sincerely and goeth playnly to worke. Peter dissimbleth, but this dissimulation Paule reponeth. The controuersie was for the maintenance of pure doctrine and the verity of the Gospell: and in this quarrell Paule did not care for the offence of any. In this case all people and nations, all Kings and Princes, all Judges and Magistrates ought to giue place. Since then it is so dangerous a thing to haue to do with the lawe, and that this fall was so sudden & so great as it had bene from heauen above, euen cast into hell, let every Christian diligently learne to discerne betwene the law & the Gospell. Let him suffer the lawe to rule ouer the body & members thereof, but not ouer the conscience. For that Quene and Apple

Libertie of
conscience.

What an af-
flicted con-
science ought
to behold.

The prerogative
of the
Iewes.

Gen. 17. 10.

may not be defiled with the laue, but must be kept without spot
for eternall husband Christ, as Paule sayth, 2. Cor. 7. 1. I haue
pledged you to one husband, &c. Let the conscience then haue her
haide chamber, not in the low valley, but in the high mountaine: in
the which let Christ lie and there rule & raigne, who doth not terri-
fie and afflicke sinners, but comforteth them, pardoneth their sinnes
and saueeth them. Wherefore let the afflicted conscience thinke by-
pon nothing, know nothing, set nothing against the iudgement of
God, but the word of Christ, which is the word of grace, of remis-
sion of sinnes, of saluation & euerlasting life. But this to performe
in deede, is a hard matter. For many reason and nature can not
steadfastly cleaue vnto Christ, but oftentimes it is carried away with
the cogitations of the laue and sinne, and so alwayes seeketh to be
at libertie after the flesh, but according to conscience a seruant and
a slave.

Page 15. We which are Iewes by nature, and not sinners of the
Gentiles.

That is to say, we are borne vnto the righteousness of the law,
in Moses, and to circumcision, and euen in our birth we bring the
law with vs. We haue the righteousness of the law by nature, as
Paule before sayth of him selfe in the first Chapter. Being zealous of
the traditions of the fathers. Wherefore if we be compared to the
Gentiles, we are no sinners: we are not without the law and with-
out works like vnto the Gentiles: but we are Iewes borne, we are
borne righteous and brought vp in righteousness. Our righteous-
nesse beginneth euen with our birth, for the Iewish religion is na-
turall vnto vs. For God commanded Abraham to circumsise
his man child the eight day. The law of circumcision receaued
from the fathers, Moses afterward confirmed. It is a great mat-
ter therefore that we are Iewes by nature. Notwithstanding, al-
though we haue this prerogative, that we are righteous by na-
ture, being to the law and the works thereof, and are not sinners
like the Gentiles, yet are we not therefore righteous before God.
For hereby it is evident that Paule speaketh not of ceremonies, or
of the ceremoniall law, as some doe affirme, but of a farre weigh-
tier matter, namely of the naturallie of the Iewes, whom he deny-
eth to be righteous; although they be borne holy; be circumsised,
haue the law, haue the tradition, the glorie, the covenant, the
fathers,

fathers, the true worship, God, Christ, the promises, line in them and glory in the same: as they say, John. 8. We are the seede of Abraham. Also, we have one father, which is God. And to the Romans; Behold thou art called a Jewe, and restest in the lawe. &c. Therefore, although Peter and the other Apostles were the children of God, righteous according to the lawe, the workes and the righteousness thereof, circumcision, the adoption, the covenantes, the promises, the Apostleship, &c. yet Christian righteousness cometh not thereby: for none of all these is faith in Christ, which only (as followeth in the text) iustificeth, and not the lawe: Not that the lawe is euill or damnable, for the lawe, circumcision and such like, are not therefore condemned because they iustifie not: but Paule therefore taketh from them the office of iustifying, because the false Apostles contended that by them, without faith, and onely by the worke wrought, men are iustified and saved. This was not so be suffered of Paule, for without faith all things are deadly. The law, circumcision, the adoption, the temple, the worship of God, the promises, yea God & Christ him selfe without faith profiteth nothing. Paule therefore speaketh generally against all things which are contrary to faith, and not against ceremonies onely.

Rom. 2. 19.

Faith iustificeth, and nothing but faith.

All things are deadly without faith.

Vers. 16. Knowe that a man is not iustified by the workes of the law, but by the faith of Iesus Christ.

This word (the worke of the lawe) reacheth farre and comprehendeth much. We take the work of the lawe therefore generally for that which is contrary to grace. What so euer is not grace, is the lawe, whether it be iudiciall, ceremoniall, or the ten commandments. Therefore if thou couldest do the workes of the lawe according to this commandment: Thou shalt loue the Lord thy God with all thy heart, &c. (which no man yet euer did or could do) yet thou shouldest not be iustified before God: for a man is not iustified by the workes of the lawe. But hereof we will speake more largely hereafter.

The worke of the lawe

The worke of the lawe then, according to Paule, signifieth the worke of the whole law, whether it be iudiciall, ceremoniall or morall. Now, if the worke of the morall law do not iustifie, much lesse doth circumcision iustifie, which is a worke of the ceremoniall law. Therefore when Paule saith (as he oftentimes doth) that a man is not iustified by the lawe, or by the workes of the lawe (which are

both one), he speaketh generally of the whole law, setting the righteousness of faith against the righteousness of the whole law. For by the righteousness of the law (saith he) a man is not pronounced righteous before God: but the righteousness of faith God imputeth freely through grace, for Christs sake. The law (no doubt) is holy, righteous and good, and consequently the workes of the law are holy, righteous and good: yet notwithstanding a man is not justified thereby before God.

Works done
before and
after iustifi-
cation.

Clervo, Pom-
ponius Atti-
cus.

1. Cor. 4.
Paule in-
teareth of
the whole
law.

Now, the workes of the law may be done either before iustification or after. There were many good men even amongst the Paganes, as Xenophon, Aristides, Fabius, Cicero, Pomponius Atticus, and others, which before iustification performed the duties of the law, and did notable workes. Cicero suffered death valiantly in a good and iust cause. Pomponius was a constant man, and loved truth, for he neuer made lye him selfe, nor could suffer the same in any other. Now, constancie and truth are noble vertues and excellent workes of the law, and yet were they not justified thereby. After iustification, Peter, Paule, & all other Christians have done and do the workes of the law, yet are they not justified thereby. I know not my selfe guiltie in any thing (saith Paule) & yet am I not thereby justified. We see then that he speaketh not of any part of the law, but of the whole law, and all the workes thereof.

The Diuinitie of the Popish Sophisters, commonly called the Schoolemen.

The popistes
diuinitie.

Merite of
congruence
before grace
which God
of every equi-
tie must re-
ward.
Merite of
worthinesse
after grace,
which of
right & due-
se doth mer-
it eternall life.

Wherefore the wicked & pernicious opinion of the Popistes, is utterly to be condemned; which attribute the merite of grace and remission of sinnes to the workes wrought. For they say that a god worke before grace, is able to obtaine grace of Congruence (which they call meritum de Congruo), because it is mete that God should reward such a worke. But when grace is obtained, the worke following deserueth euerallasting life of due debt and worthinesse, which they call meritum de Condigno. As for example: If a man being in deadly sinne, without grace, doe a god worke of his owne god naturall inclination: that is, if he say or heare a Masse, or geue almes, and such like, this man of congruence deserueth grace. When he hath thus obtained grace, he doth now a worke which of worthinesse deserueth euerallasting life. For the first,

Con

God is no better : but because he is iust and good, it becometh him to approve such a good worke though it be done in deadly sinne, and to geue grace for such a seruice. But when grace is obtained, God is become a better, and is constrained of right and due tie to giue eternall life. For now it is not onely a worke of free will, done according to the substance, but also done in grace, which maketh a man acceptable vnto God, that is to say, in charity.

This is the Diminitie of the Antichristian kingdome : Which here I recite to the ende that the disputation of Paule may be the better understood (for two contrary things being set together may be the better knowne) : & moreover that all men may see how farre from the truth these blinde guides and leaders of the blinde haue wandered, and howe by this wicked and blasphemous doctrine they haue not onely darkened the Gospell, but haue taken it cleane away, and buried Christ vtterly. For if I being in deadly sinne, can doe anye litle worke which is not onely acceptable in Gods sight of it selfe, and according to the substance, but also is able to deserue grace of congruence, and when I haue receaued grace, I may doe workes according to grace, that is to say, according to charitie, and gette of right and due tie eternall life, what neede haue I now of the grace of God, forgiveness of sinnes, of the promise, and of the death and victorie of Christ? Christ is nowe to me vnpromisable, and his benefite of none effect: For I haue free will and power to doe good workes, whereby I deserue grace of congruence, and afterwards by the worthinesse of my worke, eternall life.

Such monstrous and horrible blasphemies should haue bene set forth to the Turkes and Iewes, and not to the Church of Christ. And hereby it plainly appeareth that the Pope with his Bishops, Doctors, Priests, and all his religious rabble, had no knowledge or regard of holy matters, and that they were not carefull for the health of the feely and miserably scattered flocke. For if they had seen but, as it were, through a cloud, what Paule calleth sinne and what he calleth grace, they would neuer haue compelled the people to beleue such abominations and execrable lies. By deadly sinne they vnderstode onely the externall worke committed against the lawe, as murder, theft, and such like. They could not see, that ignorance, hatred, and contempt of God in the heart, ingratitude, murmuring against God, and resisting the will of God,

The doctrine of the Papists blasphemous against Christ and his righteousness.

What the Papists call dead sinne.

are also deadly sinne, and that the flesh can not thinke, speake, or do any thing, but that which is deuillish and altogether against God. If they had seen these mischiefs fast rooted in the nature of man, they would neuer haue deuised such impudent & execrable dreames touching the desert of congruence and worthinesse.

A description
of a deadly
sinner.

Wherefore we must properly and plainly define what a wicked man or a deadly sinner is. He is such a holy and a bloudy hypocrite as Paule was when he went to Damascus, to persecute Iesus of Nazareth, to abolish the doctrine of the Gospell, to murder the faithfull, and utterly to ouerthrow the Church of Christ. And who will not say but that these were horrible sinnes. Yet could not Paul see them. For he was so blinded with a peruerse zeale of God, that he thought these abominations to be perfect righteousness & high seruice vnto God: and shall we say that such as defend these horrible sinnes to be perfect righteousness, do deserue grace?

Desert of
congruence
and worthi-
nes, a vaine
and foolish
toy.
The ground
of the whole
Popedome.

Wherefore with Paul, we utterly deny the merite of congruence and worthines, and affirme that these speculations are nothing else but mere deceipts of Satan which were neuer done, in deed, nor notified by any examples. For God neuer gaue to any man grace and everlasting life for the merite of congruence or worthinesse. These disputations therfore of the Scholemen touching the merite of congruence & worthinesse, are nothing else but vaine toys & dreames of idle braines, to no other end and purpose but to drawe men from the true worship of God. And hereupon is the whole papacy grounded. For there is no religious person, but he hath this imagination: I am able by the obseruation of my holy order to deserue graces of congruence, and by the workes which I do after that I haue received this grace, I am able to beape vp such treasure of merite, as shall not onely be sufficient for me to obtaine eternall life, but also to geue or sell vnto others. Thus haue all the religious orders taught, and thus haue they liued. And to defend this horrible blasphemie against Christ, the Papistes do at this day attempt agaynst vs what they can. And there is not one of them all, but the more holy hypocrite and meritmonger he is, the more cruell and deadly enemy he is to the Gospell of Christ.

The first
parte of
true Chri-
stianitie, is

The true way to Christianitie.

Now the true way to Christianitie, is this, that a man doe first acknowledge him selfe by the law, to be a sinner, and that it is impossible

impossible for him to do any good worke: For the law sayth: Thou art an euill tree, and therefore all that thou thinkest, speakest, or doest, is against God. Thou canst not therefore deserue grace by thy workes. Which if thou go about to doe, thou doublest thy offence: For since thou art an euill tree, thou canst not but bring forth euill fruites, that is to say, sinnes. For whatsoeuer is root of Faith, is sinne: Therefore he that would deserue grace by workes going before Faith, goeth about to please God with sinnes, which is nothing else but to heape sinne vpon sinne, to mocke God, and to provoke his wrath. When a man is thus taught and instructed by the law, then is he terrified and humbled, then he seeth in deed the greatness of his sinne, and can not find in him selfe one sparke of the loue of God: therefore he iustificieth God in his word, and confesseth that he is guilty of death and eternall damnation. The first part then of Christianitie is the preaching of repentance, and the knowledge of our selues.

The second part is: If thou wilt be saued, thou mayst not seeke saluation by workes: For God hath sent his onely begotten sonne into the world, that we might liue through him. He was crucified & dyed for thee, and offered by thy sinnes in his owne body. Here is no congruence or worke done before grace, but wrath, sinne, terror & death. Therefore the lawe doth nothing else but utter sinne, terrifie and humble, and by this meanes prepareth vs to iustification, & directeth vs to Christ. For God hath reuealed vnto vs by his word, that he will be vnto vs a mercifull father, and without our deserts, (seeing we can deserue nothing) will freely giue vnto vs remission of sinnes, righteousness, and life euermlasting for Christ his sonnes sake. For God giueth his giftes freely vnto all men, and that is the praise and glory of his diuinity. But the Iusticiaries & meritmongers will not receaue grace and euermlasting life of him freely, but will deserue the same by their owne workes. For this cause they would utterly take from him the glory of his diuinity: To the ende therefore that he may maintaine and defend the same, he is constrained to send his law before, which as a lightning and thundring from heauen, may buse and breake those hard rockes.

This briedly is our doctrine as touching Christian righteousness, contrary to the abominations & blasphemies of the Papistes, concerning the merit of congruence and worthinesse, or workes before grace and after grace: Which monstrous dreames were deu-

the preaching of repentance, & the acknowledging of our sinnes. Mat. 7. 17. Rom. 14. 23.

The second part is the preaching of the forgiveness of sinnes.

The office of the law.

The meritmongers take from God the glory of his Godhead.

The deuillish dreame of the Papistes touching the merit of congruence & condignitas.

led by such as haue neuer exercised with any tentations, neuer had any true feeling of sinne, or of the terrour of death, and therefore they knowe not what they say, or what they teach. Moreover, they can shew no example of any woꝛke done either before or after grace that could iustifie before God. Wherefore they are nothing else but paine topes and foolish fables, whereby the Papistes deceaue both them selues and other. For Paule here plainly affirmeth, that no man is iustified by the woꝛkes of the lawe, either going before grace (whereof he speaketh in this place) or comming after grace. You see then that Christian righteousness is not such an essentiall qualitie engrafted in the nature of man, as the Scholemen do imagine when they say,

The diuinitie of the Scholemen.

Nota:

When a man doth any good woꝛke, God accepteth it, and so that woꝛke he poureth into him charitie, which they call charitie infused. This charitie (say they) is a qualitie remaining in the heart, and this they call soꝛmall righteousness (which maner of speaking it is expedient for you to know) and they can abide nothing lesse then to heare that this qualitie foꝛming and adorning the soule, as whitenesse doth the wall, should not be counted righteousness. They can clime no higher then to this cogitation of mans reason, that man is righteous by his owne soꝛmall righteousness, which is grace making him acceptable vnto God, that is to say, charity. So to this qualitie cleaning vnto the soule, that is to wit, charity (which is a woꝛke after the law, for the law saith: Thou shalt loue the Lord thy God, &c.) they attribute soꝛmall righteousness, that is to say, true Christian righteousness, and they say that this righteousness is worthy of euerlasting life, and he that hath it, is soꝛmally righteous: & moreover he is effectually or actually righteous because he now doth good woꝛks, whereunto euerlasting life, is due. This is the opinion of the Popish Scholemen, yea euen of the best of them all.

The Papists take their soꝛmall righteousness, which they call charity, to be that grace whereby we are made acceptable vnto God.

Scotus and Occam do shew of helish darkness.

Some other there be which are not so good, as Scotus and Occam, which sayd, that for the obtaining of the grace of God, this charitie infused or giuen of God, is not necessary: but that a man euen by his owne naturall strength, may procure this charitie as he will all things. For so reasoneth Scotus: If a man may loue a creature, a yong mans mayden, a couetous man money, which are the

lesse

lesse god, he may also loue God which is the greater god. If he haue a loue of the creature through his naturall strength, much more hath he a loue of the Creator. With this argument were all the Sophisters conuicted, and none of them all was able to refute it. Notwithstanding thus they reply.

The Scripture compelleth vs to confesse (say they) that God, besides that naturall loue and charitie which is engrafted in vs (wherewith alone he is not contented,) requireth also charitie which he him selfe giueth. And hereby they accuse God as a tyrant, and a cruell erator, who is not content that we keepe & fulfill his lawe, but aboue the lawe (which we our selues are able to fulfill,) requireth also, that we should accomplish it with other circumstance and furniture, as apparell to the same: As if a Mistres should not be contented that her Cooke had dycted her meate excellently well, but should chide her for that she did not prepare the same, being decked with pretious apparell, and adozned with a crowne of golde. Now, what a Mistres were this, who when her Cooke hath done all that she was bound to do, & also eractly performed the same, would moreover require that she should weare such ornaments as she could not haue? Euen so, what a one should God be if he should require his lawe to be fulfilled of vs (which notwithstanding by our owne naturall strength we obserue and fulfill) with such furniture as we can not haue.

But here lest they should seeme to aduouch contrary things, they make a distinction, and say that the lawe is fulfilled two manner of wayes: first according to the substance of the deede, & secondly according to the mynd of the commaunder. According to the substance of the deede (say they) we may fulfill all things which the lawe commaundeth, but not according to the mind of the commaunder, which is, that God is not contented that thou hast done all things which are commaunded in the lawe (although he can require no more of thee:) but he further requireth, that thou shouldest fulfill the lawe in charity: not that charity which thou hast by nature, but that which is aboue nature and heavenly, which he him selfe giueth. And what is this else but to make of God a tyrant and a tormentor, which requireth that of vs which we are not able to performe. And it is in a manner as much as if they should say, that the fault is not in vs if we be damned, but in God, which with this circumstance requireth his lawe to be accomplished of vs.

The blasphemous doctrine of the Scholemen, which dreame, hat besides that strength which they say we haue of our selues to fulfill the lawe, and is sufficient to saluation, God requireth yet a farther perfection in vs which we cannot haue

The law fulfilled two manner of wayes (say the Papists) according to the substance of the deede, and according to the mind of the commaunder.

Nota.

These things I do the more diligently repeate, that you may see howe farre they haue strayed from the true sence of the Scripture, which haue sayd that by our owne naturall strength we may loue God aboue all thinges, or at least, by the worke wrought we may deserue grace and euermlasting life. And because God is not content that we fulfill the law according to the substance of the deede, but will haue vs also to fulfill the same according to the minde of the commandment: therefore the scripture further compelleth vs to haue a quality aboue nature poured into vs from aboue; and that is charitie, which they call formall righteousness, adorning and beautifying faith; being also the cause that faith iustificieth vs. So sayth is the body, and the shell: charitie the life, the kernell, the forme and furniture. These are the monstrous dreames of the Scholmen.

§ 77/128:

Christian
faith.

Christ is the
object
which faith
beholdeth
and looketh
vnto.
*Exa. 9. 9.
1. Reg. 1. 10.
True formal
and Christi-
an righte-
ousnes.

How Christ
is present in
faith, man
hart can not
comprehend.

But we in the stude of this charitie doe place sayth, and we say that sayth apprehendeth Iesus Christ, who is the forme which adorneth and furnissheth faith, as the colour adorneth and beautifieth the wall. Christian faith therefore is not an idle qualitie or empty huske in the heart, which may be in deadly sinne vntill charitie come and quicken it: but if it be true faith, it is a sure trust and confidence of the heart, and a firme consent whereby Christ is apprehended: so that Christ is the object of faith, yea rather euen in faith Christ him selfe is present. Faith therefore is a certaine obscure knowledge, or rather darknesse which seeth nothing; and yet Christ apprehended by faith, sitteth in this darknesse: like as God in Sinai and in the temple satte in the midst of darknesse. Therefore our formall righteousness is not charitie furnishing and beautifying faith, but it is faith it selfe, which is, as it were, a certaine cloud in our hearts: that is to say, a steadfast trust and assiance in the thing which we see not, which is Christ: who although he be not scene at all, yet is he present.

Faith therefore iustificieth because it apprehendeth and possesseth this treasure, euen Christ present. But this presence can not be comprehended of vs, because it is in darknes, as I haue sayd. Wherefore, where assured trust and assiance of the heart is, there Christ is present, yea euen in the cloud and obscuritie of faith. And this is the true formall righteousness, whereby a man is iustified; and not by charitie, as the popish Scholmen do most wickedly affirme.

To conclude, like as the Scholmen say that charitie furnissheth and adorneth faith: so do we say that it is Christ which furnissheth and

and aboꝛneth faith, oꝛ rather that he is the very forme and perfection of faith. Wherefoꝛe Christ apprehended by faith; and dwelling in the heart; is the true Christian righteousness; foꝛ the which God counteth vs righteous & giveth vs eternall life. There is no woꝛke of the law, no charitie, but a far other manner of righteousness, and a certaine new woꝛld beyond and aboue the law. Foꝛ Christ oꝛ faith is not the law noꝛ the woꝛke of the law. But concerning this matter, which the Scholemen neither well vnderstood noꝛ taught, we intend to speake moze largelie hereafter. Now it shall be enough that we haue shewed that Paule speaketh not heere of the ceremoniall law onelie, but of the whole law.

The true rule of Christianitie.

Contrarie to these vaine trifles & doting dꝛeames (as we haue also noted befoꝛe) we teach faith, and giue a true rule of Christianitie in this sort: first that a man must be taught by the law to know himselfe, that so he may learne to say with the Prophet: All haue sinned and haue need of the glory of God. Also, There is not one righteous, no not one: Not one that vnderstandeth, not one that seeketh after God: All haue gone astray. Also, Against thee onlie haue I sinned. Thus we by a contrary way, doe vꝛiue men from the merit of congruence and worthinesse. Now, when a man is humbled by the law, and brought to the knowledg of himselfe, then followeth true repentance (foꝛ true repentance beginneth at the feare & iudgement of God) and he seeth himselfe to be so great a sinner, that he can find no meanes how he may be deliuered from his sinne by his owne strength, woꝛks, oꝛ merits. Then he perceiveth well what Paule meaneth when he saith, That man is the seruant and bondslaue of sinne. Also, That God hath shut vp all vnder sinne: and that the whole woꝛld is giltie befoꝛe God, &c. When he seeth that all the diuinitie of the Scholemen touching the merit of congruence and worthinesse, is nothing else but mere foolishnesse, and that by this meanes the whole Papacie falleth.

Here now he beginneth to sigh, and saith in this wise: What then can giue succoꝛ? Foꝛ he being thus terrified with the law, & utterly despaireth of his owne strength; he looketh about, and sigheth foꝛ the helpe of a Mediator and Sauior. Here then commeth in good time the healthfull woꝛd of the Gospell, and saith: Some thy finnes are forgiven thee: believe in Christ Jesus crucified foꝛ thee.

The first part of christianitie, is the preaching of repentance.
Rom. 1. 3.
Gal. 3. 12.
Gal. 3. 13.

Rom. 7. 14.
Rom. 11. 31.
Rom. 3. 19.

The second part is the preaching of the Gospel.
Mat. 9. 2.

Mat. 9. 2.

times. If thou take thy sinnes and the burden thereof, looke not vpon them in thy selfe, but remember that they are translated & laid vpon Christ, whose stripes haue made thee whole. *Esa. 53. 1.*

This is the beginning of health and saluation. By this meanes we are deliuered from sinne, iustified and made inheritozs of euerlasting life: not for our owne woorks and deserts, but for our faith, whereby we lay hold vpon Christ. Wherefore we also doe acknowledge a qualitie and a foemall righteousness in the heart: not charitie (as the Sophisters doe) but faith, and yet so notwithstanding, that the heart must behold and apprehend nothing but Christ the Sauior. And here it is necessarie that you know the true definition of Christ. The Scholemen being utterly ignorant hereof, haue made Christ a iudge and a tormentor. deuising this fond fantasie concerning the merit of congruence and worthinesse.

Christ is no
law giuer.

But Christ, according to his true definition, is no law giuer, but a forgiver of sinnes, and a Sauior. This doth faith apprehend and vndoubtedly beleue, that he hath wrought woorks and merits of congruence and worthinesse before and after grace abundantly. For he might haue satisfied for all the sinnes of the world by one onely droppe of his blood: but now he hath shed it plentifully, and hath satisfied abundantly. *Hebr. 9.* By his owne blood hath he entered into the holy place once for all, and obtained eternall redemption. Also *Rom. 3.* And we are iustified freely by his grace, through the redemption that is in Christ Iesus, whom God hath set forth to be a reconciliation vnto vs, through faith in his blood. Wherefore

Rom. 3. 4.

it is a great matter to lay holde vpon Christ by faith bearing the sinnes of the world. And this faith alone is counted for righteousness.

Christ.
Faith.
Imputation.

Here is to be noted, that these three things, faith, Christ, acceptation or imputation must be ioyned together. Faith taketh hold of Christ; and hath him present, and holdeth him inclosed, as the ring doth the precious stone. And whosoever shall be found hauing this confidence in Christ apprehended in the heart, him will God account for righteous. This is the meane, & this is the merite where by we attaine the remission of sinnes and righteousness. Because thou beleeuest in me, saith the Lord, and thy faith layeth hold vpon Christ, whom I haue freely giuen vnto thee that he might be thy Mediatour and high Priest, therefore be thou iustified and righteous. Wherefore God doth accept or account vs as righteous, one

ly for our faith in Christ.

And this acceptation or imputation is very necessary: First because we are not yet perfectly righteous, but whilst we remaine in this life, sinne dwelleth still in our flesh: and this remnant of sinne God purgeth in vs. Whereouer we are some times left of the Holy ghost and fall into sinnes, as did Peter, Dauid and other holy men. Notwithstanding we haue alwaies recourse to this article: that our sinnes are couered, and that God will not lay them to our charge *Psalm 32. and Rom. 4.* Not that sinne is not in vs (as the Papists haue taught, saying that we must be alwaies working well untill we feele that there is no gilt of sinne remaining in vs;) yea sinne is in deede alwayes in vs, and the godly doe feele it, but it is couered and is not imputed vnto vs of God for Christs sake: whom because we do apprehend by faith, all our sinnes are now no sinnes. But where Christ and faith be not, there is no remission or couering of sinnes, but mere imputation of sinnes and condemnation. Thus will God glorifie his sonne, and will be glorified him selfe in vs through him.

Imputation necessary.

Nota.

They that beleeue in Christ, shall not be charged with their sinnes.

When we haue thus taught faith in Christ, then doe we teach also god worke. Because thou hast laid holdes vpon Christ by faith, through whom thou art made righteousnesse, beginne now to worke well. Lone God and thy neighbour; call vpon God, giue thanks vnto him, praise him, confesse him. These are god worke in deede, which flow out of this faith and this chearefulnesse conceived in the heart, for that we haue remission of sinnes freely by Christ.

The doctrine of good works must be taught after the doctrine of faith,

Now, what crosse or afflictions to euer doe afterwarde ensue, they are easily borne, and chearefully suffered. For the yoke that Christ layeth vpon vs, is swete, and his burden is easie. When sinne is pardoned, and the conscience deliuered from the burden and sting of sinne, then may a Christian beare all thinges easilie. Because he feeleth all thinges within swete and comfortable, therefore he doth and suffereth all thinges willingly. But when a man walketh in his owne righteousness, whatsoeuer he doth is grauius and tedious vnto him, because he doth it unwillingly.

The Crosse.

Mat. 11. 30.

We therefore do make this definition of a Christian, that a Christian is not he which hath no sinne, but he to whom God imputeth not his sinne, through faith in Christ. This doctrine bringeth great consolation to poore afflicted consciences in serious and inward

Who is a right Christian.

A Christian
man hath
nothing to
doe with
the law.

1. Cor. 9. 13.

Christians
are iude
of all kinds
of doctrine.

The doctrine
of the pope.

Nota:

terrors. It is not without god cause therefore that we doe so oft
say repeat and beate into your mindes the forgiveness of sinnes,
and imputation of righteousness for Christs sake: also that a Chri-
stian hath nothing to doe with the lawe and sinne, specially in the
time of temptation. For in that he is a Christian, he is above the law
and sinne. For he hath Christ the Lord of the lawe present and in-
closed in his heart (as we haue sayd) euen as a ring hath a Jewell
or precious stone inclosed in it. Therefore when the lawe accuseth
and sinne terrifieth him, he looketh vpon Christ, and when he hath
apprehended him by faith, he hath present with him the Conque-
rour of the lawe, sinne, death, and the deuill: who raigneth and ru-
leth ouer them, so that they can not hurt him. Wherefore a Chri-
stian man, if ye define him rightly, is free from all lawes, and is not
subiect vnto any creature, eyther within or without: in that he is a
Christian (I say) and not in that he is a man or a woman, that is
to say, in that he hath his conscience adozned and beautified with
this sayth, with this great and inestimable treasure, or (as Paule
sayth) this unspeakable gifte: which can not be magnified and
prayed enough, for it maketh vs the children and heyres of God.
And by this meanes a Christian is greater then the whole world.
For he hath such a gift, such a treasure in his heart, that although
it seemeth to be but litle, yet notwithstanding the smallnes thereof
is greater then heauen and earth, because Christ which is this gift,
is greater.

Whiles this doctrine pacifying and quieting the conscience,
remaineth pure and incorrupt, Christians are made Iudges ouer
all kindes of doctrine, and are Lordes ouer the lawes of the whole
world. Then can they certainly iudge that the Turke with his Al-
coran is damned, because he goeth not the right way, that is, he ac-
knowledgeth not him selfe to be miserable and damnable, nor ap-
prehendeth Christ by faith, for whose sake he might be assured that
his sinnes are pardoned. In like maner they boldly pronounce sen-
tence against the Pope, that he is condemned with all his king-
dome, because he so walketh and so teacheth (with all his religious
rable of Sophisters and Scholemen,) that by the merite of con-
gruence we must come to grace, and that afterward by the merite
of worthinesse we are receaued into heauen. Here saith the Christi-
an, this is not the right way to iustifie vs, neyther doth this way
leade vs to heauen. For I can not (sayth he) by my woorkes going
before

before grace, deserve grace, nor by any works following grace, deserve eternall life: but to him that belongeth sinnes pardoned and righteousness imputed, & his fruit and this continuance maketh him the child of God, and heire of his kingdom: for in hope he possideth already everlastinge life, assured unto him by promise. Although faith in Christ therefore all things are given unto us, grace, peace, forgiveness of sinnes, salvation and everlastinge life, and not for the merit of congruence and worthinesse.

Wherefore this doctrine of the scholasters, with their ceremonies, masses, and infinite foundations of the papisticall kingdome, are most abominable blasphemies against God, sacrileges and plaine denials of Christ, as Peter hath foretold in these words: There shalbe (saith he) false teachers among you, which shall privelie bring in damnable heresies, denying the Lord that hath bought them, &c. As though he would say: the Lord hath redeemed and bought us with his blood, that he might rule us and save us: this is the way of righteousness and salvation. But there shall come false teachers, which denying the Lord, shall blaspheme the way of truth, of righteousness and salvation: they shall figne out new waies of falsehood and destruction, and many shall follow their damnable waies. Peter throughout this whole chapter most lively painteth out the Papacie, which neglecting and despising the Gospell, and faith in Christ, hath taught the works and traditions of men: as the merit of congruence and worthinesse, the difference of dayes, meates, bowes, invocation of saintes, pilgrimages, purgatorie, and such like. In these fantasticall opinions, the Papistes are so nuzzled, that it is impossible for them to understand one syllable of the Gospell, of faith, or of Christ.

And this the thing it selfe doth well declare, for they take that priviledge, unto themselves, which belongeth unto Christ alone. He only forgiveth sinnes, he only giveth righteousness and everlastinge life: and they most impudently & wickedly doe want that they are able to obtaine these things by their owne merits & worthinesse before and after grace. This saith Peter and the other apostles, is to bring in damnable heresies and seeds of perdition. For by these meanes they deny Christ, tread his blood under their feet, blaspheme the Holy ghost, and despise the grace of God. Wherefore no man can sufficiently conceive how horrible the idolatrie of the Papists is, as inestimable as the gift he which is offered unto us by

2. Pet. 2. 1

The Papacie
lively painted
out,

Note:

The idolatrie
of the
Papists.

Christ, euen so and no lesse abominable are these prophecations of
 Papistes. Wherfore they ought not to be lightly esteemed or for-
 gotten, but diligently weighed & considered. And this maketh be-
 lie much also for the amplying of the grace of God, and benefite
 of Christ, as by the contrarie. For the more we know the prophe-
 nation of the Popishall spasse, so much the more we abhorre and
 detest the same, and embrace the true use of the holy Communion,
 whiche the Pope hath taken away, and hath made marchandise
 thereof, that being bought for money, it might profite others. For
 he sayth that the ~~same~~ ^{same} ~~is~~ ^{is} ~~an~~ ^{an} ~~apostata~~ ^{apostata}, denying Christ and
 blaspheming the holy Ghost, standing at the altar, doth a good
 worke, not onely for him selfe, but also for others both quicke and
 dead, and for the whole Church, and that onely by the worke
 wrought, and by no other meanes.

The true use
 of the com-
 munion ta-
 ken away by
 the Pope.



Wherfore euen so this we may plainly see the inestimable pa-
 tience of God, in that he hath not long ago destroyed the whole Pa-
 pacy, and consumed it with fire & byrminstone, as he did Sodome & Go-
 morre. But now these wily felowes goe about, not onely to conser-
 ue, but highly to aduance their impiety & filthines. This we may in no
 case dissemble. We must therefore with all diligence let forth this ar-
 ticle of iustificatiō, that as a most cleare Sunne, it may bring to light
 the darknes of their hypocricie, & discover their filthines and shame.
 For this cause we doe so often repeat, and so earnestly let forth the
 righteousness of faith, that the aduersaries may be confounded, and
 this article established & confirmed in our hearts. And this is a most
 necessary thing: For if we once lose this Sunne, we fall againe in-
 to our former darknes. And most horrible it is that the Pope should
 euer be able to bring this to passe in the Church, that Christ should
 be denied, troden under foot, spit upon, blasphemed, yea & that euen
 by the Gospell & Sacraments: which be thus so darkned, & hath turn-
 ed into such an horrible abuse, that he hath made them to serue him
 agaynst Christ, for the establishing & confirming of his detestable ab-
 ominations, & heape darknes, & horrible wrath of God.

The horri-
 ble abuse of
 the Gospell
 and Sacra-
 ments in the
 Popedom.

For as I say, haue belueed in Iesus Christ, that we might
 be iustified.

This is the true meane to become a Christian, euen to be iusti-
 fied by faith in Iesus Christ: & not by the works of the law. Here
 we must stand not upon the outward glorie of the Sacrament, which

say



say that faith is sufficient when ther is and god workes are ioy-
ned withall: with this pestilent glose the stoppers have dark-
ned and corrupted this and other like sentences in Paule, wherein
be manifestly attributeth iustification to faith onely in Christ. But
when a man heareth that he ought to beleue in Christ, and yet not
withstandyng faith iustificeth not except it be formed and furnished
with charitie, by and by he falleth from faith, and thus he thinketh;
If faith without charitie iustificeth not, the is faith in vayne and vn-
profitable, and charitie alone iustificeth: For except sayth he formed
with charitie, it is nothing.

The Scho-
lars glose
is wicked,
which faith,
that sayth
adorned
with charity
iustificeth.

And to confirme this pernicious and pestilent glose, the aduer-
saries doe alleage this place, 1. Cor. 13. Though I speake with the
soundinges of men and angels, and haue no loue, I am nothing. And
this place is their brasse wall. But they are men without under-
standyng, and the more they can see or vnderstand nothing in Paule:
And by this false interpretation they haue not onely peruered the
wordes of Paule but haue also denied Christ and buried all his be-
nestes. Wherefore we must auoyde this glose as a most deadly and
deuillish poyson, & conclude with Paule, that we are iustified, not by
sayth furnished with charitie, but by sayth onely and alone.

Nota:

Faith iusti-
fied with-
out the law.

We graunt that we must teache also god workes and charitie,
but it must be done in tyme and place, that is to say, when the que-
stion is concerning workes, and toucheth not this article of iusti-
fication. But here the question is, by what meanes we are iustified
and attaine eternall life. To this we aunswere with Paule that by
faith onely in Christ we are pronounced righteous, and not by the
workes of the law or charitie: Not because we reiect god workes,
but for that we wil not suffer our selues to be removed from this
ankerhold of our saluation, which is rather most desirous. Where-
fore since we are not in the matter of iustification, we reiect and
condemne all god workes: for this place will admit no disputation
of god workes. In this matter therefore we doe generally cut of all
lawes and all the workes of the law.

The do-
ctrine of
good workes
is not to be
neglected.

But the law is god, iust and holy. True it is. But when we are
in the matter of iustification, there is no tyme or place to speake of
the law, but the question is, what Christ is, and what benefite he
hath brought vnto vs. That is not the law, he is not my worke,
or the meane of this, he is not my charitie, my obedience, my
merits, but he is the alone of life and death, a Mediatour,

An. 1588.

Christ.

is to auto), a readiness of those that are under the law and knowe the law, as he is by faith, and he is in the law, as he is by grace, must be alone with the holde in his secret chamber, all the servants and familie being put apart. But afterwarde, when the doore is open, and he cometh forth, then let the servants and handmaidens returne, to minister unto them: then let charitie be his office, and let good works be done.

We must learne therefore to discern all lawes, yea even the law of God, and all works, from the promise of the Gospell, and from faith, that we may define Christ rightly. For Christ is no law, and therefore he is no enemy of the law and works, but he is the Lawe of God that taketh away the finnes of the world. This

Ioh. 1. 29.

Faith onely
justifieth, be-
cause it on-
ly taketh
hold of the
benefit of
Christ.

doth faith alone lay holde of, and not charitie, which notwithstanding, as a certaine thankfulness must followe faith: wherefore be-
cause other liues and death, salvation and everlasting life come not
by the law, nor by the works of the law, nor yet by the power of
the will, but by the Word Jesus Christ onely and alone.

Verse 16. That we might be justified by faith in Christ, and not by
the works of the law.

Paul spea-
keth of the
whole law.



Nota:

Paul speaketh not here of the ceremoniall law onely, as before
we have said, but of the whole law. For the ceremoniall law was
as well the law of God as the morall law was. As for example,
Circumcision, the institution of Priesthood, the service and cere-
monies of the temple, were as well commanded of God as the ten com-
mandments. Moreover, when Abraham was commanded to offer
up his sonne Isaac in sacrifice, it was a law. This worke of Abra-
ham pleased God no less than other works of the ceremoniall law
do, and yet was he not justified by this worke, but by faith: for the
scripture saith: Abraham believed God, and it was counted to him
for righteousness.

Gen. 15. 6.
Rom. 4. 3.

The law
must not be
suffered to
reigne in the
conscience.

But since the reuealing of Christ, the ceremoniall law
killeth, and bringeth death. For, as before the law of the command-
ments also, without faith in Christ, the law was as a curse, and may
no law be suffered to reigne in the conscience, but rather the law
of the spirit and life, whereby we are made free from the law, and from all
finnes. For because the law was as a curse, and the law was as a curse to
all the world, it was a curse to all the world, and to all the world.

high and an excellent matter to be at peace with God; and therefore in this case we haue neede of a farre other Mediatour than Moyses, as the late. Where we must doe nothing at all, but onely receaue the treasure which is Christ, and apprehend him in our hearts by faith, although we feele our selues to be neuer so full of sinne. These wordes therefore of the Apostle: that wee might be iustified by faith, and not by the workes of the lawe, are very effectuall, and not in vaine or vnproffitable, as the Scholemen thinke, and therefore they passe them ouer so lightly.

Our sinnes consisteth not in doing, but in receauing

Hitherto ye haue heard the wordes of Paule which he spake vnto Peter: wherein he hath briesly comprised the principall article of all Christian doctrine, which maketh true christians in deede. Now he turneth to the Galatians, to whom he writeth, and thus he concludeth: Since it is so that we are iustified by faith in Christ, then by the workes of the lawe shall no flesh be iustified.

Hitherto hath Paule spoken to Peter.

Verse. 16. Because by the deedes of the law, no flesh shall be iustified.

Flesh in Paule doth not signifie (as the Scholemen dreame) manifold and grosse sinnes, for those he saith to call by their proper names, as adultery, fornication, uncleannesse and such like: but by flesh Paule meaneth here, as Christ doth in the third chapt. of John. That which is borne of flesh (saith he) is flesh. Flesh therefore signifieth the whole nature of man, with reason and al other powers whatsoever doe belong to man. This flesh (saith he) is not iustified by workes, no not of the lawe. Flesh therefore according to Paule, signifieth all the righteousness, wisdom, deuotion, religion, vnderstanding and will that is possible to be in a naturall man: so that if a man be neuer so righteous according to reason and the lawe of God, yet with all righteousness, workes, merites, deuotion, and religion he is not iustified.

What Paule calleth the flesh.

Job. 1. 6.

This the Papists doe not beleue, but being blind and obstinate, they defende their abominations against their owne conscience, and continue still in this their blasphemie, hauing in their mouthes these execrable wordes: He that doth this good worke or that, deserueth forgiveness of his sinnes: whosoever entereth into this or y^e holy order, & keepeth his rule, to him we assuredly promise euery lasting life. It cannot be offered what an horrible blasphemie it is to attribute that to the doctrine of Devils, to the decrees and ordi-

The blindness of the Papists.

8. p. 102.

The Pope attributeth the verus

of iustifying
to his owne
traditions
which Paul
taketh from
the lawe of
God.

names of men, to the wicked traditions of the Pope, to the hypocriticall woordes & merites of Monkes & friers, which Paul the Apostle of Christ taketh from the lawe of God. For if no flesh be iustified by the woordes of the law, much lesse shall it be iustified by the rule of Benedict, Francis or Augustine, in the which there is not one iota of true faith in Christ; but this onely they teach, that who so euer keepeth these thinges, hath life euermlasting.

Nota:

Who were
saued in the
kingdom of
the Pope.

Wherefore I haue much and often marvelled, that these sedes of perdition raigning so many yeares in so great darknes & error, the Church could endure and continue as it hath done. Some there were whom God called by the text of the Gospell and by baptism. These walked in simplicitie and humblenes of hart, thinking the Monkes and friers, and such onely as were annoynted of the Bishops, to be religious and holy, and them selues to be prophane and secular, and not worthy to be compared vnto them. Wherefore they finding in them selues no good woordes to set against the wrath and iudgement of God, did aspe to the death and passion of Christ, and were saued in this simplicitie.

The Papists
preferre
mans tradi-
tions before
the Gospell.

Horrible and unspeakable is the wrath of God, in that he hath so long tyme punished the contempt of the Gospell and Christ in the Papistes, and also their ingratitude, in geuing them ouer into a reprobate sence, in so much that they blaspheming and denying Christ altogether as touching his office, in steade of the Gospell receaued the execrable rules, ordinaunces and traditions of men, which they deuoutly adored and honoured, yea and preferred the same farre above the word of God, vntill at length they were so blinded to mary, and were bound to that incestuous single life: wherein they were outwardly polluted and defiled with all kindes of horrible wickednesse, as adultery, whozedom, uncleannes, sodomitie and such other abominations. This was the fruite of that filthy single life.

Q3

So God punishing same with same, inwardly gaue them ouer into a reprobate minde, & outwardly suffered them to fall into such horrible abominations, & that iustly, because they blasphemed the onely sonne of God, in whom the father would be glorified & whom he deliuered to death, that all which belene in him, might be saued by him, and not by their owne execrable rules & orders. Him that honoureth me (saith he) I will honour, & him that dishonoureth me, God is dishonoured in his sonne. Who so then beloneth that the sonne is our Mediatour, and

2. Cor. 2. 10

and Saviour, he honoured the father, and bin againe both God and man, that is to say, adorning him with his gistes, forgiuenesse of finnes, righteousness, the holy Ghost, and everlasting life. Contrariwise: They that despise me (sayth he) shall be despised.

This is then a generall conclusion: By the deedes of the lawe no fleshe shall be iustified. The lawe of God is greater than the whole world, for it comprehendeth all men, and the workes of the lawe doe farre excell enen the most glorious will workes of all the spiritmongers, and yet Paule sayth, that neither the lawe nor the workes of the lawe doe iustifie. Therefore we conclude with Paule, that saith onely iustifieth. This proposition he goeth about to confirme in this maner.

The dignitie
of the lawe.

Verse 17. If then while we seeke to be made righteous by Christ, we our selues are founde sinners, is Christ therefore the minister of sinne? God forbid.

If this be true (sayth he) that we are iustified by Christ, then is it impossible that we should be sinners, or should be iustified by the law. On the contrary, if this be not true, but that we must be iustified by the lawe and the workes of the lawe, it is then impossible that we should be iustified by Christ. One of these two must needs be false. Either we are not iustified by Christ, or we are not iustified by the lawe. But the truth is that we are iustified by Christ: therefore we are not iustified by the lawe. He reasoneth therefore after this manner: If then while we seeke to be made righteous by Christ, &c. That is, If we seeke to be iustified by Christ, and so being iustified are yet founde sinners, having neede of the lawe to iustifie vs being sinners: if we have neede (I say) of the observation of the lawe to iustifie vs, so that they which are righteous in Christ are not righteous, but haue yet neede of the lawe to iustifie them: or if he that is iustified by Christ must yet further be iustified by the lawe, then is Christ nothing els but a lawe geuer and a minister of sinne. Therefore he that is iustified and holy in Christ, is not iustified or holy, but hath yet neede of the righteousness and holynesse of the lawe.

The first argument
in
defence of
the righte-
ousnesse of
faith.

But we are in deede iustified and made righteous in Christ: for the truth of the Gospell teacheth vs that a man is not iustified in the lawe, but in Christ. Now, if they which are iustified in Christ are yet founde sinners, that is, doe yet still belong to the lawe,

and are vnder the law (as the false apostles teach) the are they not yet iustified. For the lawe accuseth them, and sheweth them to be yet sinners, and requirerth of them the workes of the law, as necessary to their iustification. Therefore they that are iustified in Christ, are not iustified: and so it followeth that Christ is not a iustifier, but a minister of the law.

The iustifiers make Moises Christ, and the lawe grace.

With these wordes he vehemently chargeth the false apostles & all Heretomongers, that they peruerk all together: for they make of the lawe grace, and of grace the lawe, of Moises Christ, & of Christ Moises. For they teach that, besides Christ and all the righteousness of Christ, the obseruation of the lawe is necessary to iustification. And thus we see that by their insollerable peruerstnes, they make the lawe Christ: for by this meanes they attribute that to the lawe, which properly belongeth vnto Christ. If thou doe the workes of the lawe (say they) thou shalt be saued: but if thou do them not, thou shalt not be iustified, although thou doe beleene in Christ neuer so much. Now, if it be so that Christ iustifieth not, but is the minister of sinne (as it needes must followe by their doctrine), then is Christ the lawe: for we haue nothing els of him, seeing he teacheth that we are sinners, than that we haue by the lawe. So Christ being the minister of sinne, sendeth vs to the lawe and to Moises, as to our iustifier.

Mat. 19. 17.

It can not be therefore but that the Papists and all such as are ignorant of the righteousness of Christ, or haue not the true knowledge therof, must needs make of Christ Moises, and the lawe, and of the lawe of Christ. For thus they teach: It is true (say they) that saith in Christ iustifieth, but withal we must needs keepe the commandementes of God. For it is written: If thou wilt enter into life, keepe the commandementes. Here euen at the first dath, Christ is denied, & saith abolished, because that it is attributed to the commandementes of God, or to the lawe, which belongeth to Christ alone. For Christ, according to his true definition, is a iustifier & a Redeemer from sinnes. If I attribute this to the lawe, then is the lawe my iustifier, deliuering me from my sinnes, because I doe the workes therof: and so now the lawe is Christ, and Christ utterly loseth his name, his office and glorie, and is nothing els but a minister of the lawe, repprouing, accusing, terrifying, presenting and sending the sinner to an other that may iustifie him: which is the proper office of the lawe.

Nota:

But

But the proper office of Christ is, after the law hath pronounced a man to be guiltie, to raise him vp againe, and to loose him from his sinnes, if he beleue the Gospell. For to all that doe beleue, Christ is the end and full finishing of the law vnto righteousnesse: The office of Christ. Rom. 10. 4. Ioh. 1. 36. He is the Lambe of God that taketh away the sinnes of the world. But the Papists & Anabaptists, because they vnderstand not this doctrine, doe turne all cleane contrary, making of Christ Moises, and of Moises Christ. And this is in deede (although they will say otherwise) their principall proposition: That Christ is Moises. Meritmongers scorne the preachers of faith. Forcuer they deride vs, because we doe so diligentlie teach, and so earnestlie require faith. Ha ha (say they) faith faith: waite thou the tyme vntill thou come to heauen by faith. Nay, thou must strue to doe greater and weightier matters. Thou must fulfill the law, according to that saying: Doo this and thou shalt liue. Faith which ye so highlie extoll, doth nothing else but make men carelesse, idle and negligent. Thus are they become nothing else but ministers of the law, and law workers, calling backe the people from baptism, faith, the promises of Christ, to the law and works, turning grace into the law, and the law into grace. Luke. 10. 18. they scorne & preachers of faith.

Who would euer beleue that these things could so easily be confounded & mingled together? There is no man so vn sensible, which doth not perceiue this distinction of the law and grace to be most plaine and manifest. For the verie nature and signification of the words maketh this distinction and difference. For who vnderstandeth not that these words, Law and Grace, doe differ in name and signification? Wherefore it is a monstrous thing, that this distinction being so plaine, the aduersaries should be so diuelish and peruerse, as to mingle together the law and grace, and to transforme Christ into Moises. Therefore I often times say, that this doctrine of faith is very plaine, and that euerie man may easilie vnderstand this distinction of the law and grace as touching the words, but as touching the vse and inward practise, it is verie hard. The difference of the law & grace is very easie, but yet are they soone confounded and mixed together.

The Pope and his Schole doctors doe plainelie confesse that the law and grace are diuerse and distinct things, and yet when they come to the vse and practise thereof, they teach cleane contrarie. Faith in Christ (say they) whether it be gotten by the strength, operation and qualities of nature, or whether it be faith infused and poured into vs of God, yet is it but a dead faith, if charitie be not ioined therewith. The Pope confoundeth the law and grace together. *Notes:* There is now the distinction & difference of the

lawe and grace? In dede they doe distinguish them in name, but in effect they call grace charitie. Thus doe all they which so straitly require the obseruation of the law, and attribute iustification to the law and woꝝkes. Wherefoze whosoener doth not perfectly vnderstand the article of iustification, must needs confound and mingle the law and grace together.

Let every man therefore diligently learne about all things, to put a difference betwene the law and grace in deed and in practise: not in woꝝdes onely, as the Pope and the fantastickall Anabaptists doe: Who as touching the woꝝdes, doe confesse that they are two distinct things: but in very deed (as I haue said) they confound and mingle them together, for they wil not graunt that faith iustificeth without woꝝkes. If this be true, then Christ profiteth me nothing. For though my faith be neuer so perfecte, yet after their opinion, if this faith be without charitie, I am not iustified. And thus Christ apprehended by faith is not a iustifier, grace profiteth nothing, neither can faith be true faith without charitie.

They that
say, the lawe
is necessary
to righte-
ousnes, are
like to the
false Apo-
stles.

With this doctrine these lying spirites and sedes of perdition do darken and deface the benefite of Christ at this day: they take away from him the glory of a iustifier, and make him a minister of sinne. They are in all things like to the false Apostles. For euen as they throughout all the Churches did require circumcision and the obseruation of the lawe besides faith in Christ, in so much that without circumcision and keeping of the law, they denied the iustification of faith (for except ye bee circumcised, said they, after the law of Moyses, ye cannot bee saued:) euen so at this day these strait eractors of the lawe, besides the righteousness of faith, doe require the keeping of the commandements of God, according to that saying: Doe this and thou shalt liue. Also, If thou wilt enter into life, keepe the commandements. Wherefoze there is not one among them, bee hee neuer so wise, that vnderstandeth the difference betwene the law and grace.

Luk. 10. 28.
Mat. 19. 17.

But we put a difference, and say, that we doe not here dispute whether we ought to doe good woꝝkes: whether the law bee good, holy and iust: whether it ought to bee kept or no: for this is another maner of question. But our question is concerning iustification, and whether the law do iustifie or no. This the aduersaries wil not heare: they will not aunswere to this question, nor make any distinction as we doe: but onely cry out, that good woꝝkes ought
to

to be done, that the law ought to be obserued. We know that well enough. But because these are diuers and distinct matters, we will not suffer them to be mingled together. What good woorkes ought to be done, we will hereafter declare when time shall serue. But since we are now in the matter of iustification, we set aside here all good woorkes, for the whiche the aduersaries do so earnestly strue, ascribing vnto them wholly the office of iustifying: which is to take from Christ his glory, and to ascribe the same vnto woorkes.



Wherefore this is a strong argument, whiche I haue oftentimes vsed to my great comfort: If then while we seeke to be made righteous by Christ, &c. As though Paule should say: If we being iustified by Christ, are counted yet as not iustified and righteous, but as sinners whiche are yet to be iustified by the law, then may we not seeke iustification in Christ, but in the law. But if iustification commeth by the law, then cometh it not by grace. Now, if iustification commeth not by grace, but by the lawe, what hath Christ done and wrought by his death, by his preaching, by his victorie which he hath obtained ouer the law, sinne and death, and by sending the holy Ghost? We must conclude therefore, that either we are iustified by Christ, or els that we are made sinners, culpable and gilty through him. But if the lawe doe iustifie, then can it not be auoyded, but nedes it must follow, that we are made sinners through Christ, and so Christ is a minister of sinne. The case standeth thus, let vs then set downe this proposition. Every one that beleueth in the Lord Iesus Christ is a sinner, and is gilty of eternall death, and if he flie not vnto the lawe, doying the woorkes thereof, he shall not be saued.

If righteous-
nesse come
by the lawe,
thē is Christ
vnpromis-
ed.

Nota:

The holy Scripture, especially the new Testament, maketh often mention of sayth in Christ, and highly aduanceth the same: whiche sayth, that whosoever beleueth in him, is saued, perissheth not, is not iudged, is not confounded, hath eternall life &c. But contrariwise they say: he that beleueth in him is condemned, &c. because he hath sayth without woorkes whiche doth condemne. Thus doe they peruert all thynges, making of Christ a destroyer and a murderer, and of Moises a Saviour. And is not this an horrible blasphemie, so to teache, that by doying good woorkes thou shalt be made worthy of eternall life: but by beleuing in Christ thou shalt be made culpable and gilty of eternall death: that the lawe beyng kept and accomplished saueth, and sayth in Christ condemneth?

Faith in
Christ.

Ioh. 3. 16.
Ioh. 5. 24.

Faith in-
fused.The doctrine
of the pa-
pists.

Iob. 1. 16.

The papists
are touched

The selfe same wordes (I grant) the aduersaries do not vse: but in very deed such is their doctrine. For faith infused (say they) which properly they call faith in Christ, doth not make vs free from sinne, but that faith which is furnished with charitie. Whereof it followeth that faith in Christ without the law saueth vs not. This is plainely to affirme that Christ leaueth vs in our sinnes and in the wrath of God, and maketh vs guiltie of eternall death. On the other side, if thou keepe the law and do the woorks thereof, then faith iustifieth thee, because it hath woorks, without the which faith availeth nothing. Therefore woorks iustifie and not faith. O horrible impietie! What pernicious and cursed doctrine is this?

Paule therefore groundeth his argument vpon an impossibilitie and a sufficient diuision. If we being iustified in Christ are yet found sinners, and can not be iustified by another meane than by Christ, that is to wit, by the law, then can not Christ iustifie vs, but he onely accuseth and condemneth vs: and so consequentlie it followeth that Christ died in vaine, and that these with other like places are false: Beholde the Lambe of God that taketh away the sinnes of the world. Also: He that beleueth in him hath euermlasting life: yea the whole Scripture is false, which beareth witnes that Christ is the Iustifier and Sauour of the world. For if we be found sinners after that we be iustified by Christ, it followeth of necessitie that they which fulfill the law, are iustified without Christ. If this be true, then are we either *Turkes*, or *Iewes*, or *Tartarians*, professing the name and word of God in outward shew, but in deed and verity utterly denying Christ and his word. It is great impietie therefore to affirme that faith, except it be formed with charitie, iustifieth not. But if the aduersaries will needs defende this doctrine, why do they not then reiect faith in Christ altogether: especially seeing they make nothing else of it but a vaine qualitie in the soule, which without Christ availeth nothing: why do they not say in plaine wordes, that woorkes do iustifie and not faith: Yea, why do they not generallie denie, not onely Paule, but also the whole Gospell (as in verie deed they do) which attribute righteousness to woorkes, and not to faith alone? For if faith and woorkes together do iustifie, then is the disputation of Paule altogether false, which plainely pronounceth that a man is not iustified by the deedes of the lawe, but by faith alone in Iesus Christ.

Verſe 15. Is Chriſt therefore the miniſter of ſinne? *(The miniſter of ſinne is he that ſerveth ſinne, and ſo Chriſt is not the miniſter of ſinne.)*

This is a kinde of ſpeech uſed of the Hebrewes, which Paule in the 1. Cor. 3. doth alſo uſe: *(where he ſaith plainly)* and plainly ſpeaketh of theſe two miniſteries: to wit, of the letter and the ſpirit, of the law & grace, or of death and life. And he ſaith that Moſes the miniſter of the law, hath the miniſterie of ſinne (as he calleth it) of wrath, death & condemnation. For Paule is wont to give reprochfull names unto the law, & amongst all the Apoſtles, he one ſpecially ſpeaketh this manner of ſpeech: the other do not ſo ſpeak. And very neceſſary it is that ſuch as are ſtudious of holy Scripture ſhould underſtand this manner of ſpeech uſed of the Apoſtles.

The miniſterie of Moſes.

Now, a miniſter of ſinne is nothing elſe, but a ſloughier, or a ſchoolmaſter of the lawe, which teacheth good doctrines and charitie, and that a man muſt ſuffer the croſſe and afflictions, and follow the example of Chriſt and of the ſaintes. He that teacheth and requirerh this, is a miniſter of the law, of ſinne, of wrath, and of death. For by this doctrine he doth nothing elſe but terrifie and afflict mens consciences, and thus they underſtand. For it is impoſſible for the nature of man to accompliſh the law, as in thoſe that are iuſtified and have the holy Ghoſt, the law of the numbers ſtandeth againſt the law of the minde: which law it not, the law of the works which bauerh of the holy Ghoſt. Wherefore he that teacheth, that righteousnes commeth by the law, doth not underſtand what he ſaith, or what he affirmeth; and much liſt doth he keep the law, but rather he deceiveth himſelfe and others, and layeth upon them ſuch a burden, as they are not able to beare, requiring and teaching impoſſible things, and at the laſt he bringeth himſelfe and his Diſciples into deſperation.

A miniſter of ſinne, is he that teacheth good doctrines and charitie, and that a man muſt ſuffer the croſſe and afflictions, and follow the example of Chriſt and of the ſaintes. He that teacheth and requirerh this, is a miniſter of the law, of ſinne, of wrath, and of death. For by this doctrine he doth nothing elſe but terrifie and afflict mens consciences, and thus they underſtand. For it is impoſſible for the nature of man to accompliſh the law, as in thoſe that are iuſtified and have the holy Ghoſt, the law of the numbers ſtandeth againſt the law of the minde: which law it not, the law of the works which bauerh of the holy Ghoſt. Wherefore he that teacheth, that righteousnes commeth by the law, doth not underſtand what he ſaith, or what he affirmeth; and much liſt doth he keep the law, but rather he deceiveth himſelfe and others, and layeth upon them ſuch a burden, as they are not able to beare, requiring and teaching impoſſible things, and at the laſt he bringeth himſelfe and his Diſciples into deſperation.

The right life and end therefore of the law is, to accuſe and condemn as guiltie ſuch as live in ſenſitie, that they may ſee themſelves to be in danger of ſinne, wrath, and death eternall; that ſo they may be terrified and brought unto the ſtate of deſperation, on, trembling and quakyng at the ſight of a laſt: and in that they are ſuch, they are under the law. For the law requirerh perfect obedience unto God, and condemneth all thoſe that doe not accompliſh the ſame. Now, it is certaine, that there is no man living which is able to performe this obedience: which notwithſtanding God ſtill by requirerh of us: And ſo the law ſtill ſtandeth upon us.

The right life and end therefore of the law is, to accuſe and condemn as guiltie ſuch as live in ſenſitie, that they may ſee themſelves to be in danger of ſinne, wrath, and death eternall; that ſo they may be terrified and brought unto the ſtate of deſperation, on, trembling and quakyng at the ſight of a laſt: and in that they are ſuch, they are under the law. For the law requirerh perfect obedience unto God, and condemneth all thoſe that doe not accompliſh the ſame. Now, it is certaine, that there is no man living which is able to performe this obedience: which notwithſtanding God ſtill by requirerh of us: And ſo the law ſtill ſtandeth upon us.

Deut. 27. 26.
Galat. 3. 10.

condemneſt, according to that ſaying: Cursed is he that abideth not in all things that are written in this booke. Therefore he that teacheth the law, is a miniſter of the law.

Therefore it is not without good cauſe that Paule in the 2. Cor. 3. calleth the miniſter of the law the miniſter of ſinne: For the law ſheweth and uttereth ſinne, which without the law is dead. Now the knowledge of ſinne (I ſpeake not here of that ſpeculative knowledge of hypocrites, but of a true knowledge, by the which we ſee the wrath of God againſt ſinne; and ſeele a true taſt of death) terrifieth the heart, dyeth downe to deſperation, killeth and deſtroyeth. Rom. 7. Therefore theſe ſcholemaſters of the law and workers are called in the ſcripture oppreſſors & tyrannes.

Exod. 5. 18.
The ſcrip-
ture calleth
the teachers
of the law
oppreſſors &
tyrannes,
bringyng
mens ſoules
into ſpiritu-
all ſlaue-ry.

For as the taſkemasters in Egypt did oppreſſe the children of Iſrael with corporall ſervitude, ſo theſe law giuers and taſkemasters dyne men into ſpirituall and moſt miſerable bondage of ſoule, and at length bring them to deſperation and utter deſtruction. Which is neither know they ſelues nor the force of the law: neither is it poſſible for them to haue quietnes and peace of conſcience in great and inward terrours, and in the agonie of death, yea though they haue obſerued the law, loued their neighbours, done many good woorkes, and ſuffered great afflictions: for the law alwayes terrifieth and accuſeth, ſaying: thou neuer diddeſt accompliſh all that is commaunded in the law: but accursed is he that hath not done all thinges contained therein. Therefore theſe terrours remaine ſtill in the conſcience and encrease moze and moze. And if ſuch ſcholemaſters of the law be not raiſed vp by faith and the righteouſnes of Chriſt, they are dyne downe headlong to deſperation.

Nota:

The hiſtory
of the pub-
liſhing of
the law in
Exod. 19. 20.

This alſo was notably figured when the law was giuen, as we may ſee in the 19. and 20. of Exodus. Moſes brought the people out of the tents to meete with the Lord; that they might heare him ſpeake vnto them out of the darker cloude. Then the people beyng aſtoniſhed and trembling for feare, fled backe (which a litle before had promiſed to doe all that God had commaunded, and ſtanding aloofe of, ſayd vnto Moſes: Who can abide to ſee the fire; and to heare the thundringes and noiſe of the trumpet? Talke thou with vs, and we will heare thee: but let not God talke with vs leſt we dye: for the proper office of the law is to lead vs out of our tents and tabernacles; that is to ſay, from the guiltineſſe and ſecuritie

The office
of the law,

wherein

wherein we dwell, and from trusting in our selves, and to bring vs before the presence of God, to reuile his wrath vnto vs, and to set before vs our finnes. Here the conscience feeleth that it hath not satisfied the law, neither is able to satisfie it, nor to beare the wrath of God, which the law reuileth. When it bringeth vs forth after this manner before the presence of God, that is to say, when it feareth vs, accuseth vs, and setteth before vs our finnes. Here it is impossible that we should be able to stand: and therefore being thoroughly affrayd, we die, and we trie out with the children of Israel. We shall dye, we shall dye: Let not the Lord speake vnto vs, but speake thou vnto vs, &c.

He then which teacheth that faith in Christ iustifieth not without the obseruation of the law, maketh Christ a minister of sinne, that is to say, a Scholemaster of the law, which teacheth the selfe same doctrine y^e Moyses did. By this meanes Christ is no Saviour, no giuer of grace, but a cruell tyranne, who requireth such things (as Moyses did) which no man is able to performe. For how all the meritiungers doe take Christ to be but a new law giuer, and the Gospell to be nothing els but a certaine linke which containeth new lawes concerning workes, as the Turkes beame of their Alcoran. But as touching lawes, there is enough in Moyses. The Gospell then is a preaching of Christ, which forgiveth sinnes, giveth grace, iustifieth and saueth sinners. Now, whereas there are commaundementes found in the Gospell, they are not the Gospell, but expositions of the law, and matters depending vpon the Gospell.

Who maketh Christ a minister of sinne.

Who maketh Christ a minister of sinne.

The Gospell.

Commaundementes in the Gospell. The law in the ministry of sinne, wrath and death.

Nota:

The conscience thus gathereth: Thou hast sinned therefore God is angry with thee, and will condemn thee for euill.

To conclude, if the law be the ministerie of sinne, then is it also the ministerie of wrath and death. For as the law reuileth sinne, so doth it terrifie a man, it becometh vnto him his sinne & the wrath of God, and striketh into him a feyrouer of death and damnation. For thus the conscience by and by gathereth: Thou hast not kept the commaundementes of God; therefore is God angry with thee. If he be angry with thee he will destroy thee and condemne thee for euill. And it thinketh this to be an insupportable consequence: I haue sinned, therefore I must dye. And so it followeth that the ministerie of sinne is the ministerie of wrath and condemnation. For after that sinne is reuelled, by and by enuiceth the wrath of God, death, and damnation. And hereof it cometh that many which are not able to beare the iudgement and wrath of God, which the law setteth before their eyes, doe kill hangings of themselves.

quid est deus, cuiusd *Verse 17* God forbid. He do not think but
as though he would say: Christ is not the minister of sinne, but
the giver of righteousness and eternal life. Wherefore Paule sepa-
rately Moises farre from Christ. Let Moises the tary on the earth.
Let him be the Scholemaster of the letter, and exactor of the law:
let him to met and crucifie sinners. But the beleneers (saith Paule)
haue an other Scholemaster in their conscience: not Moises, but
Christ, which hath abolished the law and sinne; hath overcome the
wrath of God, and destroyed death. He biddeth vs that labour and
are oppressed to all maner of calamities, to come vnto him. There-
fore when we tye vnto him; Moises with his law banisheth a way,
so that his sepulcher can no where be saue, sinne and death is hurt
no more. For Christ our instructor is Lord ouer the law, sinne
and death, so that they which beleue in him, are deliuered from the
same. It is therefore the proper office of Christ to deliuer from sinne
and death: And this Paule teacheth and repeteth euery where.

A picture of
Christ.

Deut. 34.

The Law.
Christ.

Logos.

Christ hath
taken away
all eny, and
hath
brought vnto
vs all
good things.

* Whatso-
uer the af-
flicted con-
science desi-
reth, it fin-
deth in
Christ abun-
dantly.

We are conuicted and killed by the law, but by Christ we are
justified and restored to life. The law alongeth vs, and ouerthet vs
from God: but Christ reconcileth vs to God, and maketh vs an
entrance, that we may boldly come vnto him: For he is the Lamb of
God that hath taken away the sinnes of the world. Now, if the
sinne of the world be taken away, then is it take away from me al-
so which do beleue in him. If sinne be take away, then is the wrath
of God, death and damnation taken away also. And in the place of
sinne succedeth righteousness, in the place of wrath, reconciliation
and grace, in the place of death, life, and in the place of damnation,
saluation. Let vs learne to praeise this distinction, not in wordes
onely, but in life and liuely experice, and with an inward feeling.
For where Christ is, there must needs be loy of heart and peace of
conscience: Christ is our reconciliation, righteousness, peace, life
and saluation. Wherby, whatsoeuer the poore afflicted conscience
desireth, it findeth in Christ abundantly. So Paule saith about
this argument, and to persuade as followeth.

Verse 18 For I builde againe the things that I haue destroyed, I
make my selfe a trespasser.

And the tary should say: I haue not pretensed to this end, that I
might build againe the things which I haue destroyed. For if I
should

should do; I should not onely labour in vayne, but should make my selfe also a transgressor, & other things altogether, as false Apostles doe: that is to say, of grace & of Christ I should againe make the law and Moyses: & contrariwise of the law and Moyses I should make grace and Christ. Solo, by the ministerie of the Gospell I haue abolished sinne, heauines of heart, wrath and death. For thus haue I taught: Thy conscience, O man, is subject to the law, sinne and death: from which thou canst not be deliuered either by men or Angels. But now commeth the Gospell and preacheth vnto thee remission of sinnes by Iesus Christ, who hath abolished the law, and hath destroyed sinne and death. Belieue in him: so shalt thou be deliuered from the curse of the law and from the tyranny of sinne and death: thou shalt become righteous and haue eternall life.

What Paule
had destroy-
ed by the
ministerie of
the Gospell.

Behold how I haue destroyed the law by the preaching of the Gospell, to the end that it should not raigne in thy conscience any more. For when the new Vessel Christ Iesus commeth into the new house there to dwell alone, Moyses sold inhabiter must geue place vnto him and depart some whether els. Also where Christ the new Vessel is come to dwell, there can sinne, wrath & death haue no place: but there now dwelleth mere grace, righteousness, ioy, life, true assurance and trust in the father, now pacified and reconciled vnto vs, gracious, long suffering and full of mercy for his sonne Christs sake. Should I then, vniuing out Christ and destroying his kingdome which I haue planted through the preaching of the Gospell, now build vp againe the law, and set vp the kingdome of Moyses? In dede this should I do if I should teach circumcision and the obseruation of the law to be necessary to saluation, as the false Apostles doe: and by this meanes, in the stead of righteousness and life, I should restore againe sinne and death. For the law doth nothing els but utter sinne, procure Gods wrath, kill and destroy.

Moyses ge-
ueth place
to Christ, &
the lawe to
the Gospell.

Impugnament
of lawe.

The Papists
are destroy-
ers of the
kingdome
of Christ.

What are the Papistes (I pray you) yea the best of them all, but destroyers of the kingdome of Christ; and builders vp of the kingdome of the deuill & of sinne, of wrath and eternall death: yea they destroy the church; which is Gods building; not by the law of Moyses (as did the false Apostles); but by mens traditions and doctrines of Devils. And euen so the fantasticall heades which are at this day; and shall come after vs, do destroy and shall destroy those things which we haue built; doe builde and shall builde by againe those things which we haue destroyed,

The difference of the law and the Gospel must be diligently marked.

Nota:

Howe the Mokes were wont to condemn persons at the tyme of their death.

But too by the grace of Christ holding the article of justification, we assuredly knowe that we are iustified and repared righteously by the grace of God by faith onely in Christ. Therefore we be not mingled to the law and grace, faith and woordes together; but we separate the one for another. And this distinction or difference betwene the law and grace, let every true Christian marke diligently, & let him suffer the law to take place, not in deterring and syllables, but in practice and in the repetition thereof. So that when he seeth that God requires ought to be done; and that the discipline of Christ is to be followed, he may be able to judge rightly and say: Well, all these things will I gladly doe. Whiche then followeth? Thou shalt then be saved and obtaine everlasting life. I say, no. I grant in deede that I ought to do good woordes, patiently to suffer troubles & afflictions, and to thinke blood also is needful for Christs sake; but yet am I not justified, neither doe I obtaine salvation thereby. I am not yet saved. I shall not therefore, until God woordes into the article of justification, as the spiritual house dothe, which say, that not onely good woordes, but also the punishments and torments which in lawe followe, suffer by their wicked doings; doe deserve everlasting life. For thus they comfort them selfe they are brought to the galloes, or place of execution: Then must suffer willingly and patiently this shamefull death: which if thou doe, thou shalt deserve remission of thy sinnes and everlasting life. What an horrible thing is this, that a wretched theefe, a murtherer, a robber should be so miserably secured in that extreme anguish and distress, that tyme at the very point of death, when he is up to ready to be hanged or to have his head cut off, he should refuse the Gospel and smite profit in Christ, which are onely able to bring comfort & salvation, and should be commended to hope for pardon of his sinnes, if he willingly and patiently endure that opprobrious death which he himselfe for his mischievous doings deserves. What is this els but to heape upon him which is already most miserably afflicted, extreme perdition and destruction; and through a false confidence in his owne death, to shew him the ready way to hell. I say, therefore, that these hypocrites doe playnly declare, that they neither can nor understand one letter or syllable concerning grace, the Gospel, or Christ. They attain onely in outward shew the name of the Gospel and of Christ, that they may beguile the hearts of the people. Notwithstanding, they denying and rejecting the same in deede,

heere, doe attribute more to the traditions of men, then to the Gospel of Christ: Which thing to be true, to many kinds of false worship, so many religious orders, many ceremonies, and so many institutions doe playnly witnesse: All which things were instituted as mayeable to deserue grace, righteousness, and euermoring life. In their confessions they make no mention of Faith or the merite of Christ; but they teach and set forth the satisfactions and merits of men, as it maye plainly appeare in this forme of absolution (I speake nothing here of other matters) which the Monkes used among them selues, yea and such as would be counted more devout and more religious then others; whiche I thinke god here to set before you, that our posteritie may see howe great and howe horrible the kingdome of the Pope is.

The manner
of Popish
confession.

The forme of a Monkish absolution.

God forgive thee my brother. The merite of the passion of our Lord Iesus Christ; and of blessed S. Marie alwayes a virgine, and of all the Saints: the merite of thine order, the straitnes of thy religion, the humilitie of thy confession, the contrition of thy hart, the good workes which thou hast done and fruit doe for the love of our Lord Iesus Christ, be sure thee mayeable for the remission of thy sinnes, the increase of defense and grace, and the reward of euermoring life.

We heare the merite of Christ mentioned in these wordes: but if ye weigh them well, ye shall perceave that Christ is there altogether unprofitable: and that the glory and name of a iustifier and saviour is quite taken from him, and giuen to Monkish merites. Is not this to take the name of God in vaine? Is not this to confesse Christ in wordes, and in very deede to deny his power, and blasphemous his name? I my selfe also was once entangled with this error, I thought Christ to be a iudge (although I confessed with my mouth that he suffered and dyed for mans redemption), I sought to be pacified by the observation of my rule and order. Wherefore when I prayed, or when I said Masse, I used to adoe this in p. end: O Lord Iesus, I come vnto thee, & I pray thee that these burdens and this straitnes of my rules religion may be a full recompence for all my sinnes. But now I giue thanks vnto God the father of all mercies, which hath called me out of darknesse vnto the light

of his glorious Gospel, and hath geuen vnto me plentifull know-
ledge of Christ Iesus my Lord: for whose sake I count all thinges
to be but losse, yea I esteeme them but as dunge, that I may gaine
Christ: & that I may be found in him, not having mine owne righ-
teousnes out of the rule of Augustine, but that righteousness which
cometh by faith in Christ: vnto whom with the father and the
holy Ghost be prayse and glory worlde without end. Amen.

Faith with-
out worke.

OF

We conclude therefore with Paule, that we are iustified by faith
onely in Christ, without the law. Now, after that a man is once ius-
tified, and possesseth Christ by faith, and knoweth that he is his
righteousnes and life, doubtlesse he will not be idle, but as a good
tree he will bring forth good frutes. For the beleuing man hath
the holy Ghost, and where the holy Ghost dwelleth, he will not suf-
fer a man to be idle, but stirreth him vp to all exercises of piety and
goodlines, and of true religion, to the loue of God, to the patient suf-
fering of afflictions, to prayer, to thanksgiuing, to the exercise of
charitie towards all men.

Hitherto we haue handled the first argument, wherein Paule co-
ntendeth that either we can not be iustified by the law, or els that Christ
must needs be the minister of sinne. But this is impossible: Where-
fore we conclude that iustification cometh not by the law. Of this
place we haue largely entreated, as it is well worthy, and yet can
it not be taught and beaten into mens heades sufficiently.

For I through the law am dead to the lawe, that I might
liue vnto God.

Pauls ma-
ner of
speech vn-
knowne to
mans rea-
son.

These are marvellous wordes and vnknowne kindes of speech,
which mans reason can in no wise vnderstand. And although they
be but few, yet are they uttered with great zeale and vehemencie of
spirite, and as it were in great displeasure. As if he should say: why
doe ye boast so much of the lawe: whereof in this case I will be v-
gnorant. But if ye will needs haue the lawe, I also haue the lawe.
Wherefore, as though ye were moued through indignation of the
holy Ghost, he calleth grace it selfe the lawe, geuing a new name to
the effect and working of grace, in contempt of the lawe of Mo-
ses and the false Apostles, which contented that the lawe was necel-
lary to iustification: and so he setteth the lawe against the lawe. And
this is a sweete kind of speech and full of consolation, when in the
Scriptures, and specially in Paule, the lawe is set agaynst the lawe,
sinne

Paule cal-
leth grace
the lawe.

Phrases of
speech one-
ly proper to
the Scrip-
ture.

sinne against sinne, death against death, captiuitie against captiuitie, hell against hell, the altar against the altar, the lambe against the lambe, the pascouer against the pascouer.

In the 8. to the Accomplishe it is sayde: For sinne hee condemned sinne. Psal. 68. and Ephes. 2.4. He hath killed captiuitie captiue. Rom. 13. O death I will be thy death: O hell I will be thy destruction. So he sayth here; that though the law be to dead to the law. As he sayd: The law of Moyses accuseth and condemneth me: but against that accusing and condemning law, I haue another law, which is grace and libertie. This law accuseth the accusing law, and condemneth the condemning law. So death killeth death: but this killing death is life it selfe. But it is called the death of death by a vehement indignation of spirits against death. So righteousnes taketh the name of sinne, because it condemneth sinne, and this condemning of sinne is true righteousness.

Death 1.
gainst death

Rom. 1. 15.

Pauls here.

He that is
dead to the
law, lieth
to God.

The doctrine
of the Pa-
pistes.

A speciall
principle a-
mongst the
Forreigne
lawes.

Nota.

And here Paule seemeth to be an heretike: yea of all heretikes the greatest, and his heresie is straunge and monstrous. For he sayth, That he being dead to the law, lieth to God. The false Ap-
pistles taught this doctrine: Except thou liue to the law, thou art dead to God: that is to say, unless thou liue after the law, thou art dead before God. But Paule sayth quite contrary: Except thou be dead to the law, thou canst not liue to God. The doctrine of our aduersaries at this day is like to the doctrine of the false Ap-
pistles of that time. If thou wilt liue to God (say they) liue to the law or after the law. But contrariwise we say: If thou wilt liue to God, thou must be utterly dead to the law. Mans reason and wile-
dome vnderstandeth not this doctrine, but this is teacheth alwayes the contrary: that is, If thou wilt liue vnto God, thou must keepe the law: for it is written, Do this and thou shalt liue. And this is a speciall principle amongst all the Popish finnes: he that lieth un-
der the law, lieth vnto God. Paule sayth the contrary: that is, we can not liue vnto God, unless we be thoroughly dead to the law. Wherefore we must mount vp to this heavenly altitude, that we may be assured that we are farre above the law, yea that we are utterly dead vnto the law. Now, if we be dead vnto the law, then hath the law no power ouer vs, like as it hath no power ouer Christ, who hath deliuered vs fro the same: that we might liue vnto God. All these things tend to this end, to proue that we are not iudged by the law, but by faith onely in Iesus Christ.

The whole
law is ab-
rogated.

And here Paul speaketh not of the ceremoniall law onely, (as
before we have declared at large) but of the whole law, whe-
ther it be ceremoniall or morall which to a Christian is utterly ab-
rogate, for he is dead unto it: not that the law is utterly taken a-
way, nor is remaineth, liues, and reigneth still in the wicked. But
a godly man is dead unto the law, like as he is dead unto sinne, the
demiell, death and hell: which notwithstanding doe still remaine, and
the world withall the wicked shall still abide in them. Wherefore
when the apostle saith, that the ceremoniall law onely is
abolished, understand thou that Paul and every Christian is dead
to the whole law, and yet the law remaineth still.

Christ free
from the
grauē. &c.

Nota:

As for example, Christ rising from death is free from the graue,
and yet the graue remaineth still. Peter is deliuered from the pri-
son, the sick of the paller from his bed, the yong man from his col-
len, the mayden from her couch, and yet the prison, the bed, the col-
len, the couch he remaine still. Euen so the law is abolished when
I am not bound unto it: the law is dead when I am dead unto it,
and yet it remaineth still. But because I am dead unto it by an o-
ther law, therefore it is dead also unto me: as the graue of Christ,
the prison of Peter, the couch of the mayden, &c. doe still remaine,
and yet Christ by his resurrection is dead unto the graue, Peter by
his deliuerance is free from the prison, and the mayd through life
is deliuered from the couch.

I am dead
to the law.

Wherefore these wordes: I am dead to the law, are very effectu-
all. For he saith not: I am free from the law: for a time, or I am
lord ouer the law: but simply, I am dead to the law, that is to say, I
haue nothing to do with the law. Paul could haue uttered nothing
more effectually against the righteousness of the law, then to say: I
am dead to the law, that is, I care nothing at all for the law: there-
fore I am not iustified by it.

Marked A
is a saying
Which is
so die to the
law.

Now, to dye to the law, is not to be bound to the law, but to be
free from the law and not to know it. Therefore let him that will
liue to God, enquire, that he may be saued without the law, and
let him come out of the graue with Christ. The soldiers were a-
stonished when Christ was risen out of the graue: and they also
when the mayden raised up from death to life, were amazed.
So mans reason and wisdom is astonished, and becometh foolish
when it heareth that we are not iustified except we be dead to the
law: for it is not able to reach unto this mysterie. But we know
that

The conscience answering to the accusation of the law.

do with the : for I am dead to the : and now I live to Christ, with whom I am under another law, to witte, the law of grace, which ruleth over mine : the law. By what meane? By faith in Christ, as Paul declareth hereafter.

To live to the lawe, is to dye to God, and to dye to the law, is to live to God.

But this seemeth a strange and a wonderfull definition, that to live to the law, is to dye to God: and to dye to the law, is to live to God. These two propositions are cleane contrary to reason, and therefore no crasse sophister or lawiwrker can understand them. But learne thou the true understanding thereof. He that liueth to the law, that is, seeketh to be iustified by the workes of the law, is and remaineth a sinner: therefore he is dead and condemned, for the law can not iustifie any sinner, but accueth, terrifieth, and killeth him. Therefore to live vnto the law, is to dye vnto God: contrarywise, to dye to the law, is to live vnto God. Wherefore if thou wilt live vnto God, thou must dye to the law: but if thou wilt live to the law, thou shalt dye to God. Now, to live vnto God, is to be iustified by grace: or by faith: for Christen sake, without the law and workes.

A Christian is free from the law.

This is the proper and true definition of a Christian, that he is free from the law, and remission of sinnes, because he is under no law, but is above the law, sinne, death and hell. And quen as Christ is free from the grave, and Peter from the prison, so is a Christian free from the law. And such a respect there is betwene the iustified conscience and the law, as is betwene Christ rayled by from the grave, and the grave, and as is betwene Peter delivered from the prison, and the prison. And like as Christ by his death and resurrection is dead to the grave, so that it hath no power over him, nor is able any longer to hold him, but the stone being rouled away, the seales broken, & the keepers astonished, he riseth againe and goeth away without any let: and as Peter, by his deliuerance is freed from the prison, and goeth whithersoever he will: even so the conscience by grace is deliuered from the law, and is every one that is borne of the spirit. But the flesh holdeth not from sinne the conscience, nor toether it goeth, for it can not iunge but after the law. But on the contrary, the spirit sayeth, let the law accuse me, let sinne and death terrifie me neuer so much, yet I doe not therefore becomee free: I have the law against the law, sinne against sinne, and death against death.

Mat. 23. The conscience is freed from the law.

Therefore when I see the remission and living of conscience in mine

sinne. I behold that brazen Serpent Christ hanging vpon the crosse, ^{Sinne 2.} where I finde an other sinne agaynst my sinne which accuseth and ^{gainst sinne.} deuoureth me. Now, this other sinne, namely in the flesh of Christ, which taketh away the sinnes of the world, is Almighty, it condemneth and swalloweth vp my sinne. So my sinne is condemned by sinne, that is, by Christ crucified: who is made sinne for vs, that we might be made the righteousnes of God through him. In like manner I finde death in my flesh, which afflicteth and killeth me; but ^{Death 2.} I haue in me a contrary death, which is the death of death: for this ^{gainst death} death crucifieth and swalloweth vp my death.

These thynges be not done by the law or woorkes, but by Christ crucified: vpon whose shoulders lye all the evils and miseries of mankind, the law, sinne, death, the deuill, and hell; and all these do dye in him, for by his death he hath killed them. But we must receaue this benefite of Christ with a sure sayth. For who as neither the law nor any woork thereof is offered vnto vs, but Christ alone: so nothing is required of vs but faith alone, whereby we apprehend Christ, and beleaue that our sinnes and our death are condemned and abolished in the sinne and death of Christ.

Thus haue we alwayes most certaine and sure argumentes, which necessarily conclude that iustification cometh by faith alone. For how shoulde the law and woorkes anayle iustification? Saying that Paule is so earnest both against the law and woorkes, and faith playnely that we must be dead to the law, if we will liue to God. But if we be dead to the law and the law be dead to vs, then hath it nothing to do with vs. How then shoulde it anayle any thing at all to our iustification? Wherefore we must needs say, that we be iustified by grace alone, or by faith alone in Christ, without the law and woorkes.

This the blind Sophisters doe not vnderstand, and therefore they dreame that faith iustificth not, except it doe the woorkes of charitie. By this meanes faith which belongeth to Christ, becometh vnprofitable and of none effect: for the vertue of iustifying is taken from it, except it be furnished with charitie. But let vs note yet a part the law and charitie vntill an other tyme, and let vs rest vpon the principall point of this present matter: which is this, that Iesus Christ the sonne of God dyed vpon the crosse, his beate in his body and maner, the law, death, deuill and hell. Whereunto the lawe aduocates and by iustification, by lawe, by grace, and by faith, and

Nota:

The state & principally poynt of all this matter.

therefore I am careful how I may be deliuered out of their hands, iustified and saved. Here I finde neither law, worke nor charitie which is able to deliuer me from their tyranny. There is none but the Lord Iesus onely and alone, which taketh away the law, killeth and destroyeth my death in his body, and by this meanes spoyleth hell, iudgeth and crucifieth the deuill, and throweth him downe into hell. To be briefe, all the enemies which did befoze torment and oppress me, Christ Iesus hath brought to naught: Hath spoiled them, and made a shewe of them openly, triumphing by him selfe ouer them, in such sort that they can now rule and raigne no more ouer me: but are constrained to obey me.

In the matter of iustification there is nothing for vs to do, but to heare what Christ hath done for vs, and to apprehend the same by faith.

By this we may plainly see, that there is nothing here for vs to doe: Onely it belongeth vnto vs, to heare that these things haue bene wrought and done in this sort, and by faith to apprehend the same. And this is the true forme & furnished faith in deede. Now, when I haue thus apprehended Christ by faith, and through him am dead to the law, iustified frō sinne, deliuered from death, the deuill and hell, then I do good worke, I loue God, I giue thanks to him, I exercise charitie towards my neighbour. But this charitie or worke following, doe neither forme nor adorne my faith: but my faith formeth & adorneth charitie. This is our dignitie: which seemeth strange and marueilous, or rather foolish to carnall reason: to wit, that I am not onely blind and deafe to the law, yea deliuered and freed from the law, but also wholly dead vnto the same.

This sentence well vnderstood in the tyme of trouble maketh a man strong against all tentations.

This sentence of Paule: Through the lawe I am dead to the law, is full of consolation. Which, if it may enter into a man in due season, and take sure hold in his heart with good vnderstanding, it may so worke, that it will make him able to stand against all dangers of death, and all terrours of conscience and sinne, although they assaile him, accuse him, and would drine him to desperation neuer so much. True it is, that euery man is tempted: if not in this life, yet at his death. There, when the law accuseth him & the death vnto him his sinnes, his conscience by and by sayth: Thou hast sinned. If then thou take good hold of that which Paule here teacheth, thou wilt answer: I graunt I haue sinned. When will God punish me. Say, he will not so doe. Why, doth not the law of God say: I haue nothing to doe with that law. Why so? Because I haue another law which striketh this law dumme, that is to say, the lawe of Christ, what libertie is that? The libertie of Christ, for by Christ

Act. 13.

A speech or dialogue betweene the law and conscience.

Act. 13.

I am bitterly freed from the law. Therefore, that law which is and remaineth a law to the wicked, is to me libertie, and bindeth that law which would condemne me: And by this meanes that law which would bind me & hold me captiue, is now fast bound it selfe, and holden captiue by grace and libertie, which is now my law: Which sayth to that accusing law: thou shalt not hold this man bound and captiue, for he is myne: but I will hold the captiue, and bind thy hands that thou shalt not hurt him, for he lieth now vnto Christ, and is dead vnto thee.

A consolation against the terrors of the law, &c.

The binding law through Christ is bound it selfe

This to doe, is to dash out the teeth of the law, to wrest his sting and all his weapons from him, and to spoyle him of all his force: And yet the same law notwithstanding continueth and remaineth still to the wicked and unbelieuers: and to vs also that be weake, so farre forth as we lacke faith, it continueth yet still in his force: here it hath his edge and teeth. But if I doe beleue in Christ, although sinne bring me neuer so much to despaire, yet staying vpon this libertie which I haue in Christ, I confesse that I haue sinned: but my sinne which is a condemned sinne, is in Christ which is a condemning sinne. Now this condemning sinne is stronger then that which is condemned: for it is iustifying grace, righteousness, life & saluation. Thus when I feele the terror of death, I say: Thou hast nothing to doe with me, O death: for I haue an other death which killeth thee my death, and that death which killeth, is stronger then that which is killed.

Sinne condemned, and condemning.

Nota:

Death killed, & death killing.

Thus a faithfull man by faith onely in Christ, may raise by him selfe, and conceaue such sure and sound consolation, that he shall not need to feare the deuill, sinne, death, or any evils. And although the deuill set vpon him with all might and mayne, and goe about with all the terrors of the world to oppresse him, yet he conceaue such good hope euen in the middes thereof, and thus he sauyth: O deuill, I feare not thy threatninges and terrors, for there is one whose name is Iesus Christ, in whom I beleue: he hath abolished the law, condemned sinne, vanquished death, & destroyed hell: and he is thy tormentor, O Satan, for he hath bound thee & holdeth the captiue, to the end that thou shouldest no more hurt me, or any that beleueth in him. His faith the deuill can not overcome, but is overcome of it. For this is the victory (sayth S. Iohn) that ouercometh the world, euen our faith: Who is it that ouercometh the world, but he which beleueth that Iesus is the sonne of God.

by faith in Christ
wee are rayed
vpp.

In a word
said, &c.
and said
not only
in the
world.

1. Ioh. 5. 4.

Paul therefore through a vehement zeale and indignation of spirit, callath grace it selfe the law, which notwithstanding is an exceeding & inestimable libertie of grace which we have in Christ Iesu: For even as he giveth this opprobrious name unto the law, (to let vs understand for our consolation, that there is now a new name giuen vnto it,) that it is not now aline any moze, but dead & condemned. And here (which is a pleasant sight to behold) he bringeth forth the law, and setteth it before vs as a theefe and a robber, which is already condemned and adiudged to death. For he describeth it as it were a prisoner hauing both hardnes & fast bound, and all his power taken away, so that it can not exercise his tyrannie, that is to say, it can not accuse and condemne any moze: And with this most pleasant sight he maketh it obious and contemptible to the consients: so that now he which beleneth in Christ, dares boldly and with a holy pater triumph ouer the law after this manner: I am a signer: If thou canst doe any thing against me, O law, now doe thy worst. So farre of is it then, that the law is now terrible vnto him which doth belene.

A new name given to the lawe, that it is dead and condemned.

The law is bounde and condemned: therefore it can not accuse vs. &c.

A holy pride.

Since Christ is risen from death, why should he now feare the grand: Since Peter is deliuered from the prison, why should he now feare it: When the mayden was at the point of death, then might she in deede feare the bed: but being now raysed up, why should she feare it: In like manner, why should a Christian which enioyeth and possesseth Christ by faith, feare the law: True it is that he feleth the terrors of the law, but he is not overcome of them: but saying vpon the libertie which he hath in Christ, he saith: I heare thee murmuring, O law, that thou wouldest accuse me and condemne me: but this troubleth me nothing at all. Thou art to me as y grace was vnto Christ: For I see that thou art fast bounde hand and foote: and this hath my law done. What law is that? Libertie, which is called the law, not because it bindeth me, but because it bindeth my law. The law of the ten commaundments did bind me. But against that law I haue another law, and that the law of grace: which notwithstanding is to me no law, neither doth it bind me, but setteth me at liberty. And this is a law against that accusing and condemning law: which law it so bindeth, that it hath no power to hurt me any moze. So against my death which bindeth me, I haue another death, that is to say, life, which quickeneth me: in Christ yea this death loseth and freeeth me from the bondes

Nota:

Why he calleth libertie the law.

The lawe of grace, binding the law of the ten commaundmentes.

bondes of my death, and with the same bondes bindeth my death. So death which bound me, is now full bound, which killed me, is now killed by death, that is to say, by life itselfe.

Thus Christ, with most sweete names, is called my law, my sinne, my death, against the law, against sinne, against death: whereas in very deepe he is nothing els but mine libertie, righteousness, life and everlasting saluatio. And for this cause he is made the law of the law, the sinne of sinne, the death of death, that he might redeeme from the curse of the law, iustifie me and quicken me. So then, whiles Christ is the law, he is also libertie, whiles he is sinne, he is righteousness, and whiles he is death, he is life. For in that he suffered the law to accuse him, sinne to condemne him, and death to deuour him, he abolished the law, he condemned sinne, he destroyed death, he iustified and saued me. So is Christ the poppon of the law, sinne and death, and the remedie for the obtaining of libertie, righteousness, and everlasting life.

The most sweete and comfortablenames of Christ.

Christ a poppon against death.

This manner of speech which Paul here bleth, and is proper vnto him alone, is full of consolation. Likewise in the 7. chapter to the Romaines he setteth the law of the spirite against the lawe of the members. And because this is a straunge and marueylous manner of speaking, therefore it entreath more easily into the minde, and sticketh faster in the memory. For sooner, when he saith: I through the lawe am dead to the lawe, it soundeth more sweetely then if he should say: I through libertie am dead to the lawe. For he setteth before vs, as it were, a certaine picture, as if the lawe were fighting against the lawe. As though he should say: O lawe, if thou canst accuse me, terrifie me, and bind me, I will set about and against thee an other lawe, that is to say, an other tormentour, which shall accuse thee, bind thee and oppresse thee. In deepe thou art my tormentour, but I haue an other tormentour, even Christ, which shall torment thee. When thou art thus bound, tormented and suppressed, then am I at libertie. So then grace is a lawe, not to me, for it bindeth me not, but to my lawe: which this lawe do bindeth, that it can not hurt me any more.

The lawe of the minde set against the lawe of the members.

One tormentor against another.

A most ioyfull combat.

Thus Paule goeth about to drawe vs wholly from the beholding of the lawe, sinne, death and all other euils, and to bring vs vnto Christ, that there we might beholde this joyfull conflict: to wit, the lawe fighting against the lawe, that it may be to me libertie: sinne against sinne, that it may be to me righteousness: death against

death, that I may obtaine life: Christ fighting against the deuill, that I may be the childe of God: and destroying hell, that I may enioy the kingdom of heauen.

Vers 19. That I might liue vnto God.

The flesh
subiect to
the law, but
not the con-
science.

That is to say, that I might liue before God. We see then that there is no life vntlesse ye be without the law, yea vntlesse ye be vnterly dead vnto the lawe, I meane in conscience. Notwithstanding in the meane season (as I haue often sayd) so long as the body liueth, the flesh must be exercised with lawes, and vered with exacti-
ons and penalties of lawes, as were the Egyptians. But the in-
ward man not subiect to the lawe, but deliuered and freed from it, is a liuely, iust, and a holy person, not of himselfe, but in Christ, because he belongeth in him, as followeth.

Vers 20. I am crucified with Christ.

This he addeth to declare that the law is a deuourer of the law. spaciouly (saith he) I am dead to the law through the lawe, that I may liue to God: but also I am crucified to Christ. But Christ is Lord ouer the lawe, because he is crucified & dead vnto the law: Therefore am I also Lord ouer the law: for I likewise am crucified and dead vnto the lawe, so much as I am crucified and dead with Christ. By what meanes? By grace and faith. Through this faith because I am now crucified and dead vnto the lawe, therefore the lawe loseth all his power which it had ouer me, euen as it hath lost all his power which it had ouer Christ. Therefore, euen as Christ himselfe was crucified to the law, sinne, death and the deuill, so that they haue no further power ouer him: euen so I through faith being now crucified with Christ in spirite, and crucified and dead to the law, sinne, death and the deuill, so that they haue no further power ouer me, but are now crucified and dead vnto me.

Nota.

To be cruci-
fied with
Christ.

Paul speaketh not here of crucifying by imitation or example (for to followe the example of Christ, is also to be crucified with him,) which crucifying belongeth to the flesh. Whereof Peter speaketh in his first Epistle a second chapter, Christ suffered for vs, (saith he) leauing vnto vs an example that we should followe his steppes. But he speaketh here of that high crucifying, whereby sinne, the deuill and death are crucified in Christ, and not in us, here Christ Iesus doth all him selfe alone. But I belouing in Christ,

Christ, and by faith crucified also to Christ, so that all these things are crucified and dead unto me.

Verse 20. Thus I live.

I speake not so (saith he) of my death and crucifying, as though I now lived not: Yea I live, for I am quickened by this death and crucifying through the which I die: That is, for as much as I am delivered from the lawe, sinne and death, I now live in deede, wherefore that crucifying and that death whereby I am crucified and dead to the lawe, sinne death and all evils, is to me resurrection and life. For Christ crucifieth the demill, he killeth death, condemneth sinne, and bindeeth the lawe: and I believing this, am delivered from the lawe, sinne, death and the demill. The lawe therefore is bound, dead and crucified unto me, and I againe am bounde, dead, and crucified unto it. Wherefore, even by this death and crucifying, that is to say, by this grace or libertie, I now live.

The true life of the faithfull.

Here (as before I have sayd) we must observe Pauls manner of speaking. He sayth that we are dead & crucified to the lawe, where as in very deede the lawe it selfe is dead and crucified unto vs. But this manner of speech he useth here of purpose, that it may be the more sweete and comforttable unto vs. For the lawe (which notwithstanding continueth, liueth and reigneth in the whole world, which also accuseth and condemneth all men) is crucified and dead unto those onely which beleene in Christ: therefore to them alone belongeth this glory, that they are dead to sinne, hell, death and the demill.

The faithful are crucified and dead to the lawe.

The glory of the faithfull.

Verse 20. Yet now, not I.

That is to say, not in mine owne person, nor in mine owne substance. Here he plainly sheweth by what meanes he liueth: And he teacheth what true Christian righteousness is, namely that righteousness whereby Christ liueth in vs, and not that which is in our person. Wherefore when we speake of Christian righteousness, we must utterly reiect the person. And here Christ and my conscience must become one bodye, so that nothing remaine in my sight but Christ crucified and raised from the dead. But if I beholde my selfe onely and set Christ asid, I am gone. For by and by I fall into this cogitation: Christ is in heauen and thou art on the earth: how shalt thou now come unto him? For sayth I will liue holily, and do that

Christian righteousness.

Note:

We must haue Christ onely in sight & before our eyes.

which the law requireth: so shall I enter into life: Here, returning to my selfe, and considering what I am: what I ought to be, and what I am bound to do, I loose the sight of Christ, who is my righteousness and life. Who being lost, there is no counsell nor succour now remaining, but certaine desperation and destruction must needs follow.

Such is our
misericordie, that
in tentations
& afflictions
we let Christ
aside, and
looke backe
into our
selues, and
our life past.

And this is a common euill among men. For such is our misery, that when temptation or death cometh by and by setting Christ aside; we consider our former life past, and what we haue done. Here, except we be raised byp againe by faith, we must needs perish. Therefore we must learne in such confidences and terrours of conscience (forgetting our selues, and setting the law, our life past, and all our woorkes apart, which bryue vs to the consideration of our selues onely) to turne ouer eyes wholly to the brazen serpent Christ Iesus crucified, and assuredly beleerne that he is our righteousness and life, not fearing the threatnings & terrours of the lawe, sinne, death and the iudgement of God. For Christ, on whom our eyes are fixed, in whom we liue, who also lieth in vs, is Lord and conquerour of the lawe, sinne, death and all euils: In whom most certaine and sure consolation is set forth vnto vs, and victorie giuen.

Verf. 20. Thus I liue, yet not I now, but Christ liueth in me.

Where he sayth: Thus I liue, he speaketh it, as it were, in his stone person. Therefore he by & by correcteth himselfe, saying: yet not I now. What is to say, I liue not now in mine stone person, but Christ liueth in me. In deede the person liueth, but not in him selfe, nor for any thing that is in him. But who is that I, of whom he sayth: yet not I. This I is he which hath the lawe, and is bound to doe the woorkes thereof: who also is a certaine person separate from Christ. This person Paule reiecteth. For as he is separate from Christ, he belongeth to death and hell. Therefore he sayth: Now not I but Christ liueth in me. He in my forme, my furniture and perfection, adorning and bewtifying my faith, as the colour, the cleare light, or the whitenes doe garnish and bewtifie the wall. Thus are we constrained grossely to set forth this matter. For we can not spiritually conceane, that Christ is so nearely ioyned and vnited vnto vs, as the colour or whitenes are vnto the wall. Christ therefore (sayth he) thus ioyned and vnited vnto me and abiding in me, liueth this life in me which I now liue: yea Christ him selfe

The old mi.

Not:

is this life which I now live. Therefore Christ and I in this be-
halfe are both one.

The workes
of Christ li-
ving in the
faithfull.

Now, Christ living in me abollisheth the law, condemneth sinne,
and destroyeth death: for it can not be, but at his presence all these
must needs vanith away. For Christ is everlasting peace, consol-
ation, righteoulnes and life: and to these the terrour of the law, bea-
wines of minde, sinne, hell and death, must needs give place. So
Christ living and abiding in me, taketh away and swalloweth up
all evils which were and afflict me. This union or conjunction then,
is the cause that I am delivred from the terrour of the lawe and
sinne, am separate from my selfe, and translated unto Christ & his
kingdome, which is a kingdome of grace, righteoulnes, peace, joy,
life, salvation and eternall glory. Whiles I thus abide and dwell
in him, what euill is there that can hurt me?

In the meane season the old man abideth without and is subiect
to the lawe: but as concerning iustification Christ and I must be
entirely conioyned and united together, so that he may live in us
and I in him. And this is a wonderfull manner of speech. Now, be-
cause Christ lieth in me, therefore take what grace, righteou-
nes, life, peace and salvation is in me, it is his, and yet notwithstanding
the same is mine also by that inseparable union and commu-
nition which is through faith: by the which Christ and I are made as
it were one body in spirite. For as much then as Christ lieth in
me, it followeth, that as I must needs be with him partaker of
grace, righteoulnes, life and eternall salvation: so the lawe, sinne
and death can have no place in me: yea the lawe is crucified and
swallowed up of the lawe, sinne of sinne, and death of death. Thus
Pauls goeth about to draw us from the beholding of our selues, the
lawe and workes, and to plant in us true faith in Christ: so that in
the matter of iustification we should thinke upon nothing else but
grace, separating the same farre from the lawe and workes, which
in this matter ought to have no place.

Christ living
in the faith-
full, commu-
nicateth to
them all
giftes of
grace & spi-
rituall bless-
ings.

Nota;

Pauls hath his peculiar phrase or kinde of speech, which is not
after the manner of men, but divine & heavenly, nor used of the
evangelists or of the rest of the Apostles, saving onely of Iohn: who
also is wont sometimes so to speake. And if Pauls had not first bled
this phrase, and set forth the same unto us in plaine words, the Sto-
rye would themselves durst not have used it. For it is somewhat a ve-
ry strange & a monstrous manner of speaking thus to say: I live,

Pauls ex-
cellent and
heavenly
manner of
speech.

The faithful
both righte-
ous and sin-
ners.

The Papists
faith.

Nota:

Faith is
kniteth vs
and Christ
together,
that we be
come one
with him.

True faith is
not idle.

I line not: I am dead. I am not dead: I am sinner. I am not a
sinner: I haue the law, I haue not the law. Which phrase is sweete
and comfortable to all those that beleue in Christ. For in that they
behold themselves, they haue both the lawe and sinne: but in that
they looke vnto Christ, they are dead to the lawe and haue no sinne.
If therefore in the matter of iustification thou separate the person
of Christ from thy person, then art thou in the lawe, thou abidest in
the lawe, thou liuest in the lawe and not in Christ, and so thou art
condemned of the lawe, and dead before God. For thou hast that
faith which (as the Sophisters dreame) is furnished with charity.
Thus I speake for examples sake. For there was neuer any one
found that was saued by this faith. And therefore what things soe-
uer the popish Sophisters haue twitten touching this faith, are no-
thing els but balne toyes and mere deuites of Sathan. But let
vs graunt that such there be as haue this faith: yet are they not
therefore iustified. For they haue but an historicall faith concerning
Christ, which the Deuill also and all the wicked haue.

Faith therefore must be purely taught: namely that thou art so
entirely & wholly ioyned vnto Christ, that he and thou are made as
if were one person: so that thou mayst boldly say. I am now one
with Christ, that is to say, Christs righteousness, victorie & life are
mine. And againe, Christ may say, I am that sinner, that is, his
sinnes & his death are mine, because he is vnited & ioyned vnto me
and I vnto him. For by faith we are so ioyned together, that we are
because one flesh & one bone. Eph. 5. we are members of the body
of Christ, fleshy of his flesh, and bone of his bones: so that this faith
both couple Christ and me more nere together, then the bus band is
coupled to his wife. This faith therefore is not an idle qualitie, but
the excellency thereof is such, that it bitterly confoundeth those so-
lity dreames of the Sophisters touching their formed faith & com-
perfect charity, their merits, works and iustities. These things
I would gladly set forth more fully, if by any meanes I could.
But so we haue declared this to be the first argument of Paule,
that either Christ must needs be the minister of sinne, or else the
lawe doth not iustifie: When he had finished this argument, he set
forth him selfe for an example, saying, that he was dead vnto that
old lawe by a certaine new lawe. So he answered the obiections
which might haue beene made against him. The first answer
is against the exallations of the proude, and the offence of the
weak.

weake. For when remission of sinnes is freely preached, then doe they maliciously by and by slander this preaching, as Ro. 3. Let vs doe euill that good may come thereof. For these fellows, as some as they heare that we are not insisted by the lawe for that doe maliciously conclude and say: why, then let vs reiect the lawe. Again, if grace doe there abound (say they) where sinne doth abound, let vs then abound in sinne that we may become righteous, & that grace may the more abound. These are the malicious & proude spirites which spitefully & wittingly slander the Scriptures & sayings of holy Ghost, euen as they slandered Paule whilst the Apostles liued, to their owne confusion & condemnation, as it is said. 2. Per. 3.

What occasion the malicious take of this doctrine.

Nota:

Moreover, the weake which are not malicious, are offended when they heare that the law and good workes are not to be done as necessary to iustification. These must be holpen, and must be instructed how good workes doe not iustifie: howe they ought to be done, how not to be done. They ought to be done, not as the cause, but as the frutes of righteousness: and when we are made righteous, we ought to doe them: but not contrariwise, to the ende that when we are vnrighious, we may be made righteous. The tree maketh the apple, but not the apple the tree.

How the weake are to be instructed. Good works are not the cause, but the frutes of righteousness.

He said before: I am dead &c. here the presumptuous and malicious might some take occasion to cauilt after this manner. What sayst thou Paule? art thou dead: how then dost thou speake: how dost thou write? The weake also might some be offended, and say vnto him: what art thou Paule? Do we not see that thou art liuing, & dost such things as pertaine to this life? To this he answereth: I liue in deede, and yet now not I, but Christ liueth in me. There is then a double life. The first is mine, which is naturall: the second is the life of an other, that is to say, the life of Christ in me. As touching my naturall life I am dead, and now I liue an other life. I liue not now as Paule, but Paule is dead. What is it then that liueth? The Christian. Paule therefore as he liueth in himselfe, is wholly dead through the law: but as he liueth in Christ, or rather as Christ liueth in him, he liueth by another life: for Christ speaketh in him, liueth in him, and exerciseth all the operations of life in him. This commeth not now of the life of Paul, but of the life of the christian & regenerate person. Wherefore thou malicious spirit, where I say that I am dead, now slander my words no more. And thou that art weake, be not offended, but distinguish & deuise

Malignant cauilers.

Life taken two manes of waies.

(Col. 3. 3. 4.)

The faithful
line not
their owne
life, but the
life of
Christ.

this matter rightly: For (as I sayd) there are two lines: to wit,
my naturall life, and the life of an other. By mine owne life I liue
not: for if I did the law would haue dominion ouer me, and holde
me in captiuitie. At the end therefore that it should not hold me
in captiuitie and bondage, I am dead to it by an other law: and
this death purchaseth vnto me the life of an other, even the life of
Christ: which life is not mine by nature, but is given vnto me by
Christ through faith.

Secondly, this obiectiō might haue bene made against Paule:
What sayst thou Paule? Dost thou not liue by thine owne life, or
in thine owne flesh, but in Christ: we see thy flesh, but we see not
Christ. Wouldest thou then delude vs by thine inchantments,
that we should not see the present in flesh, liuing as thou diddest
before, and doing all thinges in this corporall life as others doe:
He answereth:

Verse. 20. And in that I nowe liue in the flesh, I liue by faith in
the sonne of God.

Christ is our
life.

Nota:

The faithful
line in the
flesh, but not
according
to the flesh.

As if he should say: True it is that I liue in the flesh, but this
life, whatsoeuer it is, I esteeme as no life: for in very deede it is no
true life, but a shadow of life, vnder the which an other liueth, that
is to say, Christ, who is my true life in deede: which life thou seest
not, but onely hearest, and I feele. Thou hearest the winde, but
knowest not whence it commeth or whether it goeth. Job. 3. Euen
so thou seest me speaking, eating, labouring, sleeping and doing o-
ther thinges, and yet thou seest not my life. For this time of life
which I now liue, I liue in deede in the flesh, but not through the
flesh: according to the flesh, but through faith and according to
faith. Paule then denieth not that he liueth in the flesh, because he
doth all thinges that belong to a naturall man. He doeth also car-
nall thinges, as meate, drinke, apparell and such like, which is to
liue in the flesh: but he sayth that this is not his life: And although
he doeth these thinges, yet he liueth not through them as the world
liueth through the flesh and after the flesh: for it neither knoweth
nor hopeth for any life besides this.

To liue in
the faith of
the sonne of
God.

Wherefore (saith he) this life which I now liue in the flesh, what-
soeuer it is, I liue in the faith of the sonne of God. For this word
which I now corporally speake, is the word, not of flesh, but of the
holie Ghost, and of Christ. This life which goeth in, or commeth
out

of the fleshly nature, he knoweth his face, his manners and his gestures: but he saith not in these words, which are not holie neither and blasphemous as before, but holy and goodly, or whence those motions and actions do come. For this life is in the heart by faith: where the flesh is killed & Christ reigneth with his holy spirit, who now saith, heareth, speaketh, worketh, suffereth and doth all other things in him, although the flesh doe resist. To conclude, this is not the life of the flesh, although it be in the flesh: but of Christ the sonne of God, whom the Christian possesseth by faith.

Who loved me and gave himselfe for me.

The true
maner of iu-
stification.

Rom:

Here haue ye a true maner of iustification set before your eyes, & a perfect example of the assurance of faith. He that can with a firme & constant faith say these words with Paulus: I liue by faith in the sonne of God, who loved me, and gaue him selfe for me, is happy indeed. And with these words Paule taketh away the whole righteousness of the law and works, as afterwards we will declare. We must therefore diligently weye and consider these words: The sonne of God loved me, and gaue him selfe for me. It was not at first that first loved the sonne of God, and deliuered my selfe for him: as the papists haue saide, that they loue the sonne of God, and deliuer them selues for him: for they teach a man, *ex puris naturalibus*, that is, of his owne pure natural strength, is able to do meritorious works before grace, and loue God and Christ above all things. These fellows misinterpret the love of God and Christ: for they doe that is to them (say they): that is, they do not ouerly fulfill the commandments: but also they observe the counsels, they doe the works of supererogation, and sell their superfluous merites to lay men, and so (as they dream) they giue them selues for Christ, and thereby saue both them selues and others, turning the wordes of Paulus, which loved me, &c. cleane contrary, and saying: we haue loved Christ and giuen our selues for him. Thus, whiles the wicked being pufft up with the wisdom of the flesh, imagine that they doe what in them lyeth, they loue God, they deliuer them selues for Christ: what doe they else but abolish the Gospel, perine, deny and blaspheme Christ, yea spit vpon him and tread him under fote: they call him in words that he is a iustifier and a Saviour: but in very deede they take from him the power both to iustifie and saue, and giue it same to their owne wilkoznes, their

ceremo

* The Pa-
pists deuile
the Gospel
into pre-
cepts and
counsels.
To the pre-
cepts men
are bound
say they,
but not to
the coun-
sels.

* Workes of
supereroga-
tion the Pa-
pists call
those which
they do of
their owne
deuotion,
more then
God requi-
reth.

These words of
Cyprian.

ceremonies and deuotions. This is to live in their stony righteousness and works, and not in the faith of the sonne of God.

Wherefore this is not the true way to attaine iustification, so that which in this lyeth: as the Popish sophisters and Schole-doctors do teach, which affirme that if a man be what in him lieth, God will vndoubtedly giue vnto him his grace. But this saying may not be straitly tyed, say they. For if we do those works which may be approued by the iudgement of any good man, it is enough; for then grace shall surely followe, because God, in that he is good and iust, must needs giue grace as a recompence for such good works. And hercof cometh this verse:

Vltra posse viri non vult Deus, vlla requiri.

God will no more require of man, then of himselfe performe he can.

In deede this is a good saying if it be tyed rightly, and in place, commonient: that is, in the government of common weales or families. As if I being in the kingdome of reason, doe execute the office of a magistrate or gouerne a familie, doing that in me lieth, I am excused. This kingdome hath his boundes and limites: in the which also these saying doe pertaine: *To doe what in us lieth, &c. doe as much as we are able.* But the Papistes apply these sayings to the spirituall kingdome, wherein a man can do nothing alle his sinne: for he is * sold vnder sinne. But in externall things (such I meane as pertaine to ciuill and household government) he is not a seruant, but a Lord and a ruler. Wherefore they haue done wickedly in applying the sentences to the Church, which properly pertaine to the government of common weales and families. For the kingdome of mans reason and the spirituall kingdome must be separate farre a sunder.

Moreover, they say that nature is corrupt, but the qualities of nature notwithstanding are sound and incorrupt: which also they attribute euen vnto Demits. Upon this ground they reason after this manner. If the naturall qualities of man be sound and incorrupt, then is his vnderstanding a bright sound and incorrupt, and consequently all other qualities of nature are pure & perfect in him. To knowe these things it is necessary for you, that ye may hold the sinceritie of the doctrine of faith. Where they say then that the naturall qualities of man are sound and incorrupt, and thercof do inferre that a man is able of himselfe to fulfill the law, & so loue God with all his heart, applying these qualities to the spirituall

To do what in vs lieth.

Rom.

The Papistes applye matters of policie and ciuill government to the spirituall church.

Rom. 7. 14.

The Papistes graunt that nature is corrupt: but they say that the powers & qualities of nature remaining sound & perfect.

kingdoms, I deny the consequence. And here I make a distinction between the naturall and the spirituall qualities (which they confound and mingle together) and I say that the spirituall qualities are not corrupted but corrupt, yet utterly gasped through sinne both in man and beest, so that there is in them nothing else but corrupt understanding, and a will continually striving against the will of God, which can think nothing els but that which is altogether against God. notwithstanding, I graunt that the naturall qualities are not corrupt. But what qualities are they? That a man be ingendored in sinne and iniquitie, and a bondslave of Satans, hath will, reason, and power notwithstanding to execute the office of a magistrat, to gouerne a familie, to guide a ship, to build a house, and to do such other things as are subiect vnto man: so these things are not taken from him. This bee not then deny but that these things are done in the corruptions of all mankind: But if ye wylle them to the spirituall kingdom, I vicerly deny them: so there (as I sayd) we are cleane elsewised and do liue in sinne. What forner is in our will, is in our understanding, is in our understanding, is error.

But so in spirituall matters man hath nothing but darknes, error, ignorance, malice, and peruerenes both of will & understanding. And then shall be woe to them that will, and love God. But what saith Paule here that Christ first began and not we. He, when he (saith Paule) loued me and gaue himselfe for me. As if he sayd, he found in me no good will or right understanding: but the good Lord had mercie vpon me. He found me to be nothing else but wicked, going astray, contemning God, and flying from his mercie and mercy: yet rebelling against God, taken, led and caried away captiue of the deuil. Thus of his mere mercie perswading my reason, my will, and my understanding, he loued me, and so loued me, that he gaue himselfe for me, to the ende that I might be free from the law, sinne, the deuil and death.

And thus, these sayes: The sonne of God loued me, and gaue himselfe for me: are mighty things and lightnings from heauen against the righteouenes of the law and all the works thereof. So great and so horrible wickednes, error, darkenes, and ignorance was in my will and understanding, that it was impossible for me to be redeemed by any other meanes then by such an inestimable price. Thus hee doth then vaine of the integritie and soundnes of nature, of the rule of reason, of free will, and of doing to be lieth.

Nota.

Christ first
loued me,
not we him.

The dra-
wing of the
Papists.

most valne
and foolish,
touching
the integri-
tie of the
qualities of
nature.

The dignitie
of the price
given for vs.



lieth: **What** doe I offer, to pacifie the wrath of God (who as Mo-
ses saith is a consuming fire) this my rotten flabbe and straw, yea
horrible sinnes; and claime of him to reward me with grace and e-
uerlasting life for them; since hence I learne such wickednesse to lye
 lurking in my nature, that the whole world and all creatures ther-
 in were not able to counteruaile the indignation of God; but that
 the very sonne of God him selfe must needs be deliuered for the
 same?

But let vs consider well this price, and let vs behold this cap-
 tivity deliuered (as Paule saith) for me, the sonne of God I meane,
 and we shall see him, without all comparison, to excede and excell
 all creatures. **What** wilt thou doe, when thou hearest the Apostle
 say that such an inestimable price was giuen for thee? **Wilt** thou
 bying thy coule, thy shauincd bones, thy chastitie; thy obedience,
 thy pouertie, thy woorkes, thy merites? **What** shall all these doe:
 Yea what shall the law of Moyses auail? **What** shall the woorkes
 of all men, and all the suffering of the Martyrs profite thee? **What**
 is the obedience of all the holy Angels in comparison of the sonne
 of God deliuered, and that most shamefully, even to the death of the
 crosse, so that there was no droppe of his most precious blood; but
 it was shed, and that for thy sinnes: If thou couldest rightly consi-
 der this incomparable price, thou shouldest hold as accursed all
 these ceremonies, bowes, woorkes and merites befoze grace and as-
 ter, and thow to them all doctore to hell. For it is an horrible blasphe-
 mie to imagine that there is any woorkes whereby thou shouldest
 please to pacifie God; since thou seest that there is nothing which
 is able to pacifie him but this inestimable price, even the death and
 blood of the sonne of God; one droppe whereof is more precious
 then the whole world.

Verse. 20. For me.

Who is this Me? Euen I wretched and damnable sinner, so
 bearely beloved of the sonne of God, that he gaue him selfe for Me.
 If I then through woorkes or merites could haue loued the sonne of
 God and to come vnto him, what needed he to deliuer him selfe for
 me? Whereby it appeareth howe cololy the Papistes handled, yea
 howe they utterly neglected the holy scriptures, and the doctrine of
 faith. For if they had considered but onely these woordes, that it be-
 longed the sonne of God to be giuen for me; it had bene impossible

The negli-
gence of the
Papistes in
handling
the holy
Scriptures.

How sectes
may be with
stand.

How sectes
may be with
stand.

The maiesty
of Christ the
sonne of
God.

Nota:

Which lo-
ued me, &c.

Which lo-
ued me, &c.

that so many monstrous sectes should haue sprung by amongst them. For faith should be and by paine and worke: Dost thou thinke these this kind of life, this religion, this worke? Dost thou thinke to please God, or to be iustified thereby? Dost thou not heare, O thou wretch, that the sonne of God shed his blood for thee? Whose true faith in Christ would easily haue withstood all manner of sects.

Wherefore I say (as I haue often times sayd) that there is no remedie against sects, or power to resist them, but this onely article of Christian righteines. If we lose this article, it is impossible for vs to withstand any errorrs or sectes: As we may see at this day in the fantastikall spirites the Anabaptistes and such like: who being fallen away from this article of iustification, will neuer cease to fall, erre, and seduce others untill they come to the fulnes of all iniquitie. There is no doubt, but they wil raise by innumerable sects, & still deuise new workes. But what are all these things (though they haue neuer so goodly a shew of holinesse) if ye compare them to the deahty and blood of the sonne of God, who gaue him selfe for me? Consider well, I pray you, who this sonne of God is, howe glorious he is; howe mighty he is. What is heauen and earth in comparison of him? Let all the Papistes and all the authors of sectes, yea though the whole world take their part, be thyrsone deuoured into hell, with all their righteines, workes and merites, rather then the truth of the Gospell should be blemished, and the glory of Christ perish. What meane they then, to bragge so much of workes and merites? If I being a wretched and a damned sinner could be redeemed by any other price, what needed the sonne of God to be giuen for me? But because there was no other price eyther in heauen or in earth, but Christ the sonne of God, therefore it was most necessary that he should be deliuered for me. Whereouer, this he did of inestimable loue: For Paule sayth, which loued me.

Wherefore these wordes: which loued me, are full of faith. And he that can offer this litle word Me. and apply it vnto him self with a true and a constant faith, as Paule did, shall be a good disputor with Paule against the lawe. For he deliuered neither shewe, or, golde nor siluer, but euen God him selfe entierly and wholly, for me, euen for Me (I say) a miserable and a wretched sinner. Wherefore, in that the sonne of God was thus deliuered to death for me, I take comfort and apply this benefite vnto my selfe.

And

opinion that Christ is a law giuer, entred euen as it were oyle, in
to my bones. Ye yong men therefore are in this case much more
happie then we that are old. For ye are not infected with these per-
nicious errors, wherein I haue bene so nussed and so drowne
den from my youth, that at the very hearing of the name of Christ
my heart hath trembled and quaked for feare: for I was perswa-
ded that he was a seuerie iudge. Wherefore it is to me a double tri-
aile and trouble to correct and refozme this euill: First to forget,
to condemne, and to resist this olde grounded error, that Christ is
a law giuer and a Iudge: for it alwayes returneth and plucketh
me backe: When to plant in my heart a new and a true perswasion
of Christ, that he is a iustifier and a Saviour. Ye (I say) that are
yong, may learne with much lesse difficultie, to know Christ pure-
ly and sincerely, if ye will. Wherefore if any man feele him selfe op-
pressed with heavines and anguish of heart, he must not impute it
vnto Christ, although it come vnder the name of Christ, but vnto
the deuill, who oftentimes cometh vnder the colour of Christ, and
transformeth himselfe into an Angell of light.

Let vs learne therefore to put a difference betwene Christ and
a law giuer, not onely in word but also in deede and practise, that
when the deuill shall come vnder the shadow of Christ, and shall go
about to trouble vs vnder his name, we may know him, not to be
Christ, but a very fiend in deede. For Christ when he cometh, is
nothing els but ioy and sweetnesse to a trembling and broken hart,
as here Paule witnesseth, who setteth him out with this most sweet
and comfortable title, when he sayth: which loued me and gaue
him selfe for me. Christ therefore in very deede is a louer of those
which are in trouble and anguish, in sinne and death, and such a lo-
uer as gaue him selfe for vs: who is also our high priest, that is to
say, a mediator betwene God and vs miserable & wretched sin-
ners. What could he sayd (I pray you) more sweete and comfort-
able to the poore afflicted conscience? Now, if these things be true
(as they are in deede most true, or else the Gospell must be nothing
but a fable,) then are we not iustified by the righteousnesse of the
law: but much lesse by our owne righteousnesse.

Heade therefore with great vehemencie these words, Me & for
Me, and so inwardly practise with thy selfe, that thou, with a true
faith mayst conceaue and print this Me in thy heart, and apply it
vnto thy selfe, not doubting but thou art of the number of those in
whom

This opini-
on, that
Christ is a
iudge, is not
easily reie-
cted.

Nota:

Christ is a
louer of the
afflicted, &
such as feele
the burden
of their
sines.

Me.
For Me,

Whome this Me belongeth: also that Christ hath not onely, Ioud
Peter and Paule & giuen himselfe for them, but that the same grace
also which is comprehended in this Me, as well pertai[n]eth & com-
meth vnto vs, as vnto them. For as we can not deny but that we
are all sinners, and are constrained to say that through the sinne of
Adam we were all lost, were made the enemies of God, subiect to
the wrath and iudgement of God, and gillie of eternall death (for
this do all terrified hearts feele and confesse, and moze in dooe then
they shoulde doe:) so can we not deny but that Christ died for our
sinnēs, that he might make vs righteous. For he died not to iustifie
the righteous, but the vnrightheous, and to make them the children
of God, and inheritours of all spirituall and heavenly gifts. Ther-
fore when I feele and confesse my selfe to be a sinner through A-
dams transgression, why shoulde I not say, that I am made righte-
ous through the righteoulines of Christ, especially when I heare
that he loued me, and gaue himselfe for me. As he did Paule most
freely & beloued, and therefore he speaketh these wordes with so
great a vehemency and full assurance. Which he graunt vnto vs, in
some part at the least, who hath loued us, giuen him selfe for vs,

As by Adam
all became
gillie, so by
Christ all
that beleue,
are made
righteous.

As by Adam
all became
gillie, so by
Christ all
that beleue,
are made
righteous.

Verse 21. I doe not abrogate or reiect the grace of God.

For he prepareth a way to the second argument of this Cy-
cle. And here ye must diligently consider, that to seke to be iustified
by the works of the lawe, is to reiect the grace of God. But I
pray you, what sinne can be more execrable or horrible, then to re-
iect the grace of God, & to refuse that righteoulines, which cometh
by Christ. It is enough and too much already that we are wicked
sinners and transgressors of all the commandements of God; &
yet we commit no greater the most execrable sinne of all sinnes, in
that we doe so contemptuously refuse the grace of God and remis-
sion of sinnes offered vnto vs by Christ. This blasphemie is more
horrible then can be exprest. There is no sinne which Paule and
the other Apostles doe so much detest, as the contempt of grace and
deniall of Christ, and yet there is no sinne more common. Whereof
it cometh, that Paul aboue the rest, doth so sharply inuey against
Antichrist, so that he despiseth the grace of God, and refuseth the
benefite of Christ our high Priest, who offered by himselfe a sacri-
fice for our sinnes: howe then to deny Christ, what is it else but to
spitte in his face, to treade him vnder fote, to set him selfe in his

To seeke
righteous-
nes by the
law, is to re-
iect the
grace of
God.

Nota:

As by Adam
all became
gillie, so by
Christ all
that beleue,
are made
righteous.

Antichrist
reiecteth
grace, and
denieth the
faith.

Forcieth the
grace of
God.

Nota:

The world
is so wicked
& perverse
that it reiecteth
the grace of
God.

place, and to say: I will iustifie the, and I will saue the. By what
meanes: By manes, pilgrimages, pardons, merites and such like.
wile he thinke himselfe Antichrist hath sett up himselfe against
and above God, and set himselfe in the place of Christ, reiecteth the
grace of God, and denieth the faith. For this is his doctrine: I haue
gained nothing (sayeth he) vntill it be ioynd with woorkes: by
this false and detestable doctrine he hath defaced, darkened, and bit-
terly buried the benefite of Christ, and in the steede of the grace of
Christ and his kingdom, he hath established the doctrine of woorkes
and the kingdom of ceremonies, and hath confirmed the same with
many cruell and vntoing dreames, and by this meanes he hath wor-
sted the whole worlde out of Christs handes (who alone ought to
reigne in conscience) & hath throtled it downe headlong into hel.

Whereby we may easily vnderstande what it is to reiect & refuse
the grace of God, even to take righteousness by the lawe. Nowe,
who hath euer heard that a man by keeping of the lawe, receiue
grace? Do we then liue in keeping of the lawe so soothly? But he
despise grace when he obserueth the lawe to this end, that he may be
iustified through it. The lawe is good, holy and profitable, and yet
it iustifieth not. He then that keepeth the lawe to be iustified thereby,
reiecteth grace, denieth Christ, despise his sacrifice, and will not
be saued by this inestimable price, but will satisfie for his sinnes
through the righteousness of the lawe, as deserue grace by his owne
righteousnes: and this is an blasphemeth and despise the grace
of God. Nowe, what an horrible thing is it to saye, that any man
thinks he is bound to keepe the lawe to despise the grace & mercy of God: And
yet notwithstanding, all the worlde doth so: Albeit it can not abide
that any man should so iudge of it, but will seeme to doe his best
will and honour vnto God. Nowe followeth the second argument.

For if righteousness come by the law, then Christ dyed in
vaine.

These wordes of Paul ought diligently to be considered and con-
sidered in this wise. As it is true that Christ suffered death as not a
guine, so he suffer in vaine as not. Here we are constrained to an-
swer, that he was be steele made; that he suffered in very deede
that he suffered not in vaine nor for himselfe, but for vs. If then he
suffered not in vaine: it followeth of necessity that righteousness
cometh not by the lawe.

Ben

Here againe I admonish you, that Paule speaketh not of the ceremoniall law only, as the Papistes do continually dreame. Take note therefore the ceremoniall law, and then the moral law it selfe also, or the law of the ten commandments, wherein is contained the most perfecte religion and the highest service of God: that is to say, faith, the feare of God, the love of God, & the love of our neighbour, and shewe me any man that hath bene iustified thereby: yet is it true notwithstanding that Christ dyed in vaine, for he that is iustified by this lawe, hath power in himselfe to obtaine righteousness, for in that he hath what in him lieth, he deserveth grace, and the holy Ghost is poured into him, whereby he is not able to love God and his neighbour. This being graunted, it must needs follow that Christ dyed in vaine. For what neede of Christ hath he which both loveth Christ and giveth himselfe for him, so that he is able by the merit of congruence before grace to obtaine grace, and then to doe such works as by the merite of good things after grace, he is able to deserve eternal life. When take away Christ in all his benefits, for he is utterly unprofitable. But how can he be unprofitable, who was crucified: why did he suffer: why was he made my high priest, loving me & giving himselfe an ineffable sacrifice for me. In vaine (no doubt) & to no purpose at all, if righteousness come by no other meanes then the Papistes teach, for without grace & without Christ, I finde no righteousness either in my selfe or in the law.

Is this horrible blasphemie to be suffered or dissembled, that the same Paule, not sparing his owne heare, tongue, but delivering him to death for us all, should be not doe all these things seriously and in good earnest, but as it were in play. Before I should admit this blasphemie, I should not onely that the holines of all the Papistes and mislingers, but also of all the saintes and holy Angels should be thrust into the bottom of hell, & condemned with the devill, & hee sits that beholds nothing els but this detestable sight, my Lord and Saviour Christ, he ought to be such a creature unto me that all other things should be but dross in comparison of him. He ought to be such a light unto me, that when I have apprehended him by faith, I should not know whether there be any law, any thing, any righteousness or any thing righteous in the world. For what are all things which are in heaven and earth in comparison of the love of God & Christ, seeing my Lord and Saviour hath loved me and gave himselfe for me?

Not onely the ceremonial law, but also the law of the tenne commandments is unable to iustifie.

Christ was crucified for us all.

The righteousness of all saintes, is nothing in comparison of the righteousness of Christ.

Christ was crucified for us all.

A common
sinne to re-
iecte the
grace of
God.

The Pope
is the autor
of all abho-
minations in
the church.
The Popes
pardons.

Popes
Pardons
of Gardens.

Popes
Pardons
of Gardens.

If the law
iustifie, then
Christ died
in vaine.

Christ died
in vaine.

A compari-
son betweene
Christ and
the law.

Nota:

Wherefore, to reiect the grace of God, is an horrible sinne and commonly reigning throughout the world: whereof all they are guilty which leaue righteousness by their owne works. For whither they leaue to be iustified by their owne works and merites, or by the lawe, they reiect the grace of God and Christ, as I haue sayde. And of all these abominations the Pope hath bene the onely author. For he hath not onely defaced and troden under his fete the Gospel of Christ, but hath also replenished the world with his cursed traditions. And hereof, amongst other enormities, his bulls and pardons are a sufficient witness: whereby he absolutely, not such as beleeue, but such as are contrite, make confession to a Priest, and reach out their helping hand to the maintenance of his pompe and traditions. Yet notwithstanding in this great light of the Gospel, the blind and obstinate Papistes doe continue still in their wicked opinions and doctines, saying that the qualities of nature do remaine sound and incorrupt, and that men are able to prepare themselves to grace, or to deserue grace by their owne works and merites. And to saue of us it that they will acknowledge their impietie and error, that they doe yet still obstinately defend the same even against their owne conscience.

But we doe constantly affirme with Paule (for we will not reiect the grace of God) that either Christ dyed in vaine, or els the law iustifieth not. But Christ dyed not in vaine: therefore the law iustifieth not. With the blaine of God, of his owne free grace and mercy hath iustified us: therefore the law could not iustifie vs. For if it could, then had Christ done in vaine in that he gaue him selfe for our finnes, that we thereby might be iustified. We conclude therefore, that we are iustified neither by our owne works and merites before grace or after, neither yet by the law.

Now, if my saluation was to cost a deare price vnto Christ, that he was constrained to die for my finnes, then all my works, with all the righteousness of the law, are but vile & nothing worth in comparison of this inestimable price. For howe can I buy that for a farthing, which cost many thousand talents of gold: Now the laime (to speake nothing of other matters which are of much less value) with all the works and righteousness thereof, is but as a farthing, if ye compare it vnto Christ: who by his death hath redeemed my death, and hath purchased righteousness & euersalving life. Should he I then despise and reiect this incomparable price, and

by the law or by the woordes and merites of man (his dolefull thing)
 so to Paule calleth them. if they be compared unto Christ) I saye
 that righteousness which Christ freely and of more long hath giuen
 vnto me already, and hath cost him so great a price, that he was
 constrained to giue himselfe and euen his othe heart blood for me.
 This (as I haue sayd) the whole world doth; and specially such as
 will be counted more holy and religious then others. Whereby
 they plainly witnesseth, that Christ died in vain, although with their
 mouthes they confesse the contrary neuer so much: Which is most
 horrible to blaspheme the sonne of God, to spit in his face, to tread
 him vnder foote, to count the blood of the Testament as an vnholie
 thing, and utterly to despise the spirite of grace.

The deuillish
 peruerfenes
 of the world.

Paule here disputing of righteousness, hath no ciuill matter in
 hande, that is, he speaketh not of ciuill righteousness: which God
 notwithstanding alloweth & requireth, and giueth rewards there-
 unto accordingly: which also reason is able in some parte to per-
 forme: But he entreateth here of the righteousness that auailleth be-
 fore God, whereby we are deliuered from the law, sinne, death and
 all euils; and are made partakers of grace, righteousness and euer-
 lasting life, and finally, are now become Lordes of heauen & earth,
 and of all other creatures. This righteousness neither mans law,
 neither the lawe of God is able to performe.

Ciuill right-
 eousnes
 hath her re-
 ward.
 The righte-
 ousnes which is re-
 cepted be-
 fore God.

The law is giuen besides and aboue reason, to be a light and a
 helpe to man; and to shew him what he ought to do, and what to
 leaue vndone. Notwithstanding man, with all his strength & rea-
 son, yea with this great light also and heauenty benefite (the law I
 meane) can not be iustified. Now, if that which is the most excellent
 thing in the world (the law I say) which as a bright shining lumine
 is ioined to the diuine and obscure light of mans reason to lighten
 and to direct it, is not able to iustifie, what can reason doe (I pray
 you) without the law? What? Doubtes nothing els but that which
 the Pope with his dreaming Sophisters and his whole Synagogue
 hath done, who with their owne traditions haue darkened the light
 euen of the first commaundement. Wherefore there is not one of
 them that is able rightly to vnderstand any one syllable of the law
 but euery man walketh in more darknes of mans reason. And this
 error is much more pernicious and deadly, then that which pro-
 ceedeth of the doctrine of woordes and the lawe.

for what cause? I am
 now ready.

Reason, al-
 though it be
 lighted with
 the lawe, yea
 with the law
 of God, re-
 maineth
 blinde.

These woordes therfore are very effectuell & full of power, when

he sayth: If righteousnesse come by the lawe, then Christ died in vaine. He speaketh here nothing of mans strength, reason or wille, dome, be it neuer so great (so) the greater it is, the sooner it decea- neth a man), but he sayth plainly without all condition: If by the law, &c. Therefore reason lightened, aided and directed by the law, yea even by the lawe of God, is so unable to attaine righteousnes, that it draweth a man from righteousnes, and reiecteth Christ. Set thou therefore the death of Christ alone against all lawes, and with Paule, knowing nothing but Iesus Christ crucified. Receiue no light either of reason, or of the law, or of any thing else, then of Christ alone. Then shalt thou be learned in deede, righteous & holy, & shalt receiue the holy Ghost, which shall preserve thee in the puritie of the word and faith: But let Christ aside, and all things are but vaine.

Here againe we see, what a goodly commendation Paule giveth to the righteousnes of the law, or mans owne righteousnes, name- ly, that it is a condemning and reiecting of the grace of God, and an abolishing of the death of Christ. Paule is no great Rhetorician, and yet see what matter he ministreth to him that listeth to play the Rhetorician. What eloquence is able sufficiently to set forth these twozds: To reiect the grace: the grace of God: Also, that Christ died in vaine. The horriblenes whereof is such, that all the eloquence in the world is not able to expresse it. It is a small matter to say, that any man died in vaine: but to say that Christ died in vaine, is to take him quite away. Who so, listeth to play the Rhetorician, hath here matter enough to dilate and amplifie at large, what an horrible and blasphemous doctrine is it to set by the righteousnes of the law and works. For what can be more blasphemous and hor- rible, then to make the death of Christ unprofitable: and what doe they els which keepe the law to this end, that they may be iustified thereby? Now, to make the death of Christ unprofitable, is to make his resurrection, his victorie, his glorie, his kingdom, heauen earth, God him selfe, the maiestie of God, and by chiefly all things els un- profitable, and of none effect.

Wherby thundering and lightning from heauen against the righte- ousnes of the lawe and mans owne righteousnes, should make vs to abhorre it. And here with this thunderclap falleth downe all the orders of Monkes and Friars, with all such superstitious re- ligions. For who will not detest his owne bowes, his cowles, his ha- uen crowne, all mens traditions, yea the very law of Moyses also, if

be

greater & more
of the righte-
ousnes of the law.

The com-
mendation
of the righte-
ousnes of
the law.

1. Cor. 2.2.

The com-
mendation
of the righte-
ousnes of
the law.

To make
the death of
Christ un-
profitable.

Nota:

he heare that these things be reiecteth the grace of God, and maketh the death of Christ impossible: He that hearing this, doth not beleue that it is true, yet thinketh that such horrible wickedness can not enter into any mans heart: that he should reiect the grace of God, and esteeme the death of Christ as a thing of nought: And yet this sinne commonly reigneth. For whosoever seeketh righteousness without Christ, either by woorkes, merites, satisfactions, afflictions, or by the lawe, reiecteth the grace of God, and despiseth the death of Christ whosoever he protesteth with his mouth, to the contrarie.

The third Chapter.

Verse 1. O foolish Galatians.

PAULE here sheweth his Apostolicall care and burning zeale which he beareth to the church: so that in disputing and confuting, he intermingleth sometimes gentle exhortations, and sometimes he sharply reproveth, according to his owne rule given to Timothy. Preach (sayth he) the word: be instant in season and out of season: Improue, rebuke, exhort. 2. Tim. 4. Here the simple reader may haply be deceaued if he be not circumspect, to thinke that Paul in teaching keepeth no order at all. And in dede after the manner of the Hereticians he obserueth none: but as concerning the spirite he bleth a goodly order.

Pauls order in teaching.

Now, after that he hath sufficiently proued, and with two strong argumentes confirmed this article, that Christian righteousness commeth not by keeping of the law, but by faith in Christ, & with all hath confuted the doctrine of the false apostles: in the middes of this discourse he turneth his talke to the *Galatians*, and reproveth them, saying: O ye foolish Galatians, &c. As if he should say: Alas, from whence are ye false, O ye miserable *Galatians*? I haue most carefully and diligently taught you the truth of the Gospell, and ye also haue receaued the same of me with seruent zeale and great diligence. Howe then commeth it to passe, that ye are so suddenly false away from it: who hath bewitched you?

Christianitye clearyng not by the lawe of good works. But by faith in Christ.

O ye foolish Galatians.

He reproveth the *Galatians* very sharply (as it seemeth) when he calleth them fooles, bewitched, and disobedient to the truth.

John; whether he had him of zeale or compassion. It will not here content both may be done. A carnall man would interpret this to be rebelling; rather then a godly reprehension: Did Paule then give an euill example, or was he spitefull against the Churches of *Galatia*, because he called them foolish and bewitched? No, not so. For with a Christian zeale it is lawfull for an Apostle, a pastor or preacher, sharply to reprove the people committed to his charge; and such reprovings are both fatherly and godly. So parents, of a fatherly and motherly affection, doe sharply reprove and rebuke their children: which they would not beare if an other should do it. The Scholemaister sometimes is angry with his scholer, he rebuketh him and beateth him; which he taketh in god part, & would not beare it at the hands of his equall. The magistrate likewise is angry: he reproveth and punisheth such as are vnder his charge. And this discipline is not onely good, but also verie necessarie: without the which nothing can be wel done. Wherefore vnlesse the magistrate, the minister, the father and mother be angry, and vble to reprove or rebuke when the case requireth, he is vnprofitable, and neuer shall discharge his office rightly.

The chiding of parentes towards their children.

Nota:

Anger sometimes a necessarie vertue.

Wherefore sharpe chidings and bitter wordes are as necessary in euery kind of life, as any other vertue els. Yet notwithstanding this anger must be so tempered, that it proceede not of any enuy or malice, but onely of a fatherly affection and Christian zeale: that is to say, it ought not to be childish or womanlike, seeking reuenge; but onely for the correcting of the fault: As the father correcteth not his child with desire to reuenge, but only that the child thereby may be the better. And these kindes of anger are good, and are called in the Scripture zeales or zelousies. For in chastising my brother, my childe, my scholer or subiect in this sort, I seeke not his destruction, but his profite and welfare.

Iust anger is called in the Scripture, zeale, or zelousie.

Altogether contrary to the

It may be then that Paule here rebuketh the *Galatians*, either of a very zeale (not to destroy them, but by this meanes to reduce them into the way againe, & to amend them), or els of pittie & compassion, as it were by way of complaint, for that it griueneth him that they should be so miserably seduced. As if he should say: I am sorry and ashamed to beare of this your miserable case, your wretched doings, &c. In like maner doe we also reprehend the miserable: not that we tread them downe, or vphold them with their misery, but as having compassion on them, and seeking their amendment.

This



This I say, lest any man should caill, that Paule railed vpon the churches, contrary to the rule of the Gospell.

In like manner Christ rebuketh the Pharises, calling them serpents, the generation of vipers, the children of the deuill. But these are the rebukings of the holy Ghost. They are fatherly & motherly, and as the chidings of a faithfull friend: As it is sayd also in the prouerbes: Better are the wounds of a friend, then the kisses of an enemy. Thus one and the selfe same rebuke, if it come out of the mouth of a father, may be a greate benefite: but if it procede out of the mouth of our equall or enemy, it is a spitefull reproch. When two men do one thing, in the one it is commendable, and in the other it is reproued. But when Christ and Paule do reprove, it is done with singular vertue and commendation: but when a private man shall do the like, it is in him a great vice. Wherefore one and the selfe same word in the mouth of Paule is a benefite: but in the mouth of another, it is a reproch.

The sharpe rebukings of the holy Ghost.

Prov. 27. 6.

There is a certaine vehemencie to be noted in this word *Galatians*. For he calleth them not brethren, as elswhere he is wont to do: but he calleth them by the name which was proper to their country. And it seemeth that it was the natural vice of that nation to be foolish: like as it was the fault of the *Cretenses* to be liars. As if he should say: As ye are called, euen so are ye in deede and so ye continue, that is to say, foolish *Galatians*: and so you shewe your selues to be euen now in the busines of the Gospell (wherein notwithstanding ye ought to haue bene most wise), yet ye continue still in your owne nature, and are no changelings. Thus Paule by way of correction, putteth the *Galatians* in mind of their corrupt nature.

The natural vice of the *Galatians*.

Galatians were called foolish, because they were liars.

Foolish *Galatians*.

Moreover, we are here admonished, that according to the flesh, there are yet naturall vices remaining in the churches, and in the godly. Grace maketh not such a change in the faithfull, that by and by they become altogether new creatures and perfect in all things: but there remaine yet certaine degrees of their olde and naturall corruption. As if a man that is naturally inclined to anger, be conuerted to Christ, although he be mollified by grace (the holy Ghost so framing his heart, that he is now become more meeke and gentle) yet this naturall vice is not utterly quenched in his flesh. Likewise, such as are by nature seuer and sharp, although they be conuerted to the faith, yet notwithstanding they can not utterly forsake this vice. Whereof it commeth that the holy Scriptures, which do con-

The remnants of naturall vices remaine in the godly.

Nota:

The scripture being one and the selfe same truth, is of sundry persons diuersly handled.

taine all one truth, of diuers spirites are diuersly handled. One in teaching is milde and gentle: an other more rough and rigorous. Thus the spirit of God being potwized into diuers vessels, doth not quench at once the vices of nature: but by litle and litle during this life, he purgeth that sinne which is rooted, not onely in the *Galatians*, but also in all men of all nations.

Grace by litle and litle purgeth the godly from their olde haues.

Albeit then, that the *Galatians* were lightened and did beleue, and had now received the holy Ghost by the preacing of Faith, notwithstanding this remnant of vice (this foolishnes I meane) and the originall corruption which afterward did easily burst out into the flame of false doctrine, remained in them still. Wherefore let no man trust so much in him selfe, as to thinke that whē he hath received grace, he is thorowly purged from his old vices. In deed many things are purged in vs, and principally the head of the Serpent, that is to say, infidelitie and ignorance of God is cut off and bzused, but the sinne body and the remnants of sinne remaine still in vs. Let not man therefore presume so much of himselfe, that when he hath once received Faith, he can by and by be thorowly chaunged into a new man: Nay, he shall keepe somewhat of his old vices still cleauing vnto him, though he be neuer so good and so perfect a Christian. For we are not yet dead, but we still liue in the flesh: which, because it is not yet pure, continually lusteth against the spirite. I am carnall (sayeth Paule) sould vnder sinne. I see an other lawe in my members rebelling against the lawe of my minde. Wherefore the naturall vices that were in vs before we receiued Faith, doe still remaine in vs after that we haue receiued Faith: sauing that now they are subbed to the spirite, which hath the vpper hand, to keepe them vnder that they rule not: and yet not without great conflict. This glozy is due to Christ alone, and this title he beareth, that he is pure & without blemish. 1. Pet. 2. Who did no sinne, neither was there anie guile founde in his mouth.

Heb. 12. 6.

Rom 7. 14.
Gal. 5. 17.

Nota.

None pure but Christ alone.

Verse 1. Who hath bewitched you that you should not beleue the truth?

A commendation of the righteousness of the law.

Here haue ye an other commendation of this goodly righteousness of the law, & of our owne righteousness, namely that it maketh vs to contemne the truth: it bewitcheth vs in such sort that we do not beleue nor obey the truth, but rebell against it.

Of

TO THE GALATIANS
Of the bodily and spirituall witchcraft.

Fol. 94.

Paul calleth the *Galatians* swith and bewitched, comparing them to childzen, to whom witchcraft doeth much harme. As though he should say: It happeneth to you as it doeth to childzen, whom witches, sozcerers and inchaunters are wont to charme by their enchauntments, and by the illusion of the deuill. Afterwards in the 5. chapter he rehearseth sozcery among the woorks of the flesh, which is a kind of witchcraft, whereby he plainly testifieth that in dede such witchcraft and sozcery there is, and that it may be done. Moreover, it can not be denied but that the deuill liueth, yea and reigneth throughout the whole world. Witchcraft and sozcerie therefore are the woorks of the deuill: whereby he doth not only hurt men, but also, by the permission of God, he sometimes destroyeth them. Furthermore, we are all subiect to the deuill both in body and goods: and we be strangers in this world, whereof he is the Prince and God. Therefore the bread which we eate, the drinke which we drinke, the garments which we weare, yea the aire and whatsoeuer we liue by in the flesh, is vnder his dominion.

Witchcraft
and sozcerie
are the
woorks of
the deuill.

we are subiect to
Diuell body in body
and goods and
body and goods
and goods and
goods and goods

But he doeth not onely bewitch men after this grosse manner, but also after a more subtil sort and much more dangerous: where in he is a marueilous cunning woorkeman. And hereof it commeth that Paule applieth the bewitching of the senses to the bewitching of the spirite. For by this spirituall witchcraft that old Serpent bewitcheth not mens senses, but their mindes with false and wicked opinions: which opinions they that are so bewitched, do take to be true and goodly. Briefly, so great is the malice of this Sozcerer the deuill, and his desire to hurt, that not onely he deceaueth those secure and proud spirits with his enchauntments, but euen those also which are professors of true Christianitie, and well affected in religion: Yea, as touching my selfe, to say the trueth, he sometimes assaileth me so mightily, and oppresseth me with such heauie cogitations, that he vtterly shadoweth my Saviour Christ from me, and in a manner taketh him cleane out of my sight. To be briefe, there is none of vs all which is not oftentimes bewitched with false persuasions: that is to say, which doth not feare, trust, or reioyce where he ought not or doth not sometimes thinke otherwise of God, of Christ, of faith, of his vocation &c. then he should doe.

Satan bewitcheth men spiritually.

Luthers confutes with Satan.

Let vs therefore learne to knowe the subtille sleights of this Sozcerer, least if he finde vs sleeping in securitie, he deceaue vs by his enchauntmentes. True it is, that by his sozcerie he can doe no hurt to our ministerie: yet is he with vs in spirite. Day and night he raungeth about, seeking how he may deuour euery one of vs alone, and vlesse he finde vs sober and armed with spirituall weapons, that is to say, with the word of God and fayth, he will deuoure vs.

The profite
that cometh
to the godly
by the teta-
tion of Sata.

This is the cause that he oftentimes stirreth vp new battailes against vs. And in deede it is very profitable for vs, that he thus assaileth vs, and by his subtill traines exerciseth vs: For by this meanes he confirmeth our doctrine, he stirreth vp and encreaseith faith in vs. In deede we haue bene many times cast downe, and yet still are cast downe in this conflict, but we perish not: for Christ hath alwayes triumphed and doth triumph through vs. Wherefore we hope assuredly, that we shall also hereafter by Iesus Christ obtaine the victorie against the deuill. And this hope bringeth vnto vs sore consolation, so that in the mids of our tentations we take courage and say: Behold, Satan hath heretofore tempted vs, and by his false illusions hath prouoked vs to infidelitie, to the contempt of God, vspride, &c. yet hath he not preuailed, neither shall he preuaile hereafter. He is greater that is in vs, then he that is in the worlde. Christ is stronger, who hath and doth overcome that strong one in vs, and shall overcome him for euer. Notwithstanding, the deuill sometimes overcometh vs in the flesh, that we may haue experience of the powder of a stronger against that strong one, and may say with Paule: When I am weake, then am I strong.

1. Iob 4. 4

Satan continually bewitcheth men.

Iob. I. 8.

Mat. 24.

Let no man thinke therefore that the *Galatians* onely were bewitched of the Deuill: but let euery man thinke that he him self might haue bene, and yet may be bewitched by him. There is none of vs so strong that he is able to resist him, & specially if he attempt to do it by his owne strength. Iob was an vpright and a iust man, fearing God, and there was none like vnto him vpon the earth. What power had he against the deuill when God withdrew his hand? Did not this holy man horribly fall? Therefore this enchaunter was not onely mighty in the *Galatians*: but he goeth about continually to decelue, if not all men, yet as many as he can with his illusions and false persuasions: For he is a lyer, and the father of lies.

Verſe 1.

Who hath bewitched you?

But Paul rebuketh the Galatians, and saveth the fault upon the false Apostles. As though he should say, I see that ye are not fallen through wilfulness by man's, but the devil hath sent the charming false Apostles his children amongst you, and they so to bewitch you in teaching you that ye are justified by the lawes, that now ye thinke other wils of Christ then ye had afore when ye heard the Gospell preached by me. But we labour both by preaching and writing unto you to uncharme that sorcery together with the false apostles have bewitched you, and to let at libertie those which are shared therewith.

The false apostles be bewitched of men.

So we also at this day doe labour by the word of God, against those fantastical opinions of the Anabaptistes, that we may set at libertie those that are entangled therewith, and restore them in the pure doctrine of faith, and there hold them. And this our labour is not altogether in vaine. For we have called backe many widdowes they have been bewitched, and have delivered them out of their snare. For withstanding such there are as will not suffer their selves to be taught, especially the these forerers and authors of this witcherie. They will heare no reason, nor admit the scripture: they abuse and corrupt the scripture, & alwaye such places as are alleged against them, with their false notes and beuings, make cleane contrary to the scripture: which is a manifest signe that they are bewitched of the devill. Wherefore they are nothing amended by our admonitions, but are much more hardened and more obstinate then they were before. And surely I could never have believed, but that I have good experience thereof at this day, that the power of the devill is so great, that he is able to make fallow in line to the truth. For ever (which is yet more horrible) when he goeth about to overthrowe the holiest consciences with over much heaviness, he can so cunningly and so truly change himselfe into the likeness of Christ, that it is impossible for the poore tempted and afflicted soule to perceive it: whereby many simple and ignorant persons are deceived and driven to such desperate actions, and come also thereby to their death. For they are so bewitched of the devill that they believe this to be a most certaine truth, that they are tempted and accused, not of the devill, but of Christ himselfe.

When one is bewitched of the devill, he will not be able to see the truth.

The power of the devill



Such a like thing of late happened to that miserable man Do-

The exam-
ple of Do-
ctor Kraus.

The deuil
definition
of a false
Christ.

The godly
must dili-
gently watch.
Worldly &
secure men,
are soone
bewitched.

Doctor Kraus of Hal, which sayd: I haue denied Christ, and therefore
be standest now to denie his father and accuseth me. He being blind
with the illusion of the deuill, was so strongly conuinc'd in his
mind that imagination, that by no exhortation, no consolation, no
argument of Gods word he could be brought from it, whereupon he was
dair'd and so miserably destroyed him selfe. This was a mar-
le, a bewitching of the deuill, and a fantastick definition of a
strange Christ, whom the Scripture knoweth not. For the Scrip-
ture setteth forth Christ, not as a lawyer, a temple, an acuser, but a
teacher, a mediator, a comforter and a throne of grace.

But the once man deluded by the deuill could not thinke so thin,
and therefore against all Scripture, he thinketh this to be an in-
doubted truth: Christ accuseth thee before his father: he standeth
not for thee, but against thee: Therefore thou art damned. And this
sedition is not of man, but of the deuill, which that enchanter
shall strongly imprinteth in the heart of the tempted. For vnto us
which are led and taught by an other spirit, it is a cursed toy, and
bewitching of the deuill. But vnto those that are thus bewitched, it
is to be taken a truth, that none can be more certaine.

Seeing then that the deuill is able to print in our hearts so ma-
nifold a toy, that we should cleare a thousand times it were an in-
doubted truth, we must not be pash, but make in feare and humi-
lity, calling vpon the Lord Iesus, that we be not led into tenta-
tion, vnto worldly and secure men, which hauing heard the Gospel once
or twice preached, do by and by imagine that they haue receiued
abundance of the spirit, fall at length in like manner, because they
feare not God, they are not thankfull vnto him, but perswade them-
selues that they are able, not onely to hold and defend the doctrine
of true religion, but also to stand against the deuill in any assault he
should be so neuer so great. Such are more instruments to the
deuill to bewitch and to throw downe to desperation.

On the other side say not thou: I am perfit, I can not fall: but
humble thy selfe and feare, lest if thou stand so day, tomorrow thou
be overthrown. I my selfe, although I be a doctor of diuinitie,
and haue neuer preached Christ and fought against the deuill in
his false teachers a great while, by myne owne experience haue
found how hard a matter this is. For I can not make of greater
as I desire: neither can I so apprehend Christ as the Scripture
setteth him forth: but oftentimes the deuill setteth before mine
eyes

byes a false Christ: But thanks be to God who is rich in the
truth, in faith and in prayer, that doe may looke before him in
quietnes and feare, and not presume of our weaknes, and of our righte-
ousnes and strength, but trust in the power of Christ, which is strong
inher in us are weak: and by his weaknes and feeble ordinance over-
cometh all our strength, and triumpheth: **Allofolow: Deuile 27 for
euer. Alia: ant. 112: ananias: 12 ad. 113: and 114: 115: 116: 117: 118: 119: 120: 121: 122: 123: 124: 125: 126: 127: 128: 129: 130: 131: 132: 133: 134: 135: 136: 137: 138: 139: 140: 141: 142: 143: 144: 145: 146: 147: 148: 149: 150: 151: 152: 153: 154: 155: 156: 157: 158: 159: 160: 161: 162: 163: 164: 165: 166: 167: 168: 169: 170: 171: 172: 173: 174: 175: 176: 177: 178: 179: 180: 181: 182: 183: 184: 185: 186: 187: 188: 189: 190: 191: 192: 193: 194: 195: 196: 197: 198: 199: 200: 201: 202: 203: 204: 205: 206: 207: 208: 209: 210: 211: 212: 213: 214: 215: 216: 217: 218: 219: 220: 221: 222: 223: 224: 225: 226: 227: 228: 229: 230: 231: 232: 233: 234: 235: 236: 237: 238: 239: 240: 241: 242: 243: 244: 245: 246: 247: 248: 249: 250: 251: 252: 253: 254: 255: 256: 257: 258: 259: 260: 261: 262: 263: 264: 265: 266: 267: 268: 269: 270: 271: 272: 273: 274: 275: 276: 277: 278: 279: 280: 281: 282: 283: 284: 285: 286: 287: 288: 289: 290: 291: 292: 293: 294: 295: 296: 297: 298: 299: 300: 301: 302: 303: 304: 305: 306: 307: 308: 309: 310: 311: 312: 313: 314: 315: 316: 317: 318: 319: 320: 321: 322: 323: 324: 325: 326: 327: 328: 329: 330: 331: 332: 333: 334: 335: 336: 337: 338: 339: 340: 341: 342: 343: 344: 345: 346: 347: 348: 349: 350: 351: 352: 353: 354: 355: 356: 357: 358: 359: 360: 361: 362: 363: 364: 365: 366: 367: 368: 369: 370: 371: 372: 373: 374: 375: 376: 377: 378: 379: 380: 381: 382: 383: 384: 385: 386: 387: 388: 389: 390: 391: 392: 393: 394: 395: 396: 397: 398: 399: 400: 401: 402: 403: 404: 405: 406: 407: 408: 409: 410: 411: 412: 413: 414: 415: 416: 417: 418: 419: 420: 421: 422: 423: 424: 425: 426: 427: 428: 429: 430: 431: 432: 433: 434: 435: 436: 437: 438: 439: 440: 441: 442: 443: 444: 445: 446: 447: 448: 449: 450: 451: 452: 453: 454: 455: 456: 457: 458: 459: 460: 461: 462: 463: 464: 465: 466: 467: 468: 469: 470: 471: 472: 473: 474: 475: 476: 477: 478: 479: 480: 481: 482: 483: 484: 485: 486: 487: 488: 489: 490: 491: 492: 493: 494: 495: 496: 497: 498: 499: 500: 501: 502: 503: 504: 505: 506: 507: 508: 509: 510: 511: 512: 513: 514: 515: 516: 517: 518: 519: 520: 521: 522: 523: 524: 525: 526: 527: 528: 529: 530: 531: 532: 533: 534: 535: 536: 537: 538: 539: 540: 541: 542: 543: 544: 545: 546: 547: 548: 549: 550: 551: 552: 553: 554: 555: 556: 557: 558: 559: 560: 561: 562: 563: 564: 565: 566: 567: 568: 569: 570: 571: 572: 573: 574: 575: 576: 577: 578: 579: 580: 581: 582: 583: 584: 585: 586: 587: 588: 589: 590: 591: 592: 593: 594: 595: 596: 597: 598: 599: 600: 601: 602: 603: 604: 605: 606: 607: 608: 609: 610: 611: 612: 613: 614: 615: 616: 617: 618: 619: 620: 621: 622: 623: 624: 625: 626: 627: 628: 629: 630: 631: 632: 633: 634: 635: 636: 637: 638: 639: 640: 641: 642: 643: 644: 645: 646: 647: 648: 649: 650: 651: 652: 653: 654: 655: 656: 657: 658: 659: 660: 661: 662: 663: 664: 665: 666: 667: 668: 669: 670: 671: 672: 673: 674: 675: 676: 677: 678: 679: 680: 681: 682: 683: 684: 685: 686: 687: 688: 689: 690: 691: 692: 693: 694: 695: 696: 697: 698: 699: 700: 701: 702: 703: 704: 705: 706: 707: 708: 709: 710: 711: 712: 713: 714: 715: 716: 717: 718: 719: 720: 721: 722: 723: 724: 725: 726: 727: 728: 729: 730: 731: 732: 733: 734: 735: 736: 737: 738: 739: 740: 741: 742: 743: 744: 745: 746: 747: 748: 749: 750: 751: 752: 753: 754: 755: 756: 757: 758: 759: 760: 761: 762: 763: 764: 765: 766: 767: 768: 769: 770: 771: 772: 773: 774: 775: 776: 777: 778: 779: 780: 781: 782: 783: 784: 785: 786: 787: 788: 789: 790: 791: 792: 793: 794: 795: 796: 797: 798: 799: 800: 801: 802: 803: 804: 805: 806: 807: 808: 809: 810: 811: 812: 813: 814: 815: 816: 817: 818: 819: 820: 821: 822: 823: 824: 825: 826: 827: 828: 829: 830: 831: 832: 833: 834: 835: 836: 837: 838: 839: 840: 841: 842: 843: 844: 845: 846: 847: 848: 849: 850: 851: 852: 853: 854: 855: 856: 857: 858: 859: 860: 861: 862: 863: 864: 865: 866: 867: 868: 869: 870: 871: 872: 873: 874: 875: 876: 877: 878: 879: 880: 881: 882: 883: 884: 885: 886: 887: 888: 889: 890: 891: 892: 893: 894: 895: 896: 897: 898: 899: 900: 901:**

Witchcraft what it is

**Who are be
witched.**

Verse 1. That ye should not obey the truth?

¶ The Galatians at the first willingly heare and obey the truth. Therefore he saith: Who hath bewitched you? In the which that they were bewitched by these false Apostles, and were fallen away from the truth which before they did obey. But the Church yet a more bitter and vehement kind of speech, when he saith that they doe not believe the truth. For he signifieth by these wordes that they are bewitched, and that he would deliver them from this witchcraft, and yet they will not acknowledge that they receive this benefite. For it is certaine that he did not reduce all from the errors of the false Apostles unto the truth; but that many of them remained yet still bewitched. Therefore he telleth these sharpe and vehement wordes. Who hath bewitched you? As if he would say: Ye are so deluded and bewitched, that now ye can not obey the truth. I feare lest any of you are utterly lost, and so fallen away, that ye will never returne againe to the truth, said author. Which doth serve and to bring in a new conclusion, and therefore have againe to note by the way, another good commendation of the faith and of mans owne righteousness; that for to live in and to persevere therein, be it needful for us to be of the

An other
goodly cō-
mendation
of the righ-
teousnes of
the lawe.

pleading of Christ, of the Gospel to not go withall, either to be
guilty hereby of some sin, or to be guilty of some sin, and hereby repentance. These mani-
fest demonstrations we have, not only by plaine words of the scrip-
tures, but also by evident experience. For as it is true which is
written in the Scriptures, that the law bringeth none to perfection:
So in this Epistle, so Paul by manifest example confirmeth the
same, reasoning thus with the Galatians: Tell me, sayth he, ye
that would be justified by the law, received ye the spirit of God, by
hearing the law, or by the Gospel of faith preached: pointing by
their owne experience, that it is not the law, nor the preaching
thereof, but the Gospel, and preaching of faith that maketh a man
being fallen, into righteousness, to true repentance, and so fully
to be expiated, for all his iniquities, and to the place: And yet
neither is the preaching of the law without his effect, the law worketh
of itselfe earnestly to shew forth the wrath of God, and to call downe:
But to raise up a man, that cometh by the ministration of the Go-
spel, and the preaching of faith, only in Christ.

Verse 1. To whome Iesus Christ before was described in your
sight.

It was bitterly spoken where he sayd before, that they were so
betwixted, that they could not obey the truth. But it is more fil-
terly sayd, when he addeth that Christ was so lively described be-
fore them, that they might handle him with their hands, and yet
they would not obey the truth. Which he said to them, to shew
their owne experience. As though he would say: Ye are so betwix-
ted, and betwixted with the beautiful opinions of the false Apostles,
that now ye will not obey the truth. And therefore I have with great
travell and diligence set forth Christ plainly before your eyes, yet
with this profit you nothing at all, to shew to you how
in their hearts, as he hath respect to the former arguments, where-
by he proveth, that he that is justified by the law, Christ
did not the ministration of sinne, that such so receive the grace of God, and
that to them Christ was in vain. Which arguments he had before
made vehemently presented, and more largely amplified in their
presence, and as if a painter had portred Christ Iesus before their
eyes, and being absent he pictureth them in mind, and saith thus,
say I unto you, Iesus Christ was described in your sight, and
being so, that he was so plain, that with your hands you could have

out Christ vnto you, as I haue painted him out by my preaching:
yet notwithstanding ye still remaine most miserably bewitched.

Verse 1. And was among you crucified.

What did I then paint out: Euen Christ him selfe. Howe was
that done: In this sort, that he is crucified in you or among you.
He bleth here very rough and sharpe wordes. Before he sayd that
they sought righteousness by the law, reiected the grace of God, and
that to them Christ died in vaine. Howe he addeth mozeouer that
they crucifie Christ, who before liued and raigned in them. As if he
should say: Ye haue now, not onely reiected the grace of God, not
onely to you Christ died in vaine, but also he is most shamefully
crucified among you. After the same maner he speaketh, *Heb. 6.*
Crucifying to them selues againe the sonne of God, and making
a mocke of him, &c.

The Apostles
use bitter
and rough
wordes.



If a man did but heare the name of a Monk, of his shanen
crowne, of his colvle, of his rule, it should make him asfeard (howe
much soeuer the Papists doe adoze these abominations, and bragge
that they are perfect religion and holines, as I and others did
iudge of them before God reuealed his Gospell vnto vs: for we
were brought vp in the traditions of men, which darkened Christ
and made him vtterly vnprofitable vnto vs) when he heareth Paule
say, that euen they which seeke to be iustified by the law of God, be
not onely deniers and murtherers of Christ, but also they doe most
wickedly crucifie him againe. Howe, if they be crucifiers of Christ
which seeke to be iustified by the righteousness of the lawe of God,
and the workes thereof, what are they (I pray you) which seeke sal-
uation & ternall life by the bygges and filthy dung of mans righ-
teousnes, and by the doctrine of deuils?

They that
seeke to be
iustified by
the law, cru-
cifie Christ.

But who could euer beleue or thinke that it was so horrible and
so abhominable a sinne to be made a religious man (for so they call
them) namely to be made a massing Priest, a Monk, a frier, a
Punne: Doubtles no man. Yea they themselues say mozeouer that
Monkerie is a new baptisme. Can there be any thing moze horri-
ble then that the kingdome of the Papistes is the kingdome of such
as spitefully spitte in the face of Christ the sonne of God, and cruci-
fie him againe: For in deede they crucifie him a fresh who was
once crucified and rose againe) both in them selues, in the Church,
and in the hearts of the faithfull: for with their spitefull reproches,

The Papists
are crucifiers
of the sonne
of God.



rebukes, sclaunderes and iniuries, they spit vpon him, and with their wicked opinions they tooke him and thrust him thorough, that in them he may dye most miserably: and in the stead of him they set vp a glorious witchcraft, whereby men are so miserably charmed and deluded, that they can not knowe Christ to be their iustifier, their reconciler and Saviour, but a minister of sinne, their accuser, their Judge and their destroyer, which must be pacified no other wise then by our woorkes and merites.

The doctrine
of the Pa-
pistles.

*the doctrine of
the papistles.*

* Vndue
workes are
such as the
Papistes say
they are not
bound to do

* The Pa-
pistles brag
that they
keepe, not
onely the
commande-
ments but
also the cos-
tels and ex-
hortations
of Christ,
whereto
they say,
they are not
bound.

In the time
of Poperie
we were so
bewitched,
that it was
impossible
to acknow-
ledge Christ
Sec.

Dem. 9. 27.
Mat. 14. 15.

And out of this opinion did afterwarde springe the most pesti-
lent and pernicious doctrine that is in the whole Papacie, which
is this: If thou wilt serue God, thou must merite forgiveness of
sinnes and euermore life, and must also helpe others that they
may attaine to saluation: Thou must enter into a monasterie, bow
obedience, chastitie, pouertie, &c. Monkes and friers, and the rest
of that religious rable, being puffed vp with this opinion of their
owne holines, bragged that they onely were in the life and state of
perfection, and that other Christians ledde but a common life, for
they did no * vndue woorkes, or moze then they were bound to doe,
that is, they did not vow and keepe chastitie, pouertie, obedience
&c. they were but onely baptised, & kept the ten commaundements;
But as for themselves, besides that which was common as well to
them as to other Christians, they kept also the woorkes of supererogation, and the * counsels of Christ: wherefore they hoped to
haue merites & a place in heauen among the principall Saintes,
farre aboue the common sort of Christians.

This was vndoubtedly an horrible illusion of the deuill, whereby
he hath bewitched almost the whole worlde. And euery man, the
moze holy he would seeme to be, the moze he is snared with that
witcherie, that is to say, with that pestilent perswasion of his owne
righteousnes. And this was the cause that we could not knowe that
Jesus Christ was our Mediatour and Saviour: but we thought
that he was a seuerer Judge, which should be pacified by our owne
woorkes: which was nothing else but most horribly to blaspheme
Christ, and as Paule said before, to reiect the grace of God, to make
the death of Christ of none effect, and not onely to kill him, but also
most shamefully to crucifie him againe. And this is the right mea-
ning of that which Christ alledgeth out of Daniell: that abomina-
tion standeth in the holy place. Wherefore euery Monke and re-
ligious person, and euery Iusticiarie seeking remission of sinnes
and

and righteousness by his owne woorkes, or by his afflictions, is a crucifier of Christ now reigning and living, although not in the proper person of Christ, yet in his owne heart & in the hearts of others. And whosoever do enter into Monasteries to the ende, that by the keeping of their rule they may be iustified, doe enter into the dens of theues, and such as crucifie Christ againe.

they y^e enter into
Monasteries, enter
into y^e dens of theues

Wherefore Paule bleth in this place very seuerely & sharpe woordes, to the ende that he may feare and call backe the Galatians from the doctrine of the false Apostles. As if he should say: Consider well what ye haue done. Ye haue crucified Christ againe (and this doe I so plainly shewe and paint out before your eyes, that ye may see it, yea and touch it with your handes) because ye saie to be iustified by the law. But if righteousness come by the law, then is Christ a minister of sinne, and his death altogether in vaine. If this be true, then must it needs follow that Christ is crucified againe in you.

And it is not without cause that he addeth this clause; in you, or among you. For Christ is no more crucified, he dieth no more in his owne person, as is sayd, Rom. 6. but he dieth in vs when we, rejecting true doctrine, grace, faith, & remission of sinnes, seeke to be iustified by our owne woorkes, or else by the woorkes commanded in the law. Here Christ is crucified in vs againe. Nowe, this false and wicked perswasion, to seeke righteousness by the law & woorkes, is nothing else (as I haue before more amply declared) but the illusion of the deuill, wherewith men are so bewitched, that in no wise they can acknowledge the benefite of Christ: yea in all their life they can doe nothing else, but deny the Lord who hath bought them, & in whose name they were baptised, and crucifie him againe in themselves. Whosoever then hath any feare of God or loue vnto Christ and his true religion, let him see quickly out of this Babylon, & let him tremble at the very name of the Papacie. For the impietie and abomination thereof is horrible, that no man is able to expresse it with wordes; neither can it be otherwise shewed, then with spirituall eyes onely.

In you or amongst you.

To seeke
righteousnes
by the law.

The horrible
abomination
of the Papacie.

These two arguments Paule proferreth and beateth into the heads of the Galatians very diligently: first, that they are so bewitched of the deuill, that they obey not the truth most clearly set forth before their eyes: secondly, that they crucifie Christ againe in themselves. These seeme to be simple and plaine woordes, and

The commendations
of the righte-
ousnes of
the law.

without any high eloquence, but in very deede they are so mighty, that they excede all the eloquence of man. It can not therefore be comprehended, but onely in spirite, how great an impietie it is to seeke to be iustified by the righteousness of the lawe, or by the righteousness and merits of man. For, as Paule saith here, it is nothing else but to be bewitched of the deuil, to be disobedient to the truth, and to crucifie Christ againe. Are not these godly commendations of the righteousness of the law, and mans owne righteousness?

The fall of
Lucifer.

The Apostle therefore is enflamed with a vehement zeale, and with bitter wordes he reproveth and condemneth the presumption of mans owne righteousness rising vpon the obseruation of the law of God, and chargeth it with this impietie, that it crucifieth againe the sonne of God. Seeing then it is so dangerous a thing, it can not be beaten downe enough, or condemned as it shoulde be: For thereof ensueth such a fall, as is no lesse then the fall of Lucifer, and such a losse as can neuer be recovered, and therefore he bleth so sharpe and rigorous wordes against it, that he spareth not the very law of God: against the which he so bitterly inueieth, that he seemeth utterly to reiect and condemne it. And this doth he, being constrained by great necessitie: for otherwise he could not withstand the false Apostles, nor defend the righteousness of faith against them. Albeit then that the lawe be holy, iust and good, yet must it put on as it were the visour of an hypocrite, seeking to be iustified by workes. For he pisseth them with an argument, whereof they themselves had good experience, and which they could not deny.

Verse 2. This onely would I learne of you: Receaued ye the spirite by the workes of the lawe, or by the hearing of faith preached?

An argument
taken of the
Galathians
owne expe-
rience.

He speaketh these wordes with a certaine indignation and contempt of the false Apostles. If I had nothing else against you but euen your owne experience (saith he) yet haue I enough. As if he should say: Goe to now: answer me I pray you, which am your scholer (for ye are so sodainly become doctors, that ye are now my masters and teachers:) Receaued ye the holy Ghost by the workes of the lawe, or by the preaching of the Gospell? With this argument he so conuinceth them, that they haue nothing to reply againe. For their owne experience is altogether against them: to wit, that they had receaued the holy Ghost, not by the workes of the

the lawe, but by the preaching of the Gospell.

Here againe I warne you, that Paule speaketh not onely of the ceremoniall lawe, but of the whole lawe. For he groundeth his argument vpon a sufficient diuision. If he should speake of the ceremoniall lawe onely, it were not a sufficient diuision. It is an argument therefore standing vpon two partes, wherof the one must needes be true and the other false: That is, either ye receaued the holy Ghost by the lawe, or by the hearing of faith. If by the lawe, then not by the preaching of faith. If by the preaching of faith, then not by the lawe. There is no meane betwixt these two. For all that is not the holy Ghost or the preaching of faith, is the lawe. Here are we in the matter of iustification. But to attaine to iustification, there is no other way but either the voyce of the Gospell, or the voyce of the lawe. Wherefore the lawe is here taken generally, as wholly separate from the Gospell. But it is not the ceremoniall lawe onely that is separate from the Gospell; but also the morall lawe or the lawe of the ten commaundementes. Wherefore Paule speaketh here of the whole lawe.

Paule speaketh of the whole law.

Two wayes to iustification.

He groundeth his argument vpon a sufficient distinction, after this sort. Tell me (sayth he): Receaued ye the holy Ghost by the workes of the lawe, or by the preaching of the Gospell? Answer me to this. We can not say that this was done by the lawe. For so long as ye were vnder the lawe and vnder the workes thereof, ye neuer receaued the holy Ghost. In deede ye taught and heard the lawe of Moyses euery Sabbath: but it hath not bene heard or sene that euer the holy Ghost was giuen to any, either Doctor or Disciple, through the preaching of the lawe. Wherefore ye haue not onely taught and heard the lawe, but also ye haue laboured with all your power to performe the same by your workes, whereby ye shoulde most of all haue receaued the holy Ghost; if he had bene giuen by the lawe, seeing ye were not onely teachers and hearers, but also doers of the lawe: and yet ye can not shew me that this was done at any time. But as sone as the hearing of faith or the Gospell came vnto you, by and by ye receaued the holy Ghost by the onely hearing of faith, before ye had done any worke or shewed any fruite of the gospell. For as Luke witnesseth in the Actes, at the onely preaching of Peter and Paule, the holy Ghost came vpon those which heard the word, through whom also they receaued diuers giftes, so that they spake with new tongues.

The holle Ghost is receaued by hearing the worde of faith, & not by the law.

Act. 10. 44.

Act. 11. 15.

Act. 10. 36.

The lawe
bringeth
not the ho-
ly Ghost.

It is manifest therefore that by the onely preaching of faith ye receaued the holy Ghost before ye did any good worke, or brought forth any fruites of the Gospell. On the other side, the accomplishing of the lawe neuer brought the holy ghost: much lesse could the onely hearing of the lawe do it. Therefore not onely the hearing of the lawe, but that affection and zeale also wherby ye go about to accomplish the lawe by your worke, is vaine & vnprofitable. Wherefore, although a man labour to do all things: that is to say, although he haue a zeale of God, and with all his indouour goe about to be saved by the lawe, and exercise himselfe day and night in the righteousness thereof, notwithstanding he doth but labour and consume him self in vaine, for they which are ignorant of the righteousness of God, & goe about to establish their owne righteousness (as Paule saith in an other place) do not submit themselves to the righteousness of God. Again: Israell which followed the lawe of righteousness, attained not to the lawe of righteousness, &c. Nowe, Paule speaketh here of the manifestation of the holy Ghost in the primitive church. For the holy Ghost came downe in a manifest likeness vpon those that did beleue, and by this signe did plainly witnesse that he was there present at the preaching of the Apostles: Also that they which heard the word of faith preached by the Apostles, were accepted as righteous before God: so; else the holy Ghost would not haue come downe vpon them.

Rom. 10. 3.

Rom. 11. 7.

Mat. 3. 16.
The appea-
ring of the
holy Ghost.

The argument of the Booke containing the Actes of the Apostles.

Wherefore we must diligently wey & consider the force of this argument, which is so often repeated in the Actes of the Apostles. Which booke is written to confirme and establish this argument: so; it teacheth nothing else but that the holy Ghost is not giuen by the lawe, but by the hearing of the Gospell. For when Peter preached, the holy Ghost forthwith fell vpon all those that heard him, and in one day three thousand which were present at the preaching of Peter, beleued and receaued the holy Ghost. *Act. 2.* So Cornelius receaued the holy Ghost, not by the almes which he gaue but when Peter had opened his mouth, and was yet in speaking, the holy Ghost fell vpon all them which with Cornelius heard the word. *Act. 10.* These are manifest argumentes, experiences, and di-

Cornelius.

uine

mine woorks, which can not deceiue vs.

Luke also writeth of Paule in the 15. of the Actes, that where he had preached the Gospell together with Barnabas among the Gentiles, & was returned to Ierusalem, he set him selfe against the Pharisees and disciples of the Apostles, which bzged circumcision and the keeping of the law, as necessary to saluatioⁿ; whose mouthes he so stopped (sayth Luke) in shewing what things he and Barnabas had done amongst the Gentiles, that the whole church was amazed at the hearing thereof, especially when they heard that God had wrought so many and so great miracles and wonders by them among the Gentiles: and when they which beare a zeale to the law, did wonder how it could be that the uncircumcised Gentiles, not doing the law nor the woorks thereof, nor hauing the righteousnes of the law, should notwithstanding attaine to this grace, to be iustified and receiue the holy Ghost as well as the Iewes that were circumcised: here Paule and Barnabas did alleage nothing else but manifest experience: where with they were so confoinded, that they had nothing to replis againe. By this meanes Paulus Sergius the

Paulus Sergius the
Lieutenant.

In the whole booke therefore of the Actes, there is nothing else handled in effect, but that it behoueth as well Iewes as Gentiles, as well righteous as unrighteous, to be iustified by faith alone in Christ Iesus, without the law and the woorkes thereof. The which thing doth appeare as well by the preaching of Peter, of Paule, of Stephen, of Philip and the other Apostles, as also by the examples of the Gentiles and Iewes. For as God gaue the holy Ghost to the Gentiles which liued without the law, by the preaching of the Gospell: so did he giue the same to the Iewes: yet not by the lawe nor by the ceremonies and sacrifices commaunded in the lawe, but by the onely preaching of faith. Now, if the law had bene able to iustifie, and the righteousnes of the law had bene necessarie to saluation, then doubtlesse the holy Ghost had not bene giuen to the Gentiles which kept not the law. But experience it selfe doth plainly witnesse that the holy Ghost was giuen vnto them without the law (and this did the Apostles, both Peter, Paule, Barnabas and others say): therefore the law doth not iustifie, but faith onely in Christ, which the Gospell setteth forth.

Both Iewes
& Gentiles
are iustified
by faith onely.

These things are diligently to be marked because of the aduersaries, who doe not consider what is handled in the Actes of the Apostles. I my selfe in times past also red this booke, when in dede I vnderstode in it nothing at all. Therefore when thou hearest or readest in the Actes of the Apostles, or wheresoener it be in the Scriptures, this word Gentiles, thou must thinke that it is not to be vnderstand literally of the common nature of the Gentiles, but it carieth with it a spirituall meaning, and is to be taken, not for those which are vnder the lawe, as were the Iewes (as before is sayed in the seconde chapter: we by nature Iewes. &c.) but for those which are without the lawe. Therefore to say that the Gentiles are iustified by Faith, is nothing else, but that they which obserue not the lawe nor doe the woorkes thereof, which are not circumcised, which sacrifice not, &c. are iustified: and receaue the holy Ghost. By what meanes? not by the lawe and the woorkes thereof (for they haue no lawe) but freely and without any other meanes, except only the hearing of the Gospell.

The Gentiles iustified by faith.

So Cornelius and his friends to whom he had called to his house, do nothing, neither looke they vpon any woorkes going before, and yet as many as are present, receaue the holy Ghost. So man speaketh but Peter: they sitting by doe nothing: they thinke not of the lawe, much lesse doe they keepe it: they sacrifice not: they care not for the receauing of circumcision, but onely are bent to heare that which Peter speaketh. He by his preaching brought the holy Ghost into their hearts, as it were visibly: For they spake with tongues, and glorified God.

But some man may here cauilt and say: Who knoweth whether it were the holy Ghost or no? Well, let him cauilt. Sure it is that the holy Ghost so bearing witnesse, doeth not lie, but hereby sheweth that he accepteth the Gentiles for righteous, and iustifieth them by no other meanes, then by the only voice of the Gospell, or hearing of faith in Christ preached. We may see also in the Actes how greatly the Iewes marvelled at this new and strange thing. For the faithfull which were of the Circumcision, and came with Peter to Caesarea, seeing the gift of the holy Ghost to be poured out also vpon the Gentiles in the house of Cornelius, were astonished. Also they that were at Ierusalem complained of Peter for that he went in to men uncircumcised, & did eat with them. But when they heard the matter declared by Peter in order as it was done touching

Cornelius,

Act. 10. 45.

Act. 11. 3.

Cornelius, they marvelled, and glorified God, saying: Then hath God also given saluation vnto the Gentiles.

This report therefore and this same, that God had giuen saluation also to the Gentiles, was at the first not only intollerable, but also a great offence eue to the beleuing Jewes. Whiche they could not easily shake of: for they had this prerogative aboue all other nations, that they were the people of God. The adoption, the glorie, the worship, &c. belonged to them. *Rom. 9.* Wherefore, they exercised them selues in the righteousness of the law; they laboured all the day long, they bare the burden and heate of the day. Wherefore, they had the promises as touching the obseruation of the law: Therefore they could not but murmur against the Gentiles; and say: Behold the Gentiles come but euen now, and haue not suffered any heat, or bozne any burden: notwithstanding they haue the same righteousness and holy Ghost without labour, which we by labour, and by the heate and burden of the day could not obtaine. In deede they haue laboured, but that was but one power, and by this labour they are more refreshed then wearied. Wherefore then hath God tormented vs with the law, if it auaille nothing to the obtaining of righteousness? He nowe preferreth the Gentiles before vs, which haue bene so long burdened with the yoke of the law. For we which are the people of God, haue bene vexed all the day long: but they which are not the people of God, neither haue any lawe, nor haue done any good at all, are made equall with vs.

The murmuring of the Jewes against the Gentiles. *Mat. 23.*

And so; this cause the Councell of the Apostles, vpon great necessity was assembled at Jerusalem to satiffie & pacifie the Jewes, who though they beleued in Christ, yet was this opinion not withstanding deeply rooted in their hearts, that the lawe of Moses ought to be obserued. There Peter, vpon his owne experience, set him selfe against them, saying: If God haue giuen the same grace vnto the Gentiles, which he hath giuen vnto vs: which haue beleued in the Lord Iesus Christ, who was I, that I could let God? Again: God who knoweth their heartes, bare them witness in giuing vnto them the holy Ghost, euen as he did vnto vs. And he put no difference betweene vs and them, purifying their hearts by faith. Nowe therefore, why tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers nor we were able to beare? &c. With these words Peter at once ouerthroweth the whole lawe. As if he should say: We will not keepe the lawe: for we are not

The council of the Apostles. *Act. 15. 1.*

Act. 15. 17.

Act. 15. 2.
2. 10.

able to keep it: but we believe through the grace of our Lord Jesus Christ to be saved, even as they did. So Peter here standeth altogether upon this argument; that God gave unto the Gentiles the selfe saving grace that he gave to the Jewes. As though he would say: When I preached to Cornelius, I learned by mine owne experience, that the holy Ghost was given without the lawe to the Gentiles, by the only hearing of faith. Therefore in no case are they to be burdened with the lawe. To conclude, since it is certain that neither we nor our fathers were ever able to fulfill the lawe, it becometh you also to reiect this error; that righteousness and salvation cometh by the lawe. And this the believing Jewes did by life and litle: but the wicked which by this preaching were offended, at the length were altogether hardened.

That the holy Ghost is given by the only hearing of faith.

The commendation of the Booke containing the Actes of the Apostles.

So in the Actes ye shall find the experience, the preachings, and also the examples of the Apostles for the confirmation of this matter: against this obstinate opinion touching the righteousness of the lawe. And we ought therefore the more to love, and the more diligently to read this booke, because it containeth most substantiall testimonies, which are able to comfort and confirme us against the Papistes our Jewes: whose abominations and coloured hypocrisie we impugne and condemne by our doctrine, that we may set forth the benefites and glory of Christ. Also, though they have no substantiall matter to allege against us (whereas the Jewes might have layed against the Apostles; that they had received the lawe and all these ceremonies from God), yet notwithstanding they are no lesse obstinate in defending their cursed traditions and abominations, then the Jewes were in maintaining their lawe which they had received from God; glorying and bragging that they sit in the place of Bishops, and that the authoritie to govern the churches, is committed unto them. Whereby they would bring us into bondage, and wrest from us this article, that we are justified, not by faith framed and adorned with charitie (as they say), but by faith alone. But we set against them the booke of the Actes. Let them read this booke, and consider the examples contained in it, and they shall find this to be the summe and the argument

The Papistes are our Jewes, which molest vs no lesse, then the Jewes did Paule.

The argument of the booke con-

ment thereof, that we are iustified by faith onely in Christ without woorkes, and that the holy Ghost is giuen by the onely hearing of faith at the preaching of the Gospell, and not at the preaching of the lawe, nor by the woorkes of the lawe.

teining the
Apostles of the
Apostles.

Wherefore thus teache we: O man, although thou fast, giue almes, honour thy parentes, obey the Magistrate, &c.: yet art thou not iustified thereby. This voyce of the lawe, honour thy parentes, or any other else, either heard or fulfilled, doth not iustifie. What then? To heare the voyce of the sponse, to heare the word of faith: This word being heard, doth iustifie. Wherefore? Because it bringeth the holy Ghost which iustifieth a man, and maketh him righteous before God.

Hereby may we see, what is the difference betwene the lawe and the Gospell. The lawe neuer bringeth the holy Ghost, but onely teacheth what we ought to do: therefore it iustifieth not. But the gospell bringeth the holy Ghost, because it teacheth what we ought to receive. Therefore the lawe & the Gospell are two contrary doctrines. To put righteousness therfore in the lawe, is nothing els but to fight against the Gospell. For Moyses with his lawe is a severe exactor, requiring of vs that we should worke, and that we should giue: briefly, it requireth and exacteth. Contrariwise the Gospell giueth freely and requireth of vs nothing els, but to hold out our hands, & to take that which is offered. Now, to exact and to giue, to take and to offer are cleane contrary, and can not stand together. For that which is giuen, I take: but that which I giue, I do not take, but I offer it vnto another. Therefore if the Gospell be a gift, it requireth nothing. Contrariwise, the lawe giueth nothing, but it requireth & strictly exacteth of vs, yea even impossible things.

The difference be-
tweene the
lawe and the
Gospell.

To exact.
To giue
freely.

Of Cornelius in the tenth of the Actes.

HERE our aduersaries set against vs the example of Cornelius. Cornelius (say they) was (as Luke witnesseth) a good man, iust, and fearing God, which gaue almes to the people, and prayed to God continually: therefore of Congruence he did merite the forgiveness of sinnes, and the sending of the holy Ghost. I answer, Cornelius was a Gentile, and this can not the aduersaries deny: For the woordes which Peter alleageth in the 10. chapter of the Actes, do plainly witness the same. Ye know (saith he) that he is

Act. 10. 2.

Cornelius a
Gentile is
iustified by
Faith.

The lawe
helpeth not
to righteous-
nes.

Now the fa-
thers in the
olde Testa-
ment were
holie, &c.

Faith in
Christ to be
reueiled, and
nowe reuei-
led and pre-
sented.

unlawfull for a man that is a Iewe, to accompanie with one of an
other nation: but God hath shewed me that I should not call any
man polluted or vncleane. He was therefore a Gentile, & not cir-
cumcised, not keeping the law, yea not once thinking of it, because
it pertained nothing unto him and yet notwithstanding he was ius-
tified and received the holy Ghost. And this argument (as I sayd)
is handled throughout the whole booke of the Acts: to wit; that the
lawe anathematizeth nothing to righteousness. And thus, &c. &c. &c.
Let this suffice then for the defence of the article of iustification;
that Cornelius was a Gentile, not circumcised, not keeping the lawe
therefore he was not iustified by the law, but by the hearing of faith.
God iustificth therefore without the law, & so consequently the law
anathematizeth nothing to righteousness. For otherwise God would haue
giuen the holy Ghost to the Iewes onely, which had the lawe and
kept it, and not to the Gentiles which had not the lawe, and much
lesse did accomplish it. But God wrought cleane contrary: for the
holy Ghost was giuen to them that kept not the lawe: wherefore
righteousnes cometh not by the lawe. By this meanes the obedi-
ence of the aduersaries which do not vnderstand the true manner of
iustification is answered. &c. &c. &c.
Here againe the aduersaries obiect against vs, and say: We know
that Cornelius was a Gentile, and did not receiue the holy Ghost
by the law, yet notwithstanding forasmuch as the text sayth plain-
ly, that he was a iust man, fearing God, giuing almes, &c. it may
seeme that by these wordes he deserved to haue the holy Ghost as
termer giuen unto him. I answer; that Cornelius was a iust
and a holy man in the old Testament, because of his faith in Christ
which was to come, as all the fathers, prophets and goodly kings
were righteous and receiued secretly the holy Ghost thorough
faith in Christ to come. But these popish Sophisters put no diffe-
rence betweene faith in Christ to come, and in Christ which is al-
ready come. Wherefore if Cornelius had died before Christ was
reueiled, yet had he not bene damned, because he had the faith of
the fathers, which were saued by faith onely in Christ to come.
&c. &c. &c. He remaineth then alwayes a Gentile, vncircumcised
and without the lawe, and yet notwithstanding he worshipped the
Selfe same God whom the fathers worshipped by faith in the Mes-
sias to come. But now, because the Messias was already come, ne-
cessarie it was that he should be shewed vnto him by the Apostle
Peter,

Peter, that he was not now to be looked for, but that he was already come.

And this article concerning faith in Christ to be reueiled, and in Christ now reueiled (that I may touch this also by the way) is very necessary to be knowne. For seeing that Christ is now reueiled, we can not be saved by faith in Christ to come, but we must helde that he is already come, hath fulfilled all things, and abolished the lawe. Therefore necessary it was also that Cornelius should be brought to another helpe: not that Christ was yet to come, as he did helpe before: but that he was already come. So faith giueth place to faith: From faith to faith. *Rom. 1.*

Workes of
congruence
or merit be-
fore grace.

The popish Scholemen therefore are deceived, when they say, for the maintenance of their *apostolical* congruence, or merite before grace, that Cornelius by the naturall and morall workes of reason, deuotion, grace and the sending of the holy Ghost. For to be a iust man and fearing God, are the properties, not of a Gentile or of a naturall man, but of a spirituall man, who hath faith already. For vnlesse he did helpe in God and feare God, he could not hope to obtaine any thing of him by prayer. The first commendation therefore that Luke giueth vnto Cornelius, is this, that he is a righteous man, and fearing God: Afterwardes he commendeth him for his workes and almes deedes. This our aduersaries do not consider, but lay hold onely vpon this sentence, that he gave almes vnto the poore: for that seemeth to make for the establishing of their merite of congruence or desert going before grace. But first the person or the tree must be commended, and then the workes and the fruite. Cornelius is a good tree, for he is righteous and feareth God: therefore he bringeth forth good fruite, he giueth almes, he calleth vpon God, and these fruites please God because of his faith. Wherefore the Angell commendeth Cornelius for his faith in Christ which was to come, & bringeth him from that faith, to another faith in Christ which was already come: when he saith: Call for Simon whose surname is Peter: He shall tell thee what thou oughtest to doe, &c. Like as then Cornelius was without the lawe before Christ was reueiled: euen so after Christ was reueiled, he received neither the lawe nor circumcision. And as he kept not the lawe before: so did he not keepe it after wards. This argument therefore, concludeth strongly: Cornelius was iustified without the law, therefore the law iustificeth not.

The person
must first be
considered,
and then the
workes.

18. 10. 18.

gether reſteth therein. When readest not in Iona; And the *Ni-*
nites received the law of Moyses, were circumcised, offered ſacrifi-
 ce, fulfilled the workes of the law: but believing the word they
 repented in sackcloth and aſhes, & gained not an acquiſition of
 ſalvation.

salvation
 is
 wrought
 by
 the
 hearing
 of
 the
 word

liberty
 is
 wrought
 by
 the
 hearing
 of
 the
 word

This was done before Christ was reſcued, when that ſaith yet
 reigned; which believed in Christ to come. If then the Gentiles
 were iuſtified without the law, & received ſerually the holy Ghost;
 when the law was yet in force, why ſhould the law be required as
 neceſſary to righteouſneſſe, which by the coming of Christ is now
 aboliſhed: Wherefore this is a ſtrong argument, grounded upon
 the experience of the Galatians: Received ye the holy Ghost by
 the workes of the lawe, or by the hearing of faith preached? For
 they were compelled to graunt, that they heard nothing of the holy
 Ghost before the preaching of Paul; but when he preached the Goſ-
 pell, then received they the holy Ghost.

So we alſo at this day, convicted by the teſtimonie of our con-
 ſcience, are conſtrained to confeſſe, that the holy Ghost is not
 given by the lawe, but by the hearing of faith. For many heretofore
 in the Papacie, haue gone about with great labour and ſtriv-
 ing, to keepe the lawe, the decrees of the fathers, and the traditions
 of men: and ſome with painefull and continuall exercises
 in watching and praying, did ſo weary and weaken their bodies,
 that afterwards they were able to doe nothing: Whereby not-
 withſtanding they gained nothing elſe, but that they miſerably af-
 flicted and tormented themſelves. They could neuer attain to a
 quiet conſcience and peace in Christ, but continually doubted of
 the good will of God towards them. But now, ſince the Goſpell
 teacheth that the lawe and workes doe not iuſtifie, but faith alone
 in Jeſus Christ, hereupon ſolloweth a moſt certaine knowledge
 and vnderſtanding, a moſt ioyfull conſcience, and a true iudge-
 ment of euery kinde of life, and of all thinges elſe, whatſoever.
 The believing man may now eaſily iudge that the Papacie, with
 all the religious orders and traditions thereof is wicked: which
 before hee could not doe. For ſo great blindneſſe reigned in the
 world, that we thought thoſe workes which men had deuised, not
 onely without the will of God, but alſo contrary to his command-
 ment, to be much better then thoſe, which the Papaciate, the
 houſholder, the child, the ſeruaunt did at the commandment of
 God.

The conſcience
 witneſ-
 ſeth that the
 holy Ghost
 is not given
 by the lawe,
 but by the
 hearing of
 faith.

the blind-
 neſſe of the
 Popes king-
 dome.

The orders
and kindes
of life ap-
pointed of
God.

The condi-
tion of ser-
uants al-
lowed be-
fore God.

The certai-
tie of true
beleuers.

By what
meanes the
holy Ghost
is giuen vn-
to vs.

The dispu-
tation of
mans reason

An dābe we ought to haue learned by the word of God, that the religious orders of the Papistes (which onely they call holy) are twicked, since there is no commaundment of God, or testimonie in the holy Scriptures as touching the same. Contrariwise, other or- ders of life which haue the word and commaundment of God, are holy and ordained of God. But we were then wapped in such hor- rible darkenesse, that we could not truly iudge of any thing. But now, since the cleave light of the Gospell both appeare, all kindes of life in the world are vnder our iudgement. We may boldly pro- moue out of the word of God, that the condition of seruants, which before the world is most vile, is farre more acceptable vnto God then all the religious orders of the Papists. For by his word he co- mendeth, approueth and adorneth the state of seruants, and so doth he not the orders of Ponks, Friars and such other. Therefore this argument grounded vpon experience, ought to preuaile with vs also. For although many men in the Papacy wrought many and great woorkes, yet could they neuer be certaine of the will of God towards them, but they were alwayes in doubt: they could neuer attaine to the knowledge of God, of themselves, of their calling: they neuer felt the testimonie of the spirit in their hearts. But now that the truth of the Gospell appeareth, they are fully instructed by the onely hearing of faith, in all these things.

It is not without cause that I doe so largely entreate of these things. For it seemeth to reason but a small matter, that the holy Ghost is receiued by the onely hearing of faith, and that there is no thing else required of vs, but that we setting apart all our woorkes, should giue our selues onely to the hearing of the Gospell. Mans hart doth not vnderstand nor beleue that so great a treasure, name- ly, the holy Ghost, is giuen by the onely hearing of faith: but rea- soneth after this maner: Forgiuenes of sinnes, deliuerance from death, the giuing of the holy Ghost, of righteousness & euermlasting life, are great things: therefore if thou wilt obtaine these inesti- mable benefites, thou must performe some other great and weighty matter. This opinion the deuill doth well like and approue, and al- so increaseth the same in the heart. Therefore when reason hea- reth this: Thou canst do nothing for the obtaining of the forgiue- nes of sinnes, but must onely heare the word of God, by and by it crieth out, and sayth: He, thou makest too small account of the re- mission of sinnes, &c. So the inestimable greatnes of the gift, is the

cause

cause that we can not beleue it: and because this incomparable treasure is freely offered, therefore it is despised.

But this we must haue learne, that forgiveness of sinnes, Christ, and the holy Ghost are freely giuen vnto vs at the onely hearing of faith preached, notwithstanding our horrible sinnes and demerites. And we must not wey, howe great the thing is that is giuen, and how vnworthy we are of it (for so should the greatnes of the gift, and our vnworthines terrifie vs:) but we must thinke that it pleaseth God freely to giue vnto vs this vnspokeable gift, vnto vs (I say) which are vnworthy, as Christ in Luke saith: Feare Luk. 12. 22. not litle flocke: for it is your fathers pleasure to giue vnto you: Loe, to giue vnto you, (saith he) a kingdome. To whom? To you vnworthy which are his litle flocke. If I then be litle and the thing great (nay rather of all things the greatest) which God hath giuen vnto me, I must thus thinke, that he also is great and onely great, which giueth it. If he offer it and will giue it, I consider not mine owne sinne and vnworthines, but his fatherly good will towards me which is the giuer, and I receiue the greatnes of the gift with ioy and gladnes, and am thankfull for so inestimable a gift giuen freely vnto me, to me (I say) vnworthy by the hearing of faith.

To whom
the kingdome
of heauen is
giuen.

Here againe foolish reason is offended and reprobeth vs, saying: Where ye teach men to doe nothing at all for the obtaining of so great and inestimable a gift, but to heare the word of God, this seemeth to tend to the great contempt of grace, and to make men secure, idle and dissolute, so that they slacke their hands and doe no good at all. Therefore it is not good to preach this doctrine, for it is not true: but men must be urged to labour and to exercise them selues vnto righteousness, and then shall they obtaine this gift. The same same thing the Pelagians in times past objected against the Christians. But heare what Paule saith in this place: Ye haue receiued the holy Ghost: not by your owne labour and trauell, nor by the works of the lawe, but by the hearing of faith. What our
aduerfaries
object a-
gainst vs. Heare what Christ him selfe saith, and what he answereth to Martha, being very carefull and hardly bearing, that her sister Marie sitting at the feet of Iesus and hearing his word, should leaue her to minister alone. Martha, Martha, (saith he) thou carest, and art troubled about many things, but one thing is needefull: Marie hath chosen the good part which shall not be taken from her. The obiecti-
on of the
Pelagians
against the
Christians. A man therefore is made a Christian, not by working but by hearing. Luk. 10. 41.
A man
made a
Christian

Christian by
hearing the
doctrine of
faith.

Wherefore he that will exercise him selfe to righteousness, must first exercise him selfe in hearing the Gospell. Now, when he hath heard and receaued the Gospell let him giue thanks to God with a ioyfull and a glad heart, and afterwards let him exercise himselfe in those good woorkes which are commaunded in the lawe, so that the lawe and woorkes may follow the hearing of faith. So may he quietly walke in the light which is Christ, and holdly chafe and doe woorkes, not hypocriticall, but good woorkes in deede, suche as he knoweth to please God, and to be commaunded of him, and contemne all those hypocriticall shadowes of freewill woorkes.

The hearing
of faith.

Our aduersaries thinke that faith, whereby we receaue the holy Ghost, is but a light matter: but how high and hard a matter it is, I my selfe do finde by experience, and so do all they which with me doe earnestly embrace the same. It is some sayd that by the onely hearing of faith, the holy Ghost is receaued: but it is not so easily heard, laid hold on, beleued and retained, as it is said. Wherefore if thou heare of me that Christ is that Lambe of God sacrificed for thy sinnes, see also that thou heare it effectually. Paule very aptly calleth it the hearing of faith, and not the word of faith (although there be small difference:) that is, such a word as thou hearing doest beleue, so that the word be not only my voyce, but may be heard of thee, and may enter into thy heart, and be beleued of thee: then is it truly and in deede the hearing of faith, thorow the which thou receauest the holy Ghost: which after thou hast once receaued, thou shalt also mortifie thy flesh.

The wishing
of the flesh
against the
spirit in the
godly.

The faithfull doe finde by their owne experience, howe gladly they would hold and embrace the word when they heare it, with a full faith, and abandon this opinion of the lawe and of their owne righteousness: but they feele in their flesh a mightie resistance against the spirit. For reason and the flesh will needs worke together. This saying: Ye must be circumcised and keepe the lawe, can not be utterly rooted out of our mindes, but it lieth fast in the hearts of all the faithfull. There is in the faithfull therefore a continuall conflict betwene the hearing of faith and the woorkes of the lawe. For the conscience alwayes murmureth, and thinketh, that this is to easie a way, that by the onely hearing of the word, righteousness, the holy Ghost, and life everlasting is promised to be. But come once to an earnest triall thereof, and then tell me how

To heare
the word of
faith.

Howe easie a thing it is to heare the word of faith. In deede he which giveth is great: moreouer, he giveth great things willingly and freely, and upbraideth no man therewith: but thy capacity is hard, and faith weake, will striving against thee, so that thou art not able to receave this gift. But let thy conscience murmur against thee neuer so much, & let this (Must) come neuer so often into thy mind, yet stand fast and hold out, untill thou ouercome this (Must). So, as faith encreaseth by litle and litle, that opinion of the righteousness of the lawe will diminish. But this can not be done without great conflicts.

Verse 3. Are ye so foolish, that after ye haue begun in the spirit, ye would now end in the flesh?

This argument being concluded, howe that the holy Ghost cometh not by the workes of the lawe, but by the preaching of faith: he beginneth here to exhort and terrifie them from a double danger or incommodie. The first is: Are ye so foolish that after ye haue begunne in the spirite, ye would nowe ende in the flesh? The other followeth: Haue ye suffered so great things in vaine? As if he sayd ye began in the spirite: that is, your religion was excellently well begunne. As also a litle after he sayth: Ye ranne well, &c. But what haue ye gotten thereby? Forasmuch ye will now ende in the flesh.

To begin in the spirite.

Paule setteth here the spirite against the flesh. He calleth not the flesh (as before I haue sayd) fleshly lust, beastly passions, or sensuall appetites: for he intreateth not here of lust and such other fleshly desires: but of forgiveness of sinnes, of iustifying the conscience, of obtaining righteousness before God, of deliuerance from the lawe, sinne and death: and yet notwithstanding he sayth here, that they forsaking the spirite, doe nowe ende in the flesh. Flesh therefore is here taken for the very righteousness & wisdom of the flesh, and the iudgement of reason, which seeketh to be iustified by the lawe. Whatsoever then is most excellent in man, the same here Paule calleth flesh, as the wisdom of reason, and the righteousness of the lawe it selfe.

What flesh signifieth in this place.

And this place must be well considered, because of the schaunderous & caustling Papistes, which worst the same against vs, saying that we in Poperie began in the spirite, but nowe, hauing married

twines, we ende in the flesh. As though a single life, or not to haue a wife, were a spirituall life: and as though it nothing binded their spirituall life, if a man not contented with one woore, haue many. They are madde men, not vnderstanding what the spirit, or what the flesh is. The spirit is whatsoever is done in vs according to the spirit: The flesh, whatsoever is done in vs according to the flesh, without the spirit. Wherefore all the duties of a Christian man, as to loue his wife, to bring vp his children, to gouerne his familie, and such like (which vnto them are worldly and carnall) are the fruites of the spirit. These blind buzzardes can not discern things, which are the good creatures of God, from vices.

The spirit.
The flesh.

What the
Papistes call
worldly and
carnall.

Here is also to be noted the manner of speach which the Apostle useth when he sayth: *ut carne consummamini*, speaking in the past tense voyce. As if he sayd: Ye ende, yea rather ye are ended in the flesh. For the righteousness of the law, which Paule here calleth the flesh is so farre off from iustifying, that they which after the receiving of the holy Ghost through the hearing of faith, fall backe againe vnto it, are ended in it, that is to say, are bitterly destroyed. Wherefore whosoener teach that the lawe ought to be fulfilled to this ende, that men might be iustified thereby, whiles they goe about to quiet their consciences, they hurt them, and whiles they would iustifie them, they condemne them.

The doctrine
of the false
Apostles.

Paule hath alwayes a glauce at the false Apostles: For they still bzged the law, saying: Faith only in Christ taketh not away sinne, pacifieth not the wrath of God, iustifieth not: Therefore if ye will obtaine these benefits, ye must not onely beleue in Christ, but therewith ye must also keepe the law, be circumcised, keepe the feastes, sacrifices, &c. Thus doing ye shall be free from sinne, from the wrath of God, from euermoring death. Yea rather (saith Paule) by the selfe same things ye establish vnrightrines, ye prouoke the wrath of God, ye adde sinne to sinne, ye quench the spirit, ye fall away from grace, and bitterly reioice the same, and ye together with your disciples doe ende in the flesh. This is the first danger, from the which he terrifieth the Galathians, least if they like to be iustified by the law, they lose their spirit, and forgoe their god beginnings for a wretched end.

An other
danger,
from the

Ver. 3. Haue ye suffered so many things in vaine?
The other danger or incommode is this: Haue ye suffered so many

many things in vaine: As though he would say: Consider, not onely how wel ye began, & how miserable ye haue forsaken your god beginning and your course well begun: moreover, that not onely ye haue lost the first fruits of the spirite, being fallen againe into the ministerie of sinne and death, and into a dolefull and a miserable bondage of the law: but consider this also, that ye haue suffered much for the Gospels sake, and for the name of Christ: to wit, the spoiling of your goods, railings and reproches, dangers both of bodies and liues, &c. All things were in a happy course and great forwardnes with you. Ye taught purely, ye lived holily, and ye endured many evils constantly for the name of Christ. But nowe all is lost, as well doctrine as faith, as well doing as suffering, as wel the spirite as the fruites thereof.

which Paule
terrifieth
the Galathi-
ans.

Whereby it appeareth sufficiently what incommodie the righteousness of the lawe and mans owne righteousness bringeth: to witte, that they which trust in it, doe lose at once vnspeakeable benesses. Now, what a miserable thing is it, so suddenly to lose such inestimable glozy and assurance of conscience towards God: also to endure so many great and grievous afflictions, as losse of goods, wife, children, bodie and life, and yet notwithstanding to sustaine all these things in vaine: And out of these two places, much matter may be gathered to set forth & amplifie at large the godly commendation of the lawe & mans owne righteousness, if a man would stand vpon every parcell by it selfe, and declare what spirit it was wherewith they began: what, howe great, and how many the afflictions were which they endured for Christs sake. But no eloquence can sufficiently set forth these matters. For they are inestimable things whereof Paule here entreateth: to witte the glozy of God, victorie over the world, the flesh and the deuill, righteousness and everlasting life: and on the other side, sinne, desperation, eternall death and hell. And yet notwithstanding in a moment we lose all these incomparable gifts, and procure vnto our selves these horrible and eniable miseries, and all by false teachers, when they lead vs away from the truth of the Gospel vnto false doctrine. And this doe they, not onely very easily, but also vnder a shew of great holines, bying to passe.

What incommo-
dities the
righteousnes
of the lawe,
or mans
owne right-
eousnes
bringeth.

Verse 4.

If notwithstanding it be in vaine.

This he addeth as a correction: whereby he mitigateth the re-

The office
of an Apo-
file.

To ende in
the flesh.

prehension that goeth before, which was somewhat sharpe. And this he doth as an Apostle, least he should terrifie the *Galatians* too much. Although he chide them, yet notwithstanding he alwayes doth it in such sort, that he poureth in sweete oyle withall, least he should bring them to desperation.

He saith therefore: If notwithstanding it be in vaine. As if he would say: yet I doe not take away all hope from you. But if ye would so end in the flesh, that is to say, follow the righteousness of the law & forsake the spirit, as ye haue begun, then knowe ye, that all your glorie and assistance which ye haue in God, is in vaine, & all your afflictions are vnprofitable. In deede I must needs speake somewhat roughly vnto you in this matter: I must be feruent in the defence thereof, and somewhat sharpe in chiding of you, especially the matter being so waighty and constraining me thereunto, lest ye should think it to be but a trifle to reiect the doctrine of Paul, and recreate an other. Notwithstanding, I will not utterly discourage you, so that ye repent and amend. For sickely & scabbed children may not be cast away, but must be tended & cherished more diligently, then they which are in health. So that Paule here like a cunning physician, layeth all the fault in a maner vpon the false apostles, the authours and onely cause of his deadly disease. Contrariwise he handleth the *Galatians* verie gently, that by his mildnes he might heale them. Vile therefore by the example of Paule, ought in like maner to reprehende the weake, and so to cure their infirmitie, that in the meane time we leaue not of to cherishe and comfort them, least if we handle them too sharply, they fall into desperation.

Verse 5. He therefore that ministrETH to you the spirit, and worketh miracles among you, doth he it through the workes of the law, or by the hearing of faith preached?

Paule maketh often rehearfall of the argument groundes vpon experience.

This argument grounded vpon the experience of the *Galatians*, doth so well like the Apostle, that after he hath repponed and terrified them, setting before them a double danger, he now repeateth the same againe, and that with a more large amplification, saying: He which ministrETH, &c. That is to say, Ye haue not onely recreated the spirit by the hearing of faith, but whatsoever ye haue either knowne or done, it came by the hearing of Faith. As though he would say: It was not enough that God gaue you
once

once the spirit: but the same God also hath enriched you with the gifts of the spirit, and encreased the same in you, to the ende that when ye haue once receaued the spirit, it might alwaies grow and be moze and moze effectuall in you. Herby it is plaine, that the Galathians had wrought miracles, or at the leass, had shewed such fruits of faith as y true Disciples of the Gospel are wont to bring forth. For the Apostle elsewhere sayeth. That the kingdom of God is not in word, but in power. Nowe, this power is not onely to be able to speake of the kingdome of God: but also inerie deede to shew, that God through his spirit is effectuall in vs. So, before in the second chapter, he sayth of him selfe: He that was effectuall in Peter among the Iewes, was also effectuall in me: He that was mightie by Peter in the Apostleship ouer the circumcision, was also mightie by me towards the Gentiles.

1. Cor. 4. 20.
The king-
dom of God
consisteth not
in wordes,
but in po-
wer.

When a preacher then so preacheth, that the worde is not fruitlese, but effectuall in the hearts of the hearers, that is to say: when faith, hope, lone and patience doe follow, then God giueth his spirit and worketh miracles in the hearers. In like maner Paule sayeth here, That God hath giuen his spirit to the Galathians, and hath wrought miracles among them. As though he would say: God hath not onely brought to passe through my preaching, that ye should beleeue: but also that ye should liue holily, bring forth many fruites of faith, & suffer many afflictions. Also by the same power of the holy Ghost, of adulterers, of wrathfull, impatient, and contentious persons, and of very enemies, ye are become liberall, chaste, gentle, patient and louers of your neighbours. Whereupon afterwards he giueth testimony of them in the fourth chapter, that they receaued him as an Angell of God, yea rather as Christ Iesus: and that they loued him so entierly, that they were readie to haue plucked out their owne eyes for him.

Now, to lone thy neighbour so heartily, that thou art readie to bestow thy money, thy goods, thine eyes, and all that thou hast for his saluation, and mozeouer to suffer patiently all aduersities and afflictions, these (no doubt) are the effects and fruites of the spirit, and these (sayth he) ye receaued and enioyed before these false teachers came among you. But ye receaued them not by the law, but of God who so ministred vnto you, and daily encreased in you his holy spirit; that the Gospell had a most happie course amongst you in teaching, beleeuing, working and suffering. Nowe, seeing

The workes
of the holy
Ghost.

ye know these thinges (being conuicted euen by the testimonie of your owne consciences), how commeth it to passe that ye shew not the same fruite that ye did before: that is, that ye teach not truly; that ye beleue not faithfully; that ye liue not holily; that ye worke not rightly; & that ye suffer not patiently: Finally, who hath so corrupted you, that you beare not so louing affection towards me, as ye did before: that ye receaue not Paulenow as an Angell of God; nor as Christ Iesus: that ye will not plucke out your eyes to geue them vnto me: How commeth it to passe (I say) that this seruent zeale of yours wareth so colde towards me, and that ye now preferre before me, the false apostles, which doe so miserably seduce you:

In like manner it hapneth vnto vs at this day. When we first preached the Gospell, there were very many that fauoured our doctrine, and had a good and reuerende opinion of vs: and after the preaching thereof, followed the frutes and effectes of Faith. But what ensued? A sort of light and brynsticke heads sprang vp, and by & by destroyed all that we had in long time and with much trauaile planted before; and also made vs so odious vnto them which before loued vs dearely, and thankfully receaued our doctrine, that now they hate nothing more than our name. But of this mischief the deuill is the author, working in his members contrary workes, which wholly fight against the workes of the holy Ghost. Therefore sayth the Apostle, your experience (*¶* *Ye Galatians*) ought to teach you, that these great and excellent vertues proceeded not of the workes of the law. For as ye had them not before the hearing of faith preached: so haue ye them not now; although the false apostles raigne in the midst of you.

We likewise may say at this day to those which vaunt themselves to be Gospellers, and to be freed from the tyrannie of the Pope: haue ye overcome the tyrannie of the Pope, and obtained libertie in Christ through the Anabaptistes and such other fantastikall spirites; or through vs which haue preached faith in Iesus Christ: Here if they will confesse the trueth, they must needs say: no doubt, by the preaching of faith. And true it is, that at the beginning of our preaching, the doctrine of faith had a most happie course, and downe fell the Popes pardones, purgatorie, vowes, Masses and such like abominations, which doe we with them the ruine of all Poperie. No man could iustly condemne vs:

The workes
of the deuill.

What hap-
py success
the gospell
had when it
was first
preached.

for our doctrine was pure, raising up and comforting many poore consciences, which had bene long oppressed with mens traditions under the Papacie, which was a plaine tyrannie, a racking & crucifying of consciences. Many therefore gaue thanks vnto God, that through the Gospell (which we first, by the grace of God then preached) they were so mightily deliuered out of these snares, and this slaughterhouse of consciences. But when these newe sonde heads sprang up (who went about by all meanes to worke our discredit) then beganne our doctrine to be euill thought of: for it was commonly byruted abroade, that the professors thereof disagreed among them selues. Whereat many being greatly offended, fell quite from the trueth, putting the Papists in comfort, that we together with our doctrine, should shortly come to naught, and by this meanes they should recouer their former dignitie and authoritie againe.

The Pope-
dome a very
slaughter-
house of co-
sciencies.

Wherefore, like as the false apostles vehemently contended that the *Galatians*, notwithstanding by faith in Christ, ought to be circumcised and keepe the law of Moises, if they would be deliuered from their sinnes and from the wrath of God, and obtaine the holy ghost, and yet notwithstanding by the selfe same meanes they burdened them the more with sinnes (for sinne is not taken away by the law, neither is the holy Ghost given through it, but onely it worketh wrath, and diueth men into great terrours): so at this day these rash heads, which ought to prouide for the safetie of the catholike Church, and at once to diuine downe all Poperie, haue done no good, but much hurt to the Church: they haue not ouerthrowne the Papacie, but haue more established it.

The Ana-
baptists the
authors of
tumults and
seditions,
hindered
much the
course of the
Gospell.
The Ana-
baptists ene-
mies to the
article of ius-
tification.

But if they had (as they beganne) with a common consent together with vs, taught and diligently byged the article of iustification: that is to say, that we are iustified neither by the righteousness of the lawe, nor by our owne righteousness, but by onely faith in Iesus Christ: doubtlesse this one article by litle and litle (as it began) had ouerthrowne the whole Papacie, with all her brotherhoodes, pardons, religious orders, relikes, ceremonies, inuocation of Saintes, purgatorie, PASSES, watchings, bolues and infinite other like abominations. But they leauing off the preaching of faith and true Christian righteousness, haue gone an other way to worke, to the great hinderance both of sound doctrine, and of the Churches.

Verse 6. As Abraham beleueed God, and it was imputed to him for righteousnesse.

Butter to Pauler reasoneth vpon the experience of the *Galathians*, and with this argument he vttereth them vehemently. *He* (sayth he) haue beleueed, and beleuening haue done miracles, and haue shewed many notable signes: and mozeouer ye haue suffered many afflictions; all which things are the effectes and operations, not of the lawe, but of the holy Ghost. This the *Galathians* were constrained to confesse. For they could not deny these things, which were before their eyes and manifest to their senses: and therefore this argument grounded vpon their owne experience, is very strong.

Gen. 15. 6.

Rom. 4. 3.

How Abraham was iustified before God.

Rom. 4. 19. 30 at 47.

Now he addeth the example of Abraham, and rehearseth the testimony of the Scripture. The first is out of *Genesis*: Abraham beleueed God, &c. This place the Apostle here mightily professeth, as also he doth in his Epistle to the *Romans*: If Abraham (sayth he) was iustified by the workes of the lawe, he hath righteousnes and reioycing; but not before God; but before men: For before God there is in him nothing but sinne and wrath. Nowe, he was iustified before God; not because he did worke, but because he did beleue. For the Scripture sayth: Abraham beleueed God and it was imputed to him for righteousnes. This place both Paul there notably set forth and amplifie, as it is most worthy. Abraham (sayth he) was not weake in the faith, neither considered he his owne bodie which was now dead, being almost an hundred yeare olde: neither the deadnesse of Saraes wombe: Neither did he doubt of the promise of God through vnbeleefe, but was strengthened in the Faith, and gaue glorie to God, being fully assured, that whatsoever God had promised, he was able to doe. Nowe, it is not written for him onely, that it was imputed to him for righteousnes, but for vs also, &c.

The power of faith infinite.

To give glorie to God.

Pauler by these wordes, Abraham beleueed, of faith in God, maketh the chiefest worship, the chiefest duettie, the chiefest obedience and the chiefest sacrifice. Let him that is a Rhetorician, amplifie this place, and he shall see that faith is an almighty thing, and that the power thereof is infinite and inestimable: For it giueth glorie vnto God, which is the highest seruice that can be giuen vnto him. Nowe, to give glorie vnto God, is to beleue in him, to count him true, wise, righteous, mercifull, almighty: by briefe to acknowledge him

him to be the author and giuer of all godnes. This reason doth not but faith. What is it which maketh vs diuine people, and (as a man would say) it is the creator of certaine diuinitie, not in the substance of God, but in vs. For without faith God leaeth in vs his glory, wisdom, righteousness, truth and mercie. To conclude, no maiestie or diuinitie remaineth vnto God, where faith is not. And the chiefest thing that God requireth of man is, that he giue vnto him his glory and his diuinitie: that is to say, that he take him not for an idoll, but for God: who regardeth him, heareth him, sheweth mercie vnto him, and helpeth him. This being done, God hath his full and perfect diuinitie, that is, he hath whatsoeuer a faithfull heart can attribut vnto him. To be able therefore to giue that glory vnto God, it is the wisdom of wisdomes, the righteousnesses of righteousnesses, the religion of religions, and sacrifice of sacrifices. Herby we may perceiue, what an high and excellent righteousness faith is, & so by the contrary, what an horrible and græuous sinne infidelitie is.

Whosoever then beleueth the word of God, as Abraham did, is righteous before God, because he hath faith, which giueth glory vnto God: that is, he giueth to God that which is due to him. For faith saith thus: I beleue thee (O God) when thou speakest. And what saith God? Impossible things, lies, foolish, weake, absurd, abominable, hereticall and deuillish things, if ye beleue reason. For what is more absurd, foolish, and impossible, then when God saith to Abraham, that he should haue a sonne of the barren and dead bodie of his wife Sara?

So, if we will folloiw the iudgement of reason, God setteth forth absurd and impossible things, when he setteth out vnto vs the Articles of the Christian faith. In deede it seemeth to reason an absurd and a foolish thing, that in the Lordes Supper is offered vnto vs the body and blood of Christ, that Baptisme is the Launder of the newe birth and of the renuing of the holy Ghost, that the dead shal rise in the last day, that Christ the Sonne of God was conceived and caried in the wombe of the virgine Marie, that he was borne, that he suffered the most reprochfull death of the crosse, that he was raised vp againe, that he now sitteth at the right hand of God the father, and that he hath power both in heauen & in earth. For this cause Paule calleth the Gospell of Christ crucified, the word of the crosse and foolish preaching, which to the Iewes was offensive,

Faith giueth glory to God.

Righteous before God.

What God faith, if ye set faith aside, & haarken vnto reason.

The iudgement of reason, touching the articles of faith.

The Gospell is the worde of the crosse
1. Cor. 1. 18.

The chiefe
worship of
God.

and to the Gentiles foolish doctrine. Wherefore reason doth not
vnderstand that to heare the woꝝd of God and to beleue it, is the chiefe
seruice that God requirith of vs: but it thinketh that those
things which it chooseth and doth of a good intent (as they call it)
and of her owne deuotion, please God. Wherefore when God spea-
keth, reason iudgeth his woꝝd to be heresse and the woꝝd of the be-
will, for it seemeth vnto it, absurd and foolish.

Faith slay-
eth reason.

But faith killeth reason, and slayeth that beast which the whole
woꝝld and all creatures can not kill. So Abraham killed it by faith
in the woꝝd of God; whereby sãde was promised to him of Sa-
ra, who was barren and now past child bearing. Vnto this woꝝd,
reason yeldeo not straight way in Abraham, but it fought against
faith in him, iudging it to be an absurd, a foolish, and an impossible
thing; that Sara, who was now not onely 90. yeares olde, but also
was barre by nature, should bring forth a sonne. Thus faith wor-
shelled with reason in Abraham: but herein faith got the victorie, kil-
led and sacrificed reason, that most cruell and pestilent enemye of
God. So all the godly, entring with Abraham into the darknes of
faith, do kill reason, saying: Reason, thou art foolish, thou dost not
savour those things which belong vnto God: therefore speake not
against me, but hold thy peace: iudge not, but heare the woꝝd of
God and beleue it. So the godly by faith kill such a beast as is
greater then the whole woꝝld, and thereby do offer to God a most
acceptable sacrifice and seruice.

The wrest-
ling of faith
with reason
in Abraham.

The sacri-
fice of Chri-
stians.

Reason
Gods ene-
mie.

The com-
mendation
of faith.

And in comparison of this sacrifice of the faithfull, all the reli-
gions of all nations, and all the woꝝkes of all Monkes and merite-
mongers are nothing at all. For by this sacrifice, first (as I sayd)
they kill reason, a great and mightie enemye of God. For reason
despiseth God, denieth his wisdom, iustice, power, truth, meritt,
maiestie and diuinitie. Whereouer, by the same sacrifice they yelde
gloꝝy vnto God: that is, they beleue him to be iust, god, faithfull,
true, &c: they beleue that he can doe all things, that all his woꝝds
are holy, true, liuely and effectuell, &c. which is a most acceptable
obedience vnto God. Wherefore there can be no greater or moꝝe
holy religion in the woꝝld, noꝝ moꝝe acceptable seruice vnto God,
then faith is.

Contrariwise, the Iustificaries and such as seke righteousness
by their owne woꝝkes, lacking faith, do many things. They fast,
they pray, they watch, they lay crosses vpon them selues. But be-
cause

The vnfaythfull
full giue noe
glory to god

saue they thinke to appeale the wrath of God and deserve grace by these things, they giue no glory to God, that is, they do not render him to be mercifull, true, and keeping promise, &c. but to be an angry Judge, which must be pacified with blood. For this meanes they despise God, they make him a lyar in all his promises: they deny Christ and all his benefits: to conclude, they thrust God out of his seate, and set them selues in his place. For, they receiving and despising the word of God, doe bestow vnto them selues such a seruice of God, and such works as God hath not commanded. They imagine that God hath a pleasure therein: and they hope to receive a reward of him for the same. Therefore they kill not reason, that mightie enemy of God, but quicken it: and they take from God his maiestie and his diuinitie, and attribute the same vnto their owne works. Wherefore onely saith giueth glory to God, as Paule witnesseth of Abraham. Abraham (saith he) was made strong in the faith, and gave glory to God, being fully assured, that whatsoever God had promised, he was able to performe: and therefore it was imputed to him for righteousness.

Rom. 4. 20.
21. 22.

Christian righteousness consisteth in faith of the heart, and Gods imputation. It is not without cause that he addeth this sentence out of the 11. chapter of Genesis, for he was imputed vnto him for righteousness. For Christian righteousness consisteth in two things, that is to say, in faith of the heart, and in Gods imputation. Faith is to deede a small righteousness; and yet this righteousness is not enough: for after faith there remaine yet certaine remnants of sinne in our flesh. This sacrifice of faith began in Abraham, but at the last it was finished in his death. Wherefore the other part of righteousness must needs be added also, to finish the same in vs: that is to say, Gods imputation. For faith giueth not enough to God, because it is imperfected; yea rather our faith is but a little sparke of faith, which beginneth only to render vnto God his true diuinitie. We haue receiued the first fruites of the Spirit, but not yet the tenth. Besides this, reason is not utterly killed in this life, which may appeare by our concupiscence, wrath, impatiencie and other fruites of the flesh, and of infirmitie yet remaining in vs. Yea, the holiest that liue, haue not yet a full and continuall ioy in God, but haue their sunny passions, sometimes sadde, sometimes merrie, as the Scriptures witnesseth of the Prophets, and Apostles. But such fautes are not layd to their charge, because of their faith in

* Formall
is that which
giueth per-
fection to
the thing
whereunto
it is ioyned.

The rem-
nants of
sinne in the
godly.

the blind-
nes of the
Schoolme.

Christ, for other wise no flesh should be saved. We conclude there-
fore upon these wordes: It was imputed to him for righteousness,
that righteousness in us beginneth through faith; and by the
same we haue the first fruites of the spirit: but because faith is
working, it is not made perfect without Gods imputation. Where-
fore faith beginneth righteousness, but imputation maketh it per-
fect into the day of Christ.

The blind-
nes of the
Schoolme.

The Popish Schoollers and Scholermen dispute also of im-
putation; when they speake of the gods acceptation of the worke: but
besides and cleane contrary to the scripture, for they worke it on-
ly to worke; they doe not consider the uncleannesse and inward
poison lurking in the heart as incredulitie, doubting, contemning,
and hating of God, which most pernicious and perillous beastes
are the fountaine and cause of all miseries. They consider nothing
but outward and grosse fautes and vnrightheousnes, which are like
rivers proceeding and issuing out of those fountains. Therefore
they attribute acceptation to worke: that is to say, that God doth

God accep-
teth our
workes, say
the Papists,
of congru-
ence, that is,
because it is
meete that
God should
reward the.

accept our worke, not of due tie, but of congruence. Contrariwise
we, excluding all worke, doe goe to the very head of this beast
which is called reason, which is the fountaine and headspring of all
misshapenes. For reason feareth not God, it loveth not God, it tri-
umphet not in God, but proudly contemnet him: it is as dangerous as
death with his venomous bites, his prauities: he is not delighted
with his worke, but he is worke; but it murmureth against him; it is
angry with him; therefore it hateth him: to be honest, it is an ene-
mie to God, not giving him his glory. This pestilent beast I reason
I say being vnder stande, all outward and grosse vices should be de-
stroyed, and in inward and inward vices should be destroyed.

Reason must
be killed by
faith.

Therefore we must first and before all things goe about by
faith, to kill incredulitie, the contempt and hating of God, murmur-
ing against his iudgement; his wrath; and all his wordes and
workes: for then do we kill reason, which can be killed by none
but his meane, that is by faith; which in belouing God quieteth into his
glory; notwithstanding that he speaketh those thinges which
seeme both foolishly, absurd, and impossible to reason: not with-
standing also, that God setteth forth him selfe otherwise then reason is
able either to iudge or conceiue, that is to say, after this manner: I
will account & pronounce thee as righteous, not for the keeping of
the law, not for thy worke & thy merites, but for thy faith in Iesus
Christ

Child mine onely begotten Sonne, who for us borne, suffered, was crucified, and died for thy sinnes; and that sinne which remaineth in thee, I will not impute unto thee. All reason then be not killed, and all kinds of religion and service of God under heaven that are imputed by men to get righteousness before God, be not condemned, the righteousness of faith can take no place.

When reason heareth this, by and by it is offended; it rageth and uttereth all her malice against God, saying: Are they my gods, worke nothing: Have I then laboured and borne the burden and heat of the day in vaine: Hereof rise those prayers of nations, of Kings and Princes, against the Lord and against his Christ. For the world neither will nor can suffer that his wisdom, righteousness, religions and worshippings should be repoyed and condemned. The Pope with all his popish rablement, will not come to erre much lesse will he suffer him selfe to be condemned.

Wherefore let those which give them selves to the study of the holy Scripture, learne out of this laying: Abraham beleued God, and it was counted to him for righteousness. To sette forth truly and rightly this true Christian righteousness after this manner: that it is a faith and confidence in the Sonne of God, or rather a confidence of the heart in God through Jesus Christ: And let them adde this clause as a difference, which faith and confidence is accounted righteousness for Christs sake. For these two things (as I sayd before) worke Christian righteousness: namely, faith in the heart, which is a gift of God, and assuredly beleueth in Christ: and also that God accepteth this imperfect faith for perfect righteousness, for Christs sake, in whom I have begun to beleue. Because of this faith in Christ, God leaue not my boasting of his good will towards me, my distrust, heaviness of spirit, and other sinnes which are yet in me. For as long as I live in the flesh, sinne is truly in me. But because I am conuered under the shadow of Christs wings, as is the chicken under the wing of the hen, and dwell without all feare under that most ample and large beaur of the mercies of sinnes, which is mercies over me, God conuerteth and pardoneth the remnant of sinne in me: that is to say, because of that faith wherewith I began to lay hold upon Christ, he accepteth my imperfect righteousness even for perfect righteousness, and counteth my sinne for no sinne, which without doubt is sinne in heere.

A definition
of the Christian faith.

which is
the Christian
faith.

A definition
of the Christian
faith.

End. 13. 21.

So we stand our selves under the covering of Christs flesh, who is our cleane pillar for the day, and our pillar of fire for the night, lest God should be our finne. And although we be it, and for the same we keepe the testimony of conscience, yet flying unto Christ our Mediator and reconciler (through whom we are made perfect,) we are sure and safe: for as all things are in him, so through him we have all things, who also both supply whatsoever is wanting in us. When we believe this, God winketh at the finnes and the remainants of sinne yet lurking in our flesh, and so conuertyeth them as if they were no finnes. Because (sayth he) thou believest in my sonne, although thou haue many finnes, yet notwithstanding they shall be forgotten thee, untill thou be cleane deliuered from them by death.

Paulus di-
uinitie.

Christian
righteous-
ness con-
sisteth in two
things.

A Christian
is both right-
eous, and a
sinner.

Let Christians learne with all diligence to understand this article of Christian righteousness. And to this ende let them reade Paul, and reade him againe both often & with great diligence, and let them compare the first with the last, yea let them compare Paul wholly and fully with him selfe: then shall they finde it to be true, that Christian righteousness consisteth in these two things: namely in faith which maketh glory unto God, and in Gods imputation. For faith is treasure (as I haue sayd) and therefore Gods imputation shall neuer be turned without, that is to say, that God will not lay to our charge the remnant of sinne, that he will not punish it, nor condemne vs for it: but will couer it and will freely forgive it, as though it were nothing at all: not for our sake, neither for our goodnes & works, but for Iesus Christs sake, in whom we believe.

There was a Christian man as both righteous and a sinner, holy and profane, an enemy of God and yet a child of God. These contraries he possessed both alike, for they know not the true manner of justification. And this was the cause why they constrained men to worke long to long, untill they should see in them selves no sinne at all. Believers they were taken to many (which standing told all their ende to be perfectly righteous, could not abate their mind) to become perfect images. Yea, an infinite number also of those which were the authors of this deluded opinion, at the point of death were wakened into belication. Which thing had happened vnto me also, if God had not mercifully looked upon me, and deliuered me out of this error.

Contrariwise, we teach and comfort the assured sinner after this

this manner: Brother, it is not possible for thee to become so righteous in this life; that thou shouldst seele no sinne at all, that thy hope should be cleare like the sunne, without spotte or blemish: but thou hast as yet wrinkles and spots, and yet art thou holy notwithstanding. But thou wilt say: How can I be holy, when I have and seele sinne in me? I answer. In that thou dost seele and acknowledge thy sinne; it is a good token, giue thanks unto God, & despaire not. It is one steppe of health, when the sicke man doth acknowledge and confesse his infirmities. But how shall I be delivered from sinne? Runne to Christ the Physician, which healeth them that are broken in heart, and saneth sinners. Follow not the iudgement of reason, which telleth thee, that he is angry with sinners: but kil reason and beleue in Christ. If thou beleue, thou art righteous, because thou giuest glory unto God. Mar he is almightie, mercifull, true, &c. thou iustifiest and praisest God. To be briefe, thou yeldest unto him his due, and whatshoeuer els belongeth unto him: And the sinne which remaineth li the, is not layd to thy charge, but is pardoned for Christs sake in whom thou beleuest, who is perfectly iust: whose righteousness is thy righteousness, and thy sinne is his sinne.

Here we see that euery Christian is a high Priest: For first he offereth vp and killeth his owne reason; and the wilddome of the flesh: When he giueth glory to God, that he is righteous, true, patient, pitifull and mercifull. And this is that daily sacrifice of the new Testament which must be offered euening and morning. The euening sacrifice is to kil reason. The morning sacrifice is to glorifie God. Thus a Christian daily and continually is occupied in this double sacrifice and in the exercise thereof. And no man is able to set forth sufficiently the excellency and dignity of this Christian sacrifice.

This is therefore a true and a wonderful definition of Christian righteousness, that it is the imputation of God for righteousness vnto righteousness, because of our faith in Christ, for Christs sake. When the popish Secular men heare this definition they laugh at it. For they imagine that righteousness is a certaine quantitie powred into the soule, and afterwards to be increased by the parties of man. They can not put away the vaine imaginations of reason, which teacheth that a right iudgement, and a good will of a good intent is true righteousness, which vnderstandeth not there

How they that feele the heavy burden of sinne, ought to be comforted.

An obiection.

Christians be Priests.

The daily sacrifice of the new Testament.

Christians be righteous.

What the Papistes call righteousness.

foze excelleth all reason, that God doth account and acknowledge him for righteous without workes, which embraceth his sonne by faith alone, who was sent into the world, was borne, suffered, and was crucified for vs.

This matter, as touching the words, is easie (to wit, that righteousness is not essentially in vs, as the Iudaysses reason out of Aristotle, but without vs in the grace of God only and in his imputation; and that there is no essentiall substance of righteousness in vs besides that twene faith or first fruites of faith, whereby we haue begun to apprehend Christ, & yet sinne in the meane time remaineth verily in vs;) but in very deede it is no small or light matter, but weighty and of great importance. For Christ which was giuen for vs, and whom we apprehend by faith, hath done no small thing for vs, but (as Paule sayd before:) He hath loued vs and giuen himselfe in very deede, for vs: He was made accursed for vs, &c. And this is no borne speculation, that Christ was deliuered for my finnes, and was made accursed for me, that I might be deliuered from euerslasting death. Therefore to apprehend that Sonne by faith, and with the heart to beleue in him, giuen vnto vs and for vs of God, causeth that God doth account that faith, although it be vnperfect, for perfect righteousness.

And here we are altogether in an other world farre from reason, where we dispute not, what we ought to doe, or with what workes we may deserue grace and forgiveness of finnes: but we are in a matter of most high and heavenly diuinitie, where we doe heare this gospel, or glad tidings, that Christ died for vs, and that we beleuing this, are counted righteous, though finnes notwithstanding doe remaine in vs, and that great finnes. So our Saviour Christ also defineth the righteousness of faith. The father (sayth he) loueth you. Therefore doth he loue you: But because ye were Pharisees, unpardonable in the righteousness of the law, circumcised, doing good workes, fasting, &c. but yett ye haue cholen you out of the world, & ye haue done nothing, but that ye haue loued me and beleued that I came out from the father. This obiect (1) being sent from the father into the world, pleased you. And because you haue apprehended and embraced this obiect, therefore the father loueth you & therefore ye please him. And yet notwithstanding in an other place he calleth them euill, and commaundeth them to aske forgiveness of their finnes. These two things are quite contrarie: to wit,

Gal. 3. 10.

Galat. 3. 13.

* A child is borne vnto vs, a Sonne is giuen vnto vs. Esay. 9. 6.

The righteousness of faith defined out of the 1. ch. of S. Iohns Gospel.

* Christ is called our obiect, because the eye of our faith is directed vnto him.

will, that a Christian is righteous and beloued of God, and yet notwithstanding he is a sinner. For God can not deny his owne nature, that is, he must needs hate sinne and sinners: and this he doth of necessity, for otherwise he should be vnrighteous and loue sinne. How then can these two contradictories stand together? I am a sinner and most worthy of Gods wrath and indignation, and yet the father loneth me: Here nothing commeth betwene, but onely Christ the Mediatour. The father (sayth he) doth not therefore lone you because ye are worthy of loue, but because ye haue loued me, and haue beleued that I came out from him.

Contrary
sayings.

Ioh. 16. 27.
Ioh. 17. 8.

Thus a Christian man abideth in true humility, feeling surer in him effectually, and confessing him selfe to be worthy of wrath & iudgement of God, and euermlasting death for the same, that he may be humbled in this life: And yet notwithstanding he continueth still in his holy pride, in the which he turneth vnto Christ, and in him he listeth by him selfe against this feeling of Gods wrath and iudgement, and beleueth that, not only the remnants of sinne are not imputed vnto him, but that also he is loued of the father, not for his owne sake, but for Christs sake, whom the father loneth.

A holy and
a Christian
pride.

Whereby now we may see, howe faith iustifieth without woorkes, and yet notwithstanding, howe imputation of righteousness is also necessary. Sinnes doe remaine in vs, which God utterly hateth. Therefore it is necessary that we should haue imputation of righteousness, which we obtaine through Christ and for Christs sake, who is giuen vnto vs and receaued of vs by faith. In the meane time as long as we liue here, we are caried & nourished in the bosome of the mercy and long sufferance of God, vntill the bodie of sinne be abolished, and we raised vp as new creatures in that great day. Then shall there be new heauens and a new earth, in which righteousness shall dwell. In the meane while vnder this heauen sinne and wicked men doe dwell, & the godly also haue sinne dwelling in them. For this cause Paule *Rom. 7.* complaineth of sinne which remaineth in the Saints: yet notwithstanding he sayth afterwards in the 8. chapter: that there is no damnation to them which are in Christ Iesu. Now, howe shall these things so contrary and repugnant, be reconciled together, that sinne in vs is no sinne: that he which is damnable shall not be condemned: that he which is reiected shall not be reiected: That he which is worthy of the wrath of God and euermlasting damnation, shall not be punished?

Imputation
of righteousness.

Things
which are
contrary in
themselves,
are reconciled
in Christ.

1. Tim. 1. 5.
Rom. 8. 1.

The onely reconciler hereof is the Mediatour betwene God and man, euen the man Iesus Christ, as Paule sayth: There is no condemnation to them which are in Christ Iesu.

Vers. 7. Know ye therefore that they which are of Faith, the same are the children of Abraham.

Rom. 9. 7. 8.

The disputa-
tion of Paule
against the
Iewes.

This is the generall argument and whole disputation of Paule against the Iewes, that they which beleeue, are the children of Abraham, and not they which are borne of his flesh and his blood. This disputation Paule vehemently prosecuteth in this place, and in the 4. and 9. chapter to the Rom. For this was the greatest confidence and glory of the Iewes: We are the seede and children of Abraham: He was circumcised and kept the law: therefore if we will be the true children of Abraham, we must followe our father, &c. It was (no doubt) an excellent glorye and dignity, to be the seede of Abraham: For no man could deny but that God spake to the seede and of the seede of Abraham: But this prerogative nothing profited the unbefeuing Iewes. By reason whereof Paule, especially in this place, mightily strineth against this argument, and wresteth from the Iewes this strong assurance in themselves. And this could be, as the elect befall of Christ, vnder aboute all other. For if we at the beginning shoulde haue disputed with the Iewes without Paule, peraduenture we shoulde haue preailed very litle against them.

Act. 9. 15.

By what
meanes A-
braham was
iustified.
Gen. 15. 1.
Gen. 17. 24.
Gen. 22. 1. 3.

So then Paule reasoneth against the Iewes which stode so proudly in this opinion, that they were the children of Abraham, saying: We are the seede of Abraham. Well, what then? Abraham was circumcised and kept the law: we doe the same. All this I graunt: But will ye therefore looke to be iustified and saued? I say not so. But let vs come to the Patriarke Abraham him selfe, and let vs see by what meanes he was iustified and saued. Doubtles, not for his excellent vertues and holy woorkes: not because he forsooke his countrey, kindred and fathers house: not because he was circumcised and obserued the law: not because he was about to offer vp his sacrifice at the commaundement of God, his sonne Isaac, in whom he had the promise of posteritie: but because he beleeued. Wherefore he was not iustified by any other meanes then by faith alone. If ye then will be iustified by the law; much more ought Abraham your father to be iustified by the law: But Abraham could not o-
therwise

therwise be iustified, nor receaue forgiveness of sinnes and the holy Ghost, then by faith alone. Since this is true by the testimonie of the Scripture, why stand ye so much upon circumcision and the law, contending that ye haue righteousness and saluation thereby, when as Abraham him selfe, your father, your fountayne & head, sayng, of whome ye doe so much glozie, was iustified and saued without these, by faith alone: What can be sayd against this argument?

Paule therefore concludeth with this sentence: They which are of Faith, are the children of Abraham, that corporall birth or carnall seede maketh not the childzen of Abraham before God. As though he would say: There is none before God accounted as the child of this Abraham (who is the seruant of God, whome God hath chosen and made righteous by faith) through carnall generation: but such childzen must be giuen him before God, as he was a father. But he was a father of faith, was iustified and pleased God, not because he could beget childzen after the flesh, not because he had circumcision and the lawe, but because he belaued in God. He therefore that will be a child of the belouing Abraham, must also him selfe beluee, or else he is not a child of the elect, the beloued and the iustified Abraham, but onely of the begetting Abraham, which is nothing else but a man conceived, borne, and wrapt in sinne, without the forgiveness of sinnes, without faith, without the holy ghost, as an other man is, and therefore condemned. Such also are the childzen carnally begotten of him, hauing nothing in them like vnto their father, but flesh and blood, sinne and death: therefore these are also damned. This glorious boasting then: We are the seede of Abraham, is to no purpose.

The carnall begetting doth not make vs the children of Abraham.

The beleeuing and the begetting Abraham.

What manner ones the carnall children of Abraham are. Ioh. 8. 38. 33.

This argument Paule setteth out plainly in the 9. to the Romans by two examples of the holy Scripture. The first is of Isaac and Isaac, which were both the seede and naturall childzen of Abraham, and yet notwithstanding Isaac, (which was begotten of Abraham, as Isaac was, yea & should also haue bene the first begotten, if carnal generation had had any prerogative, or could haue made childzen to Abraham) is shut out, & yet the Scripture sayth: In Isaac shall thy seede be called. The seconde is of Esau and Iacob, who when they were as yet in their mothers wombe, and had done neither good nor euill, it was said: The elder shall serue the younger. I haue loued Iacob, and Esau haue I hated. Therefore it is

The first example, of Isaac and Isaac.

The second example, of Esau and Iacob.

plaine, that they which are of faith, are the children of Abraham.

This word
Faith signi-
feth in the
Hebrew
tongue,
truth.
Gen. 15.5.

But some will here object (as the Jewes doe, and certaine can-
ling spirits at this day) saying that this word faith in the Hebrew
signifieth truth, and therfore we do not rightly apply it: And more-
ouer, that this place out of Gen. 15. speaketh of a corporall thing,
namely of the promise of posterity, and therfore is not well apply-
ed of Paule to faith in Christ, but ought simplie to be vnderstand of
the faith of Abraham, whereby he beleued according to the promise
of God, that he should haue seed: and hereby they would proue that
the arguments and allegations of Paule do conclude nothing. In
like maner they may canill also, that the place which Paule a little
after alleageeth out of Habacuc, speaketh of faith as touching the ful
accomplishing of the whole vision, and not of faith onely in Christ,
for the which Paule alleageeth it. Likewise they may wrest all the
II. chap. to the Hebrews, which speaketh of faith and the examples of
faith. By these things such vainglorious and arrogant spirits doe
hunt for praise, and seeke to be counted wise and learned, where
they least of all deserue it. But because of the simple and ignorant,
we will briefly answer to their canillations.

Habac. 2.4.

Faith.

Faith thin-
keth rightly
of God.

To the first I answer thus, that faith is nothing else, but the
truth of the heart: that is to say, a true and a right opinion of the
heart as touching God. Nowe, faith onely thinketh and iudgeth
rightly of God, and not reason. And then both a man thinke right-
ly of God, when he beleueth his word. But when he will measure
God without the word, and beleue him according to the wisdom
of reason, he hath no right opinion of God in his heart, and there-
fore he can not thinke or iudge of him as he should doe. As for ex-
ample: when a sponke imagineth that his conle, his shauen crowne
and his bowes doe please God, and that grace and euermlasting life
is giuen vnto him for the same, he hath no true opinion of God, but
false and full of impietie. Truth therfore is faith it selfe, which iud-
geth rightly of God, namely that God regardeth not our workes
and righteousness, because we are uncleane: but that he will haue
mercie vpon vs, looke vpon vs, accept vs, iustifie vs, and saue vs, if
we beleue in his Sonne, whom he hath sent to be a sacrifice for the
sinnes of the whole world. This is a true opinion of God, and in
very deede nothing else but faith it selfe. I can not comprehend nor
be fully assured by reason, that I am receiued into Gods fauour

Truth and
faith signifie
both one
thing.

1. Ioh. 1. 2.

for Christs sake: but I heare this to be pronounced by the Gospell, and I lay hold vpon it by faith.

To the seconde cawillation I answere, that Paule doeth rightly alleage the place out of the sixteenth of *Genesis*, applying it to faith in Christ. For with faith alwayes must be ioynd a certaine assurance of Gods merrie. Nowe, this assurance comprehendeth a faithfull trust of remission of sinnes for Christs sake. For it is impossible that thy conscience should loke for any thing at Gods hand, except first it be assured, that God is mercifull vnto thee for Christs sake. Therefore all the promises are to be referred to that first promise concerning Christ: The seede of the woman shall bruse the serpens head. So do all the Prophets both vnderstand it and teach it. By this we may see that the faith of our fathers in the old Testament, and ours now in the new is all one, although they differ as touching their outward obiectes. Which thing Peter witnesseth in the Actes when he sayeth: which neither we nor our fathers were able to beare. But we beleue through the grace of our Lord Iesus Christ to be saued euen as they did. And Paule saith: Our fathers did all drinke of that spirituall rocke that followed them, which rocke was Christ. And Christ him selfe saith: Abraham reioyced to see my day, and he sawe it and was glad. Notwithstanding, the faith of the fathers was grounded on Christ which was to come, as ours is on Christ which is now come. Abraham in his time was iustified by faith in Christ to come, but if he liued at this day, he would be iustified by faith in Christ now reuiled and present: Like as I sayd before of Cornelius, who at the first belaued in Christ to come, but being instructed by Peter, he belaued that Christ was already come. Therefore the diuersitie of times neuer chaungeth faith, nor the holy Ghost, nor the gistes thereof. For there hath bene, is, and ever shall be one mind, one iudgement and vnderstanding concerning Christ, as well in the ancient fathers as in the faithfull which are at this day, and shall come hereafter. So we haue as well Christ to come and beleue in him, as the fathers in the old Testament had. For we loke for him to come againe in the last day with glory, to iudge both the quicke and the dead, whom now we beleue to be come already for our saluation. Therefore this allegation of Paule offendeth none but those blind and ignorant cawillers.

Paule therefore (as I haue sayd) rightly alleageth that place

That the place of Gen. 15 is rightly applied to faith in Christ.

Gen. 2. 15. All the promises are to be referred to that first promise, Gen. 3.

Act. 3. 10. 11.

1 Cor. 10. 4.

Iob. 8. 5. 6.

Act. 10. 1. 2. 3.

The faith of the fathers & ours both one.

out of *Genesse*, of faith in *Christ*, when he speaketh of the faith of *Abraham*. For all the promises past, were obtained in *Christ* to come. Therefore as well *Abraham* and the other fathers, as also we, are made righteous by faith in *Christ*: They by faith in him then to come, we by faith in him now present. For we entreat now of the nature and manner of iustification, which is all one both in them & in vs, whether it be in *Christ* to be renewed, or in *Christ* now renewed and present. It is enough therefore that *Paule* sheweth, that the lawe iustificeth not; but onely faith, whether it be in *Christ* to come, or in *Christ* already come.

To some
Christ is
come, to
some he is
not yet
come.

At this day also *Christ* to some is present, to other some he is to come. To all believers he is present: To the unbelievers he is not yet come, neither doth he profit them any thing at all: but if they heare the Gospel, and believe that he is present vnto them, he iustificeth and saueth them.

Verse 7. Ye know therefore that they which are of Faith, the same are the children of *Abraham*.

Who are
the children
of *Abraham*.

Abraham a
father both
of the *Jewes*
& the *Gentiles*.

Gen. 17. 4.
Rom. 4. 17.

The children
of *Abraham*
are not of
the flesh, but
of faith.

Abraham
begetting &
belieuing.

As if he would say: We know by this example of *Abraham*, and by the plaine testimony of the Scripture, that they are the children of *Abraham* which are of faith, whether they be *Jewes* or *Gentiles*, without any respect either vnto the lawe, or vnto works, or to the carnal generation of the fathers. For not by the law, but by the righteousness of faith, the promise was made vnto *Abraham*, that he should be heire of the world: that is to say, that in his seed all the nations of the earth should be blessed, & that he should be called the father of nations. And lest the *Jewes* should falsly interpret this word Nations, applying it vnto themselves alone, the Scripture presenteth this, and sayth not onely, a father of nations: but a father of many nations haue I made thee. Therefore *Abraham* is not onely the father of the *Jewes*, but also of the *Gentiles*.

Hereby we may plainly see that the children of *Abraham* are not the children of the flesh, but the children of faith, as *Paule* *Rom.* 4. declareth: who is the father of vs all (as it is written: I haue made thee a father of many nations) euen before God whome he did believe: So that *Paule* maketh two *Abrahams*, a begetting and a believing *Abraham*. *Abraham* hath children and is a father of many nations. Where: before God, where he belieueth: not before the world where he begetteth.

For in the world he is the child of Adam and a sinner; (which is more) he is a worker of the righteousness of the law, living after the rule of reason, that is, after the manner of men: but this pertaineth nothing to the believing Abraham.

This example therefore of Abraham, we applyeth in, if the holy Scripture it selfe, which sayeth that we are counted righteous by faith. Wherefore this is a strong and a mightie argument two manner of wayes, both by the example of Abraham, and also by the authoritie of the Scripture.

Verf. 8. For the Scripture foreseeing that God would iustifie the Gentiles through faith.

These things pertaine to the former argument. As if he should say: Ye Iewes doe glorie in the lawe, above measure: ye highly commend Moises because God spake vnto him in the bush, &c: As the Iewes doe proudly bragge against vs, (as I haue my selfe at sundry times heard) saying: ye Christians haue Apostles, ye haue a Pope and ye haue Bishoppes: but we Iewes haue Patriarkes, Prophetes, yea we haue God him selfe; who spake vnto vs in the bush, in Sinai where he came vnto vs in the law, and in the temple, &c. Such a glorie and such an excellent testimonie alleage ye for your selues against vs, if ye can. To this answereth Paule the Apostle of the Gentiles: This your proud bragging and boasting is to no purpose: For the Scripture preuented it, and foresaw long before the law, that the Gentiles should not be iustified by the law, but by the blessing of Abrahams seede, which was promised vnto him (as Paule sayeth afterwards) 430. yeares before the lawe was giuen. Now, the law being giuen so many yeeres after, could not hinder or abolish this promise of the blessing made vnto Abraham, but it hath continued firme and shall continue for ever. What can the Iewes answer to this?

The vaine bragging of the Iewes.

This argument grounded vpon the certaintie of time, is very strong. The promise of blessing is giuen vnto Abraham 430. yeares before the people of Israel receiued the law. For it is sayd to Abraham: Because thou hast believed God and hast giuen glory vnto him, therefore thou shalt be a father of many nations. Where Abraham by the promise of God is appointed a father of many nations, and the inheritance of the world to his posterity and issue after him, is giuen vnto him before the law was published. The

An argument grounded vpon the certaintie of time.
"Gen. 17. 5.

doe ye then bragge, O ye *Galatians*, that ye obtaine forgiveness of sinnes, and are become children, and doe receiue the inheritance through the lawe, which followed a long time, that is to say, 430. yeares after the promise.

The error
of the false
apostles.

Gen. 15. 6.

Gen. 17. 10.

Abraham
was iustified
before Cir-
cumcision,
and 430.
yeares be-
fore the law.

Thus the false apostles did aduance the lawe and the glorie thereof. But the promise made vnto Abraham, 430. yeares before the lawe was giuen, they neglected and despised, and would in no wise knowe that Abraham of whom they glozied notwithstanding standing as the father of their whole nation) being yet vncircumcised, and liuing so many ages before the lawe, was made righteous by no other meanes then by faith onely, as the Scripture most plainly witnesseth: Abraham beleeued God, and it was counted to him for righteousness. Afterwardes, when he was now accounted righteous because of his faith, the Scripture maketh mention of circumcision in the 17. of *Genesis*, where it sayeth: This is my couenant which ye shall keepe betweene me and you, &c. With this argument Paule mightily convinceth the false apostles, and sheweth plainly that Abraham was iustified by faith onely, both without and before circumcision, and also 430. yeares before the lawe. This selfe same argument he handleth in the fourth chapter to the *Romaines*: to wit, that righteousness was imputed to Abraham before circumcision, and that he was righteous being yet vncircumcised: much more then he was righteous before the lawe.

Therefore (saith Paule) the Scripture did well prouide against this your glorious bragging of the righteousness of the lawe and works. When before circumcision & before the lawe. For the lawe was giuen 430. yeares after the promise, whereas Abraham was not onely iustified without the lawe and before the lawe, but was also dead & buried: and his righteousness without the lawe did not onely flourish vntill the lawe, but also shall flourish euen to the end of the world. Yea the father of y whole Jewish nation was made righteous without the lawe and before the lawe, much more are the children made righteous by the same meanes that their father was. Therefore righteousness cometh by faith onely, and not by the lawe.

Verse 8. Preached the Gospell before vnto Abraham, saying: in thee shall all the Gentiles be blessed.

The Jewes doe not onely lightly passe over, but also doe deride and

and with their wicked glosses do corrupt these excellent & notable sentences: Abraham beleued God, &c. I haue appointed thee a father, &c. and such like, which highly commend faith and containe promises of spirituall things. For they are blind & hard hearted, and therefore they say not that their places do intreate of faith towards God, and of righteousness before God. Which like matters also they handle this notable place of the spirituall blessing: In thee all the nations of the earth shalbe blessed. For (say they) to blesse signifieth nothing else but to praise, to pray for prosperitie, and to be glorious in the sight of the world. After this maner the Jewes (say they) which is bozne of the seede of Abraham, is blessed: and the proselite a stranger which worshipping the God of the Jewes and ioyneth himselfe vnto them, is also blessed. Therefore they thinke that blessing is nothing else but praise & glory in this world: in that a man may glory and vaunt that he is of the stocke and familie of Abraham. But this is to corrupt and peruert the sentences of the Scriptures, and not to expound them. By these wordes: Abraham beleued, Paule defineth and setteth before our eyes a spirituall Abraham, faithfull, righteous, and hauing the promise of God: an Abraham (I say) which is not in error, and in the old flesh: which is not bozne of Adam, but of the holy Ghost. And of this Abraham renued by faith and regenerate by the holy Ghost, speaketh the Scripture, & pronounceth of him, that he should be a father of many nations: Also that all the Gentiles should be giuen vnto him for an inheritance, when it saith: In thee shall all the nations of the earth be blessed. This Paule vehemently vseth by the authoritie of the Scripture, which saith, *Gen. 12.* Abraham beleued God, &c.

The Jewes
corrupt the
sentences of
the scripture

Gen. 12. 1.
Act. 3. 13.

What the
Jewes call
the blessing.

The Scripture then attributeth no righteousness to Abraham, but in that he beleueth, and it speaketh of such an Abraham, as he is accounted before God. Such sentences therefore of the Scripture do set forth vnto vs a newe Abraham, which is separate from the carnall marriage and bed, and from the carnall generation, and make him such a one as he is before God; that is to say, beleuing and iustified through faith, to whom now God maketh this promise because of his faith: Thou shalt be a father of many nations. Again: In thee shall all the nations of the earth be blessed. And this is the meaning of Paule, where he sheweth howe the Scripture presenteth the vaine presumption and proude bragges of the Jewes as touching the lawe. For the inheritance of the

The newe
Abraham.

It is a great
glorie to be
of Abrahams
seede.

Gentiles was giuen vnto Abraham; not by the law and circumci-
sion, but long before the same, by the anely righteousness of faith.

Wherefore, when the Jewes will be counted and called blessed
because they are the children and seede of Abraham, it is nothing
else but a boasting to bragge. It is (no doubt) a great preroga-
tiue and glory before the world, to be borne of Abrahams seede, as
Paule sheweth, *Rom. 9.* but not so before God. Wherefore the Jewes
doe wickedly peruert this place concerning the blessing, in apply-
ing it onely to a carnall blessing, and do great iniurie to the Scrip-
ture, which speaketh most manifestly of the spiritual blessing be-
fore God, and neither can nor ought otherwise to be vnderstand.
This is then the true meaning of this place: In thee shall be blef-
sed. In which the *¶* In the Abraham blessing, or in thy faith, or
in Christ (the seede) to come, in whom thou belieuest: All the nati-
ons of the earth (I say) shall be blessed, that is, all the nations shall be
thy blessed children, euen like as thou art blessed, as it is written:
So shall thy seede be.

Gen. 15. 5.
Abrahams
faith & ours
all one.

We must
marke dili-
gently what
is set out to
vs in the
promises.

Gen. 15. 1.
Gen. 12. 3.
Gen. 15. 5.

Hereof it followeth that the blessing and faith of Abraham is
the same that ours is: that Abrahams Christ is our Christ: that
Christ diu as well for the sinnes of Abraham, as for vs, Abraham
which sawe my day and reioyced, *Iob. 8.* Wherefore all sound but
one and the same thing. We may not suffer this word Blessing to
be corrupted. The Jewes loke but through a veile into the Scrip-
ture, and therefore they vnderstand not what, or whereof the pro-
mise is which was made to the fathers: Which we notwithstanding
ought to consider aboue all things. So shall we see that God
speaketh to Abraham the Patriarke, not of the lawe nor of things
to be done, but of things to be beloued: that is to say, that God spea-
keth vnto him of promises which are apprehended by faith. Nowe,
what doth Abraham? He beloueth those promises. And what doth
God to that belouing Abraham? He imputeth faith vnto him for
righteousnes, and addeth further many moe promises, as: I am
thy defender. In thee shall all nations be blessed. Thou shalt be a
father of many nations. So shall thy seede be. These are inuincible
arguments, against the which nothing can be sayd, if the places of
the holy Scripture be thoroughly considered.

Verse 9. So then they which are of faith, are blessed with faithfull
Abraham.

All the weight and force hereof lieth in these words: with faith-
 full Abraham: For he putteth a plaine difference betwene Abra-
 ham and Abraham, of one and the selfe same person making two.
 As if he sayd: There is a working, and there is a believing Abra-
 ham. With the working Abraham we haue nothing to doe. For if
 he be iustified by workes, he hath to reioyce, but not with God. Let
 the Iewes glory as much as they will, of that begetting Abra-
 ham, which is a worker, is circumcised, and keepeth the lawe: but
 we glory of the faithfull Abraham, of whom the Scripture sayth,
 that he receined the blessing of righteousness through his faith,
 not onely for him selfe, but also for all those which beleue, as he did:
 And so the world was promised to Abraham, because he beleued:
 therefore all the world is blessed, that is to say, receaueth imputa-
 tion of righteousness, if it beleue as Abraham did.

A working
 and a belie-
 uing Abra-
 ham.

Wherefore the blessing is nothing els but the promise of the go-
 spell. And that all nations are blessed, is as much to say, as all na-
 tions shall heare the blessing; that is, the promise of God shall be
 preached and published by the Gospell among all nations. And out
 of this place the Prophets haue by a whole many propheties by a spi-
 rituall vnderstanding. As *Psal. 2.* Aske of me and I will giue thee
 the heathen for thine inheritance, and the endes of the earth for
 thy possession. And againe, *Psal. 19.* Their voice hath gone through
 all the earth. Briefely, all the propheties of the kingdome of Christ,
 and of the publishing of the Gospell throughout all the world, haue
 sprung out of this place: In thee shall all the nations of the earth be
 blessed. Wherefore, to say that the nations are blessed, is nothing
 els, but that righteousness is freely giuen vnto them, or that they
 are counted righteous before God, not by the lawe, but by the hear-
 ing of faith: For Abraham was not iustified by any other meanes
 then by hearing the word of promise, of blessing, & of grace. There-
 fore, like as Abraham obtained imputation of righteousness by the
 hearing of faith: euen so did all the Gentiles obtaine and yet doe
 obtaine the same. For the same word that was first declared vnto
 Abraham, was also afterward published to all the Gentiles.

That all na-
 tions are
 blessed.

The Pro-
 phets dili-
 gently wey-
 ed the pro-
 mises made
 vnto the fa-
 thers.

Whereby then we see that to blesse signifieth nothing els (but as
 I sayd before) to preach and teach the word of the Gospell; to con-
 fesse Christ, and to spread abroad the knowledge of him among all
 the Gentiles. And this is the Priestly office and continuall sacri-
 fice of the Church in the newe Testament, which distributeth this

The priestly
 office of the
 Church of
 Christ.

bleſſing by preaching and by miniſtring of the Sacraments, by comfortiſg the broken hearted, by diſtributing the word of grace, which Abraham had, and which was alſo his bleſſing: which when he beleued, he receiued the bleſſing. So we alſo beleauing the ſame, are bleſſed. And this bleſſing is a great glory, not before the world, but before God. For we haue heard that our finnes are forgiven vs, and that we are accepted of God, that God is our father, and that we are his children, with whom he will not be angry, but will deliuer vs from ſinne, from death and all euils, and will giue vnto vs righteouſnes, life and eternall ſaluation. Of this bleſſing (as I haue ſayd) do the Prophets preach in euery place, who did not ſo coldly conſider thoſe promiſes made vnto the fathers, as the wicked Iewes did, and as the Popiſh ſchoolmen and ſectaries do at this day, but did reade them and wey them with great diligence, and alſo dytwe out of thoſe promiſes whatſoever they propheciid concerning Chriſt or his kingdome. So the prophecie of Hoſas 13. chapter: I will redeeme them from the power of the graine: I will deliuer them from death: O death I will be thy death: O graue I will be thy deſtruction, & ſuch like places of the other Prophets, did all ſpying out of theſe promiſes, in the which God promiſed to the fathers the byrſing of the Serpents head and the bleſſing of all nations.

Moreouer, if the nations be bleſſed, that is to ſay, if they be accounted righteous before God, it ſolloweth that they are free from ſinne and death, and are made partakers of righteouſnes, ſaluation and euerlaſting life, not for their workes, but for their faith in Chriſt. Wherefore that place of Geneſis the 12. chapter: In thee ſhall all the nations be bleſſed; ſpeaketh not of the bleſſing of the mouth, but of ſuch a bleſſing as belongeth to the imputation of righteouſnes, which is auailable before God, and redemeth from the curſe of ſinne, and from all thoſe euils that do accompany ſinne. Now, this bleſſing is receiued onely by faith. For the text ſayth plainly: Abraham beleued, and it was accounted vnto him for righteouſnes. Wherefore it is a mere ſpiritual bleſſing, and there is no bleſſing in deede, but this: which although it be accuſed in the world (as in deede it is,) yet is it an available before God. This place therefore is of great force, that they which are of faith, are become partakers of this promiſe of the bleſſing made vnto the beleuing Abraham. And by this meanes Paule preuenteth the cauillation

The bleſſing
is ſpiritually,
and not corporal,
as the
Iewes
dreame.

The diligence
of the
Prophets.

No. 13. 14.

Gen. 3. 15.

Gen. 12. 9.

The bleſſing
is receiued
onely by
faith.

of the Iewes, which bragge of a begetting and a working Abraham and inſt befoꝛe men, and not of a beleeuing Abraham.

Now, like as the Iewes doe glory onely of a working Abraham, euen ſo the Pope ſetteth out onely a working Chriſt, or rather an example of Chriſt. He that will liue godly (ſayth he) muſt walke as Chriſt hath walked, according to his owne ſaying in the 13. of Iohn: I haue giuen you an example; that you ſhould doe euen as I haue done to you. He deny not but that the faithfull

The Pope ſetteth Chriſt forth as an example, and not as a gift. Ioh. 13. 15.

ought to follow the example of Chriſt, and to worke well: but we ſay that they are not iuſtified thereby befoꝛe God. And Paule doeth not here reaſon what we ought to do, but by what meanes we are made righteous. In this matter we muſt ſet nothing befoꝛe our eyes, but Jeſus Chriſt dying foꝛ our finnes, and riſing againe foꝛ our righteousnes, and him muſt we apprehend by faith, as a gift, not as an example. This reaſon underſtandeth not, and therefore as the Iewes follow a working and not a beleeuing Abraham; euen ſo the Popiſtes and all that ſeek righteousnes by worke, do behold and apprehend, not a iuſtifying, but a working Chriſt, and by this meanes they ſwarue from Chriſt, from righteousnes and ſaluation. And like as the Iewes which were ſaved, ought to follow the beleeuing Abraham: ſo we alſo, if we wil be deliuered from our finnes and be ſaved, muſt take hold of the iuſtifying and ſaving Chriſt, whom Abraham him ſelfe alſo by faith did apprehend, and through him was bleſſed.

In the matter of iuſtification we muſt conſider the benefite, and not the example of Chriſt.

It was in deede a great glory, that Abraham received circumciſion at the commaundement of God, that he was endued with excellent vertues, that he obeyed God in all thinges: as it is alſo a great praiſe and felicitie to followe the example of Chriſt working, to loue thy neyghbour, to doe good to them that hurt thee, to pray foꝛ thine enemies, patiently to beare the ingratitude of thoſe which render euill foꝛ good: but all this, anawleth nothing to righteousneſſe befoꝛe God. The excellent deedes and vertues of Abraham were not the cauſe that he was counted righteous befoꝛe God: ſo likewiſe the imitation and following of the example of Chriſt, doth not make vs righteous befoꝛe God. For, to make vs righteous befoꝛe God, there is a farre more excellent price required, which is neither the righteousneſſe of man, nor yet of the lawe. Here we muſt haue Chriſt, to bleſſe vs and ſave vs, like as Abraham had him foꝛ his bleſſer and ſauour.

It is good to followe the example of Chriſt, but iuſtification cometh not thereby.

Now not by woordes, but by faith. Wherefore, as there is great difference betwene the beleeuing & working Abraham: so is there great difference betwene Christ blessing and redeeming, & Christ working & giuing example. Nowe, Paule speaketh here of Christ redeeming and Abraham beleeuing, and not of Christ giuing example, or of Abraham working. Wherefore he addeth purposely, and that with great vehemencie: They which are of faith, are blessed with faithfull Abraham.

The faithfull Abraham, must be separate from the working Abraham.

Wherefore we must separate the beleeuing and the working Abraham as farre asunder, as there is distance betwixt heauen and earth. A man beleeuing in Christ, is altogether a diuine person, the child of God, the inheritor of the world, a conquerour of Sinne, death, the world and the deuill: therefore he can not be praised and magnified enough. Let vs not suffer this faithfull Abraham to lye hid in his grave, as he is hid from the Jewes: but let vs highly extoll and magnifie him: and let vs fill both heauen and earth with his name: so that in respect of this faithfull Abraham, we see nothing at all in the working Abraham. For when we speake of this faithfull Abraham, we are in heauen. But after wards, doing those things which the working Abraham did, which were carnall and earthly, and not diuine and heauenly (but in as much as they were giuen vnto him of God) we are among men in earth. The beleeuing Abraham therefore filleth both heauen and earth. So euery Christian through his faith filleth heauen and earth, so that besides it, he ought to behold nothing.

One contrary proued by comparing it with his contrary. As all nations are blessed through faith: therefore without faith, all are accursed.

Now, by these wordes, shall be blessed, Paule gathereth an argument of the contrary: For the Scripture is full of oppositions, as when two contraries are compared together. And it is a point of cunning to marke well these oppositions in the Scriptures, and by them to expound the sentences thereof. As here, this word blessing importeth also the contrary, that is to say, malediction. For when the Scripture saith, that all nations which are of faith, are blessed with faithfull Abraham, it followeth necessarily, that all, as well Jewes as Gentiles, are accursed without faith, or without this faithfull Abraham. For the promise of blessing was giuen to Abraham, that in him all nations should be blessed. There is no blessing then to be looked for, but onely in the promise made vnto Abraham, now published by the Gospell throughout the whole world. Wherefore, whosoever is without that blessing, is accursed.

And

And this Paule sheweth playnly when he sayth:

Verse 10. For as many as are of the workes of the lawe, are accursed.

Here ye see that the curse is as it were a foud swallowyng by whatsoeuer is without Abraham: that is to say, without faith, and the promise of the blessing of Abraham. Now, if the lawe it selfe giuen by Moises at the commaundement of God, maketh them subiect to the curse which are vnder it, much more shall the lawes and traditions so do, which are devised by man. He therefore that will auoide the curse, must lay hold vpon the promise of blessing, or vpon the faith Abraham, or else he shall remaine vnder the curse. vpon this place therefore (shall be blessed in thee) it followeth, that all nations, whether they were before Abraham, in his time, or after him, are accursed and shall abide vnder the curse for euer, vnlesse they be blessed in the sayth of Abraham, vnto whom the promise of the blessing was giue to be published by his seeds, through out the whole world.

The lawe bringeth all men vnder the curse, which are without faith.

Whoso knoweth these things it is very necessary, for they helpe greatly to comfort troubled and afflicted consciences: & moreover they teach vs to separate the righteousness of faith from the righteousness of the flesh, or ciuill righteousness. For we must note that Paule is here in hand, not with a matter of policie, but with a diuine and spiritual matter, lest any manne byaine should cauill, and say that he curseth and condemneth politike lawes and Magistrates. Here all the Popish Scholem are dumme and can say nothing. Wherefore the readers must be admonished that in this place there is nothing handled as touching ciuill lawes, maners, or matters politicall (which are the ordinaunces of God and good things, and the Scripture elsewhere approbeth and commendeth the same,) but of a spirituall righteousness, by the which we are iustified before God, and are called the children of God in the kingdom of heauen. To be brieue, there is nothing handled here concerning the bodily life, but concerning everlasting life, where no blessing is to be hoped for, or righteousness to be sought either through the law, or traditions, or whatsoever can be named in this life, besides the promise of Abrahams blessing. Let ciuill lawes and ordinaunces abide in their place and order: let the Magistrate make neuer to good and excellent lawes: yet notwithstanding they deliuer

The righteousness of faith and ciuill righteousness.

Ciuill lawes and ordinaunces are good, and of God.

no man from the curse of Gods law. The kingdome of *Babylon* was dayned of God, and by him committed vnto kinges, had excellent lawes, and all nations were commaunded to obey them: notwithstanding this obedience of the lawes did not saue it from the curse of the law of God. In like manner we obey the lawes of Princes and Magistrates, but we are not therefore righteous before God: for here we are in an other matter.

The righteousness of faith and ciuill righteousness are easily confounded.

It is not without cause that I do so diligently teach and reapeate this distinction: For the knowledge thereof is very necessary. Albeit there are few that marke it or vnderstand it in deede. Agayne, the confounding and mingling together of the heavenly and ciuill righteousness, is very easie. In the ciuill righteousness we must haue regard to lawes & woorkes: but in the spirituall, diuine and heavenly righteousness, we must utterly reiect all lawes and woorkes, & set the onely promise and blessing before our eyes, which layeth before vs Christ the giuer of this blessing and grace, and our onely Saviour. So that this spirituall righteousness, including the law and all woorkes, looketh onely vnto the grace and blessing, which is giuen by Christ, as it was promised to Abraham and of him beloued.

The blessing must be receaued by faith, and not by the law.

Whereby we may playnly see, that this argument is gainesayable. For if we must hope to receaue this blessing by Christ alone, then it must needs follow of the contrary, that it is not receaued by the law. For the blessing was giuen to faithfull Abraham before the law & without the law. Now, like as Abraham beleued in Christ which was to come, the giuer of the blessing: so and by the same faith, we beleue in Christ which is come and present, and so are we now iustified by faith, as Abraham was then iustified by faith. They therefore which are vnder the law, are not blessed, but remaine vnder the curse.

How the aduersaries peruert and slander our wordes.

This the Pope and his proud Prelats doe not beleue, nor can beleue, neither can they abide this doctrine. Yet must we not hold our peace, but must confesse the truth and say, that the Papacie is accursed: yea all the lawes and ciuill aduincances of the Emperour are accursed: For according to Paule, whatsoever is without the promise and faith of Abraham, is accursed. When our aduersaries heare this, by and by they peruert and slander our woordes, as though we taught that the Magistrates should not be honoured, but that we raise vp seditions against the Emperour, that we condemn all lawes, that we overthrow & destroy common weales &c.

But

But they doe vs great wrong. For we put a difference betwene the corporall and the spiritual blessing, and we say that the Emperour is blessed with a corporall blessing. For, to haue a kingdom, lawes and ciuill ordinances, to haue a wife, children, house and landes, is a blessing. For all these thinges are the good creatures and giftes of God. But we are not deliuered from the euerlasting curse by this corporall blessing, which is but temporall and must haue an end. Wherefore we condemne not lawes, neither doe we stirre by sedition against the Emperour: but we teach that he must be obeyed, that he must be feared, reuerenced and honoured, but yet ciuill. But when we speake of the blessing after the manner of Diuines, then we say boldly with Paul, that all thinges which are without the lawe and promise of Abraham, are accursed and abide vnder that euerlasting curse of God. For there we must looke for an other life after this, and an other blessing after this corporall blessing.

The corporall blessing deliuereth vs not from finits.

To conclude, we say that all corporall thinges are the good creatures of God. Wherefore (as I haue sayd) to haue wife, children, goodes, to haue politike lawes and ordinances, are the good blessings of God in their place: that is to say, they are temporall blessings belonging to this life. But these blessings the Iusticiaries and lawe workers of all ages, as the Jewes, Papistes, Sedaries and such like, doe confound and mungle together. For they put no difference betwene corporall and spiritual blessings. Wherefore they say: We haue a law, and this law is good, holy and righteous: therefore we are iustified through it. Who denieth but that the law is good, holy and righteous? But yet is it also the law of malediction, of sinne, of wrath and of death. Wherefore we make here a distinction betwene the corporall and spiritual blessing, and say, that God hath a double blessing: one corporall for this life, and an other spirituall for the euerlasting life. Wherefore to haue riches, children and such like, we say it is a blessing, but in his degree; that is to say, in this life present. But as touching life euerlasting, it is not enough to haue corporall blessings: for the very wicked doe therein abound most of all. It is not sufficient that we haue ciuill righteousness or the righteousness of the law: for therein also the wicked doe specially flourish. These thinges God distributeth in the world freely, and he sheweth them both vpon the good and bad; as he sheweth the sunne to rise vpon the good and

Corporall thinges are the good creatures of God.

The Law of sinne, wrath and death.

Corporall blessings are to be separate from spirituall blessings.

God bestow
eth his gifts
both vpon
the good &
euill.

the euill, and sendeth rayne vpon the righteous and on righte-
ous: for he is liberall vnto all. And to him it is a small matter to put all
creatures vnder the taste of the wicked. The Creature is subiect to
vanitie, not of his owne will. *Rom. 8.* They therefore which haue
but onely these corporall blessings, are not the children of God,
blessed before God spiritually, as was Abraham: but they are vnder
the curse, as Paule here sayth: Whosoever is vnder the workes
of the law, is vnder the curse.

Paule might haue sayd by a generall proposition: Whatsoeuer
is without faith, is vnder the curse. He sayth not so; but he taketh
that which besides faith is the best, the greatest and most excellent
among all corporall blessings of the world: to wit, the law of God.
The lawe (sayth he) in deede is holy and giuen of God: notwithstanding
it doth nothing else but make all men subiect to the curse,
and keepe them vnder the same. Now, if the law of God doe bring
men vnder the curse, much more may the same be sayd of inferiour
lawes and blessings. And that it may be playnly vnderstand what
Paule calleth it to be vnder the curse, he declareth by this testimo-
nie of the Scripture, saying:

The effectes
of the law.

Deut. 27. 26.

Verse. 10. For it is written: Cursed is euery man that continueth
not in all things, whiche are written in the booke of the
law, to doe them.

Paule goeth about to proue by this testimonie taken out of the
27. of Deuteronomie, that all men which are vnder the law, are vnder
the workes of the lawe, are accursed, or vnder the curse:
that is to say, vnder sinne, the wrath of God, and euermouring
death. For he speaketh not (as I haue sayd before) of a corpo-
rall, but of a spiritual curse, which must needs be the curse of euer-
lasting death and hell. And this is a wonderfull manner of prouing.
For Paule proueth this affirmatiue sentence, which he borroweth
out of Moyses: whosoever are of the workes of the lawe are vnder
the curse: by this negatiue: Cursed is euery one that abideth not
in all things, &c. Now, these two sentences of Paule and Moyses
seeme cleane contrary. Paule sayth: whosoever shall doe the workes
of the law, is accursed. Moyses sayth: whosoever shall not doe the
workes of the law, are accursed. Now shall these two sayings be re-
conciled together: or else, (which is more) how shall they be pro-
ued by the other? In these no man can well vnderstand this place,
vnlesse

Paule pro-
ueth the af-
firmatiue
sentence by
the nega-
tiue.

that the other Apostles did. What fault was there in the works of
 Indas, seeing he did the selfe same workes that the other Apostles
 did? Here make what the popish hierarch and heretich out of his
 morall Philosophie. Although he did the selfe same workes (sayth
 he) which the other Apostles did, notwithstanding, because the per-
 son was reprobate, and the iudgement of reason peruerse, therefore
 his workes were hypocriticall and not true, as were the workes of
 the other Apostles, howe like soeuer they seemed to be in outward
 shew. Wherefore they them selues are constrained to grant that
 hypocritike & eternall matters, workes do not iustifie, unless there
 be iudged withall an upright heart, will & iudgement. How much
 more are they compelled to confesse the same in spirituall matters,
 where, before all things, there must be a knowledge of God, and
 faith which may purifie the heart. They walke therefore in workes
 and in the right conscience of the law, as Indas did in the workes of the
 Apostles: not understanding what they say or what they affirme.
 And although Paul sayth plainly every where that the lawe iusti-
 fieth not, but curseth withall, uttereth sinne, reuellet the indignitie
 in this iudgement of God, and threatneth everlasting death; yet
 notwithstanding, reading these things they see them not, much lesse
 do they understand them. Wherefore they deserve not to be called
 hypocrites, but blisours and shadowes of disguised hypocrites, most
 miserable bewitched in that they imagine that they are iustified by
 the works of the lawe. Wherefore (as I haue sayd) this worde
 (Curse of the lawe) as they define it, is an imagined terme, a very
 vaine, and so where to be found.

Indas did
 the same
 workes that
 the other A-
 postles did.

In pollicie
 the worke is
 not iudged
 to be good,
 except it be
 done with a
 good mind:
 much more
 in Diuinity.

The effectes
 of the lawe.

Wherefore, where Paul saith this place: Who soeuer are of
 the workes of the lawe are vnder the curse, by this sentence of Mo-
 ses: Cursed is euery one that abideth not in all that is written in
 this booke, he proneth not one contrary by another; as at the first
 sight it may appeare, but he proneth it rightly and in due order.
 For he doeth inparity and teacheth the selfe same thing that Paul
 teacheth when he sayth: Cursed is euery one which doeth not all. See.
 But human doeth them: therefore whosoever are of the workes of
 the lawe, keepe not the lawe. If they heape it not, they are vnder the
 curse. But seeing there be two sortes of men that are doers of the
 lawe (as before I haue sayd) that is to say, true doers and hypo-
 crites; the true doers must be separated from the hypocrites. The
 true doers of the lawe are they which through faith are the good

Indas did
 the same
 workes that
 the other A-
 postles did.

Paul doeth
 not proue
 one contrary
 by another.

True doers
 of the lawe.

The error
and impiety
of hypocrites

The error
and impiety
of hypocrites

The worship
of the first
commandment
Mat. 23.5.

The worship
of the first
commandment

The worship
of the first
commandment

are before the fruit, doers and workers before the works. Of these
plainly Moyses also: and except they be such, they are under the
curse. But the hypocrites know not of this: for they think to ob-
tain righteousness by works, and by them to make the person just
and acceptable: for thus they dream: We that are sinners and
unrighteous, will be made righteous. How shall that be? By good
works. Therefore they doe often like as a foolish builder, which
goeth about of the roote to make the foundation, of the fruites to
make the tree. For when they sake to be justified by works, at
the works they would make the worker, which is directly against
Moyses, which maketh such a worker subiect to the curse, as well
as Paule doeth. Therefore whiles they goe about to doe the lawe,
they not onely doe it not, but also denie (as I haue sayd) the first
commandment, the promise of God, the promised blessing of
Abraham, they renounce faith, and they goe about to make
themselves blessed by their owne works: that is to say, to make
themselves, to deliuer themselves from sinne and death, to
overcome the Devil, and violently to lay hold upon the kingdom
of heaven. And this is plainly to renounce God, and to set them-
selves in the place of God. For all these are the works of the
devil, and of the world, and not of any creature either in heaven or in
earth.

Therefore Paule was able easily to forget the law of the first com-
mandment, the abominations that were to come, which Anti-
christ should bring into the Church. For all they which teach that
any other worship is necessary to salvation, then that which God
requireth of us by the first commandments, which is the love of
God, faith, and the love of God, are plainly Antichristes; and set
themselves in the place of God. That such should come, Christ
himself foretold, when he sayeth Matthe. 24. Many shall come in
my name, saying, I am Christ. So we also at this day may easily
and easily pronounce, that whosoever seeketh righteousness by
works without faith, denieth God and maketh himselfe God.
For thus speaketh vnto vs the lawe, I shall be righteous,
I shall be a conqueror of sinne, death, the Devil, the wrath of
God, and of hell; and shall obtaine life everlasting. And what is
this else (I pray you) but to challenge that worke vnto him selfe,
which only belongeth to God alone, and to shew in words, that he
will be God. Therefore it is an euill matter for vs to prophesy

are most certainly to Judge of all those which are without faith, that they are not onely Idolaters, but very Infidels, which deny God and set them selves in the place of God. Upon the same ground Peter also prophesieth when he saith: There shall be among you false teachers, which priuily shall bring in damnable heresies, and shall denie the Lord, &c. and make marchandise of the people.

Now in the old Testament all the prophetes against Idolatrie, spring out of the first commandment. For all the wicked kings and prophetes, with all the unfaithfull people, did nothing else but that which the Pope and all hypocrites alwayes do. They, contemning the first commandment and worship appointed of God, and despising the promise of Abrahams seed, euen that seed in whom all nations should be blessed and sanctified, ordained a wicked worship cleane contrary to the word of God, and say: With this worship will we serue God & set out his praise, which hath brought vs out of the land of Egypt. So Ieroboam made two golden calves and sayd: Behold thy gods, O Israel, which brought thee out of the lande of Egypt. Thus he sayd of the true God which had redeemed Israel and yet both he and all the people were Idolaters: for they worshipped God contrary to the first commandment. When onely regarded the worke: which being done, they counted them selves righteous before God. And what was this else, but to denie God him self, whom they confessed with their mouth, & sayd that he had brought them out of the land of Egypt: Paule speaketh of such Idolaters when he saith: They confesse that they knowe God, but in their deedes they deny him.

Wherefore all hypocrites and Idolaters goe about to doe those works, which properly pertaine to the diuine domesticke, and belong to Christ onely and alone. In deed they say not in plaine wordes, I am God, I am Christ, and yet in very deed they proudly challenge vnto them selves the diuinitie and office of Christ, and therefore it is as much in effect as if they sayd: I am Christ, I am a saviour, not onely of my selfe, but also of others. This the papists haue not onely taught, but also haue made the whole world to beleue: to witte, that they are able, not onely to make them selves righteous through their hypocritical holines, but also others into holines, they communicate the same: whereas notwithstanding it is the power and onely office of Christ to sanctifie the sinner.

The idolatrie of the Iewes.

The two golden calves of Ieroboam.

Act. 13. 28.

Hypocrites goe about to doe that thing which belongeth onely to Christ.

The end of this book.

Chapter II.

UPON THE EPISTLES

The Pope chalengech a diuinity or diuine power aswell as God him selfe.

The vse of the doctrine of faith.

The Pope is Antichrist.

Mat. 24. 9.

1. Thes. 4. 1.
Mar. 13. 14.
Dan. 9. 27.

What a mischieuous thing hypocrisie is.

Euery merite monger is both the matter and the worker, or the worker & the workman.

To seeke righteousness by the lawe.

The true doers of the lawe.

The Pope in like manner, by publishing and spreading his bluntheit throughout the whole world, hath denied and utterly buried the office and vicarage of Christ.

It is expedient that these things should be well taught and well weyed, for thereby we may learne to iudge of the whole Christian doctrine, and the life of man: also to confirme mens consciences: to vnderstand all prophetes and all the holy Scriptures, and rightly to iudge of all other things. He that knoweth all these things rightly, may certainly iudge that the Pope is Antichrist: because he teacheth a false other manner of worship, then the first table setteth forth. He may perfectly knowe and vnderstand, what it is to venge God, to venge Christ, and what Christ meaneth when he saith: *Mane shall come in my name, saying, I am Christ: What is it to be against God, and to be lifted vp above all that is called God, or that is worshipped: What signifieth that Antichrist sitteth in the temple of God, shewing him selfe as God: What it is, to see the abomination of desolation standing in the holy place, &c.*

Now hercof saying all these mischieues, that this cursed hypocrite will not be made righteous by the diuine blessing: nor created a new of God the creator. It will in no wise be a patient, or suffer any thing to be wrought in her: but will needs be altogether an agent, & worke those things which she should suffer God to worke in her and rectifie in him. Therefore she maketh her selfe a creator, and a iustifier through her owne works, despising the blessing promised and giuen to Abraham and to his believing children: So that euery hypocrite is both the matter and the worker (although this be against Philosophie, for one and the selfe same thing can not worke vpon it self): the matter, because he is a sinner, the worker, because he putteth on a countenance, or choiceth some other way, through the which he hopeth to deserue grace, and to save him selfe and others: therefore he is both the creature and the creator. So man therefore can respectiue both words, howe execrable and horrible it is, to seeke righteousness in the lawe by works, without the blessing. For it is the Abomination standing in the holy place which denieth God, and setteth vp the creature in the place of the creator.

The doers of the lawe therefore are not the hypocrites, obseruing the law outwardly, but the true believers, who receiuing the lawe of Christ, do accordingly the lawe, that is to say, they loue God and their neighbour,

neighbour, &c. So that a true doer of the law, is to be understood, not in respect of the woordes which he speaketh; but in respect of the person, who regenerate by faith. For according to the Gospell, they that are made righteous do righteous things, but according to Philosophie it is not so: but contrariwise they that do righteous things are made iust and righteous. Wherefore we being iustified by faith do good woordes, through the which (as it is sayd 2. Pet. 1.) our calling and election is confirmed; and from day to day is made more sure. But because we have not as yet the first fruits of the spirite, and have not as yet the tenthes, and the remnants of sinne doe still remaine in vs: therefore we doe not the law perfectly. But this imperfection is not imputed vnto vs which doe belene in Christ, who was promised to Abraham, and hath blessed vs. For we are nourished and tenderly cherished in the meane season for Christs sake, in the lappe of Gods long sufferance. We are that wounded man, which fell into the hands of thames, whose wounds the Samaritan bound up, pouring in oyle and wine, and afterwards laying him upon his beast, he brought him into the Inn, and made provision for him; and departing, commended him to the host, saying: Take care of him. And thus we in the meane time are cherished as it were in an Inn, untill the Lord put to his hand the second time (as Esay sayth) that he may deliver vs.

The godly
do not the
law perfectly.

Luk. 10. 30.
31. 32. 33. &c

Esay. 41. 17.

Wherefore the sentence of Moises: Cursed is euery one that abideth not in all the things that are written in this booke, is not contrary to Paule, who pronounceth all them to be accursed, which are of the woordes of the law. For Moises requireth such a Doer as may do the law perfectly. But where shall we find him? So where. For David sayeth: Lorde enternot into iudgement with thy seruante, for no flesh is righteous in thy sight. And Paule sayeth: For what I would that doe I noe: but what I hate, that doe I. Wherefore Moises together with Paule doeth necessarily praye vs to Christ, through whom we are made doers of the law, and are not accounted guilty of any transgression. How so: first by forgiveness of sinnes and imputation of righteousness, because of our faith in Christ. Secondly by the gift of God and the holy Ghost, which bringeth forth a newe life and newe motions in vs, so that we may also doe the law effectually. Now that which is not done, is pardoned for Christs sake: and moreover, what sinne so euer is left in vs, is not imputed. So Moises agreeth with Paule, and meaneth

What a doer
of the law
Moises re-
quireth.
Psal. 143. 2.
Rom. 7. 15.

That we are
made doers
of the law
through
Christ.

the same time saying that he was, upon his death, called his enemy
and that he was, &c. yet he says that he was not the same, but
said that he would have been, &c. by too many arguments concluding
with Paul, that they are under the curse. These things I do not requi-
rely true doers of the law, & therefore of entry into heaven: Paul con-
demneth those who are under the curse of the law, that is to say,
which are not of faith, & seek to be justified by the law. Moses speaks
negatively and Paul affirmatively, so that ye define rightly what
is meant by this law. And why I am sure are true, to wit, that
all are accursed which abide not in all checks written in this book.
And that all they are accursed, which are of the works of the law.

An answer to those arguments which the adver-
saries allege against the doctrine and
high counsels of faith.

Seeing this place beareth unto us occasion, we must say some-
thing as touching the arguments which our adversaries be us-
ing against the doctrine of faith, which is: That we are justified by
Faith alone. There are many places both in the old Testament and
in the new, as concerning works and reward of works, which
our adversaries do allege, and think them selves able thereby
bitterly to overthrow the doctrine of faith which we teach & main-
tain. Therefore we must be well furnished and armed, that we
may be able, not only to instruct our brethren, but also to answer
the objections of our adversaries.

The Schoolmen & all such as understand not the article of in-
justification, do know no other righteousness than the civil righte-
ousness and the righteousness of the law, which after a sort the Gen-
tiles also do know. Therefore they do pick certaine words out of
the law and out of all philosophy, as (to be) so we say, and such
like, and they apply the same unto spiritual matters, in that they
deale most powerfully and wickedly, & do divide the difference be-
tweene philosophy and divinitie. The Schoolmen then selves
graine and teach, that without order of nature, being goodly double
working, for naturally that is before the spiritual. Therefore in
philosophy they graine, that a goodly nature is wrought without
except there be not a right judgement to reason, & a good
will of a good intent, & then they will have a right judgement
reason,

Places of
the law and
works.

The righte-
ousness of
the law was
also known
to the hea-
then.

reason, and a god intent to goe before the worke, that is to say, they make the person morally righteous before the worke. Contrariwise in business, and in spirituall matters, where they ought most of all to goe, such reason as such are, that they pervert and turne all quite contrary, placing the worke before right iudgement of reason and god intent.

Wherefore, doing is one thing in nature, another in morall Philosophie, and another in Divinitie. In nature the tree must be first, and then the fruit. In morall Philosophie, Doing requireth a god intent and a sound iudgement of reason to it, as well, going before. And here all the Philosophers are at a stay, and can go no further. Therefore the Divines say, that morall Philosophie taketh not God for the object, and final cause. For Aristotle, or a Sadducee, or a man of any civill honesty, calleth this right reason and a god intent, if he seeke the publique commoditie of the common wealth, and the quietnes and honestie thereof. A philosopher or a workman, ascendeth no higher. He thinketh not through a right iudgement of reason and a god intent, to obtaine remission of finnes and everlasting life, as the Sophister or the Monke doth. Wherefore the heathen philosopher is much better then such an hypocrite. For he abideth within his bounds, having onely consideration of the honestie and tranquillitie of the common wealth, not mingling heavenly & earthly things together. Contrariwise, the blinde Sophister imagineth that God regardeth his god intent and worke. Therefore he mingleth earthly and heavenly things together, and polluteth the name of God. And this imagination he learneth out of morall Philosophie, saying that he abuseth it much worse then the heathen man doth.

To doe naturally, morally, and spiritually.

A comparison betweene the heathen Philosopher and the Monke, &c.

Wherefore we must ascend by higher in Divinitie with this word Doing, then in naturall things and in Philosophie, so that now it must have a new signification and be made altogether new, topped with a right iudgement of reason, and a god will, not morally, but divinely: which is, that I know and beleue by the word of the Gospel, that God hath sent his Sonne into the world to rescue us from sinne and death. Here Doing is a new thing, unknowne to reason, to Philosophers, to Lawworkers, and unto all men: For it is a wise borne hidden in a myserie. Therefore in Divinitie the worke necessarily requireth sayth going before.

The popish schoolmen thinke a right iudgement of reason, and a good intent without faith, to be sufficient to commend the worke.

Howe we
must aun-
swere our
aduersaries,
vying these
tearmes, do-
ing & work-
ing.

To doe ac-
cording to
the Scrip-
ture, what it
is.

A rule to
be obserued
as touching
those places
which spea-
ke of works.

1. Sam. 17. 37

The work of
Dauid is a
faithfull
worke.

The sacri-
fice of Abell
and Caine.
Gen. 4. 5.

Wherefore, when our aduersaries doe allege against vs the ten-
tences of the Scripture touching the law and works, toere men-
tion is made of working and doing, thou must answer them, that
they are termes pertaining to Diuinity, and not to naturall or mo-
rall things. If they be applyed to naturall or morall things, they
must be taken in their owne signification. But if they be applyed to
matters of diuinitie, they must include such a right iudgement,
reason & god will, as is incomprehensible to mans reason. Where-
fore Doing in diuinitie must be alwayes vnderstand of a faithfull
Doing. So that this faithfull Doing is altogether as it were
new Kingdome, separate from the naturall or morall Doing. There-
fore, when we that are Doines speake of Doing, we must needs
speake of that faithfull Doing: for in Diuinitie we haue no other
right iudgement of reason, no god will or intent besides Faith.

This rule is well obserued in the 11. chapter to the Hebrewes.
There are recited many and sundrie workes of the Saints, out of
the holy Scripture. As of Dauid, who killed a Lyon and a beare,
and slue Goliath. Where the Sophister or Scholemān, that so-
lish asse, looketh vpon nothing else but the outward appearance
of the worke. But this worke of Dauid must be so looked vpon,
that first we must consider what manner of person Dauid was, be-
fore he did this worke: When shall we see that he was such a per-
son, whose heart trusted in the Lord God of Israel, as the Scripture
ly witnesseth. The Lord that deliuered me out of the pawe of the
lion, and out of the pawe of the beare, will deliuer me out of the
hande of the Philistian. **45.** **Dozoner:** Thou comest to me with
a sword and with a speare, and with a shilde: but I come to thee
in the name of the Lord of hostes, the God of the host of Israel.
46. vpon whome thou hast rayled this day. This day shall the Lord
close thee in my hand, and I shall smite thee, and take thine head
47. from thee, &c: Because the Lord sauech not with sword nor speare
(for the battle is the Lordes) and he will giue you into our handes.
You see then that he was a righteous man, beloued of God, strong
and constant in Faith, before he did this worke. This Doing of
Dauid therefore, is not a naturall or morall Doing, but a faithfull
Doing.

So it is sayd of Abell in the same Chapter, that throngh Faith
he offered vp a better sacrifice vnto God then Caine. If the Schole-
men happen vpon this place as it is read in Genesis (where it is
simply

simple set out, how that both Caine and Abel offered by their gifts, and that the Lord had respect unto Abel and his offerings; by which they take hold of these words: They offered their oblations unto the Lord. The Lord had respect to the offerings of Abel, and are out saying: Here we see that God had respect to offerings; therefore, works doe suffice. And that these filthy filthie doe thinke that righteousness is but a morall thing, onely beholding the outward outward shew of the works, and not the heart of him that doth the works: Inherant notwithstanding even in Philosophy they are constrained, not to looke upon the bare works, but the good will of the worker. But here they sit altogether upon these words: They offered up gifts: The Lord had respect unto Abel, and to his offerings, and see not that the text saith plainly in Genesis, that the Lord had respect first to the person of Abel, which pleased the Lord because of his faith, and after to the gifts he offered. The text in infinite wordspeake of faithfull workers, sacrifices, oblations and gifts, that is to say, which are offered up and done in faith, as the Epistle to the Hebrewes declareth, saying: Through Faith Abel offered up a better sacrifice: Through Faith Enoch was taken away: Through Faith Abraham obeyed God, &c. We have here then a rule set forth in them, to the Hebrewes, how we should follow our consciences to the arguments objected of the adversaries as touching the law and works, that is to say: This is that we can do this is that, works in faith: And by this means thou givest a solution to all their argumentes, and so stoppest their mouths, that they can have nothing to reply.

Not the
works, but
the heart of
the worker
is to be con-
sidered.

What
works the
Scripture
speake of
is to be con-
sidered.

A rule.

The work
is nothing
worth with-
out faith.
Heb. 11. 6.

Abels sacri-
fice was
faithfull and
Caines was
faithfull.

Whereby it appeareth manifestly that in offering a sacrifice, the work is nothing worth without faith, but then must needs have faith before thou begin to work, for without faith it is impossible to please God; but he that will come unto God, must believe, and therefore in the Epistle to the Hebrewes it is said, that the sacrifice of Abel was better then the sacrifice of Caine, because he believed: Therefore the work of the sacrifice of Abel was faithfull; Contrariwise in Caine, because he was wicked and hypocrite, there was no faith or trust of Gods grace and favour, but more presumption of his owne righteousness, and therefore his work, whereby he went about to please God, was hypocritical and unfaithfull. And therefore the adversaries themselves are compelled to grant that in all the works of the Saints, faith

to propound it forth before, for the which their words doe please God, and are accepted of him. I doubt not in Diuinitie there is a nothing, cleane contrary to the impossibility.

The Scrip-
ture some-
times spea-
keth of faith
without
works, and
sometime of
faith with
works.

Gal. 5. 6.
Eph. 2. 8.
Rom. 10. 10.
1 Cor. 13. 13.

Moreover, we are also taught to distinguish faith after this man-
ner, that faith is sometimes taken without the works, sometimes
with the works. For like as an Artificer speaketh ordinarily of the
matter whereupon he worketh, and likewise a Gardiner of the tree
being barren or fruitfull: such is the holy Ghost, speaketh ordinarily
of faith in the Scriptures: sometimes of an absolute faith: some-
times of a compound. As (as a man would say) an inuarnate faith.
Now an absolute faith is this, when the Scripture speaketh ab-
solutely of iustification or of the iustified, as is to be seen in the E-
pistles to the Romanes, and to the Galathians. But wile the Scrip-
ture speaketh of reuelation and workes, then it speaketh of the com-
pound or inuarnate faith. We will repeat some examples of the

Gal. 5. 6.
Eph. 2. 8.
Mat. 19. 17.
Rom. 10. 10.
1 Cor. 13. 13.

faith. As, Faith without workes by Iude: Doe this, and thou shalt
live. If thou wilt enter into life, keepe the commandmentes.
He that doth these thinges shall inuade mans Dominion (shall)
and doe that which is good. In these and such like places (as there
are many in the holy Scripture) where mention is made of doing
the Scripture alwayes speaketh of a compound faith. And when it
saith, Doe this and thou shalt live, it meaneth this: Doe this and
thou shalt be iustified; that is to say, a faith begetteth a good will,
and a good will, that is to say, faith in Christ. When thou shalt this
faith, workes will be a good blessing.

* These
termes the
Papistes vse,
& set them
in the place
of faith.

The Scrip-
ture someti-
mes spea-
keth of one
nature in
Christ, some
time of both

What maruell is it then, if reason be poulded to this inu-
arnate faith: that is to say, to the inuarnate faith, as was the faith of
Abel, of Noe, of Isaac, of Iacob, and of the holy Patri-
archs: thus to make a mystery of faith, when it speaketh of the
of Christ, as he is God and man: that is to say, sometime of his
divine person, sometime of his humane nature apart, either of his di-
vine or of his humane nature: yet because of the mixture of
the nature of God and absolute: therefore speaketh of the divine nature
being in one person as a humane nature, then it speaketh of Christ
compound and incarnate. Where is a common rule among the
Schoolmen of the communication of the properties: when the
properties belonging to the Diuinitie of Christ, are attributed to
the humane: which we may see every where in the Scriptures.
As in Luke 2. the Angel saith, and shall borne of the virgin Ma-
rie,

A rule of
the commu-
nication of
properties
called com-
municatio I-
dionatum.
Luce. 2. 10.

the substance of men, and the universal Lord both of the Angels and men. And in the Chapter he saith both the Son of God. Whereupon I may truly say, that this is that which lay in the manger and in the lappe of the virgin; created heaven and earth, and is Lord of the Angels. Here I speake in beede of a man; but men in this proposition is a new word, and (as the Scholmen them selves doe graunt) both relation to the Diuinitie, that is to say, this God which was made man, both created all things. Creation is attributed vnto the Diuinitie of Christ; for the humannesse doth not create, and yet notwithstanding it is truly said, and created, because the Diuinitie, which onely created, is incarnate with the humannesse, and therefore the humannesse together with the Diuinitie is partaker of the same properties. Wherefore it is well and rightly said: At his man Iesus Christ wrought all out of Egipt into Pales, and wrought all the wonders from the beginning of the world.

Lat. 1. 32.

The man
Christ created
all things
out of
nothing
from the
beginning
of the
world

Wherefore when the scripture saith: If thou wilt enter into life, keepe the commandmentes of God. Doe this and thou shalt live, for first we must see of what manner of living and doing he speaketh: For in these and such like places (as I haue said) he speaketh of a compound sayth, and not of a naked and simple sayth. And the meaning of this place: Doe this and thou shalt live, is this: If thou shalt live because of this faithfull doing, or this doing shall giue vnto the life, because of the sayth alone. After this manner iustification is attributed to faith alone, as creation is to the Diuinitie. And yet notwithstanding, as if it truly sayd, that the Son of God created all things, so also iustification is attributed to the incarnate sayth, or to the faithfull doing. Wherefore we must in no wise thinke with the Sophisters and hypocrites, that woordes doe absolutely iustifie, so that rewarde is promised to manerall woordes but to faithfull woordes onely. And thus we may see, that he therefore suffer the holy Ghost to speake, as he doth in the scripture, either of naked, simple and absolute sayth, or of compound and incarnate sayth. All things which are attributed to woordes doe properly belong vnto sayth: For woordes must not be taken vpon manerall, but faithfull and with a spirituall eye. Faith is the Diuinitie of woordes, and is so spread throughout the woordes of the Faithfull, as is the Diuinitie throughout the humannesse of Christ. Faith therefore doeth all alone in the woordes

If thou wilt
enter into
life, &c.

Faith simple
& compound,
and sayth
must be
taken
with
a
spirituall
eye

Caluſed ſo; agaynſt ſuch diuiliſh men, that ſuch ſentences as the
aduerſaries doe alliege out of the ſcriptures concerning ſonnes
and reuenges, muſt be ſpiritually expounded: as if they alliege
this ſentence out of Daniel 4. chapter, Redeemehy ſinners by almes
doedes, thou muſt not here expounde theſe wordes morallly, but ſpi-
ritually. So ſhalt thou ſee that this word Redeeme, ſignifieth not
morall, but a faithfull doing, that is to ſay, it includeth faith. For in
the ſcriptures the wordes (as I haue ſayd) requireth faith, as god
will and right iudgement of conſcience goe beſore, not morall as
they would haue it, but diuine and ſpirituall, which is faith. By
this meane thou ſhalt be able to ſtop the mouthes of theſe pantiſh
ſophiſters. For they them ſelues are compelled to graunt, (and
to teach they alſo out of Ariſtole) that every good worke proceedeth
out of mans choiſe or free will. If this be true in Philoſophy, much
more muſt this god will and right iudgement of reaſon guided by
faith, goe beſore the worke in diuinitie and diuine maſters. And
this doe all wordes of the imperative mode, that is, all ſuch wordes
as are commaunding, ſignifie in the ſcriptures, and all ſuch wordes
alſo as teach the law, as the Epistle to the Hebrewes hath plainly
declared: By ſayth Abel offred, &c. which is ſo pronounced in ſuch
ſort, admit the caſe that this ſolution is not ſufficient (although
it be in deede moſt ſure and certaine): yet notwithſtanding let this
be the argument of all arguments, and the principall marrow of
Chriſtians to behold, agaynſt all the tentations and obſtacles, not
onely of the aduerſaries; but alſo of the deuill him ſelfe, namely to
apprehend and to hold faſt the head, which is Chriſt. Therefore,
admitte that the ſophiſters being more craftie and ſubtile then I,
ſhould ſo ſnare and entangle me with their arguments, which they
hying for the maintenance of wordes againſt Faith, that I ſhould
know no way how to twinde my ſelfe out (which notwithſtanding
it is impoſſible ſo) them to doe; yet will I rather generallly
and credite to Chriſt alone; then be perſwaded with all the places
they are able to alliege for the eſtabliſhing of the righteouſneſſe of
wordes agaynſt the doctrine of Faith.

Other soz, they must be simply and plainly answered after this manner: Here is **Christ**, there are the testimonies of the Scripture touching the law and workes. Now, **Christ** is the Lord of 6 scríp-tures and of all workes. He also is Lord of heave, the earth, the Sa-bath, the temple, righteousness, life, wrath, sinne, death, and gene-

The Papists
learne their
diuinitie out
of Aristotle
an heathen
Philosopher

A general answer to all the arguments of the adversaries.

The argu-
ment of all
argumentes,
to hold fast
the head
Christ.

to the
gains

Wherefore, if they would make a distinction betwixt faith false
 (and which is not described in scripture) and the true or con-
 siderable faith, their distinction should not offend me. But they
 speak of faith so generally, as if it were perfect with charity, and make a
 double faith, that is to say, formed and unformed. This pestilent
 and devilish glose I utterly detest. Although (say they) we have
 faith infused, called (*Fides infusa*) which is a gift of the holy Ghost;
 and also faith gotten by our owne industrie called (*Fides acquisita*);
 yet both of them lacke their forme and perfection, which is charity,
 & are formed with charity. This is to preferre charity before faith,
 and to attribute righteousness not to faith, but to charity. Wher-
 fore when they doe not attribute righteousness to faith, but onely
 in respect of charity, they attribute to faith nothing at all.

Whither, these perversenesses of the Gospell of Christ doe teach
 that even that faith which they call faith infused, and not received
 by hearing, not gotten by any working, but created in man by the
 holy Ghost, may stand with deadly sinne, and that the worst men
 may have this faith: Wherefore, say they, if it be alone, it is idle and
 utterly impossible. Thus they take from faith her office, and give
 it unto charity: so that faith is nothing, except charity, which they
 call the forme and perfection thereof, be toyed withall. This is a
 devilish and a blasphemous miste of doctrine, which utterly de-
 ceith and overthroweth the doctrine of faith, & carrieth a man cleane
 from Christ the mediator, and from faith, which is the hand and
 onely means whereby we apprehend him. For if charity be the
 forme and perfection of faith (as they dream) then am I by and by
 constrained to say, that charity is the principall part of Christian
 Religion, and so I lose Christ, his blood, and all his benefites; and
 now I rest altogether in a mistake, beinge as the Pope, the hea-
 then Philosopher, and the Turke doth.

But the holy Ghost, which speaketh to all men both inwardly and
 outwardly, teacheth how to speake. He teacheth us to speake, as the So-
 phisters doe wickedly imagine. The righteous man shall live by
 faith formed and beautified or made perfect by charity. But this
 be without purpose, and sayeth plainly: The righteous man shall
 live by faith. Let these doctryne sophisters give therefore, with this
 their wicked and pestilent glose. We will still hold and extoll this
 faith, which God himselfe hath called faith; that is to say, a true
 certaine faith, which doubteth not of God, nor of his promises.

Of this faith
 infused, and
 what it is,
 read more
 before in
 the 2. chap.
 fol 72. pag.
 a. line 3.

The formed
 faith of the
 Schoolmen.

True faith
 before
 God.

not of the forgiveness of sinnes through Christ, that we may dwell sure and safe in this our obiect Christ; & may keepe still before our eyes the passion and blood of the Mediator and all his benefites. Nowe, faith alone which layeth hold upon Christ, is the only meane that we suffer not these benefites to be taken out of our sight. Neither, seeing, resisting this pestilent glose, we must understand this place of faith onely & alone. And this Paule him selfe declareth, when he reasoneth against faith foyned with charitie, after this sort.

Faith onely
taketh hold
of Christ.

Verse 12. And the law is not of faith.

The Scholemen say: The righteous man doth live, if his faith be foyned and adjoyned with charitie. But contrariwise Paule saith: The law is not of faith. But what is the lawe? Is it not also a commaundement touching charitie? Yea, the lawe commaundeth nothing else but charity, as we may see by the text it selfe: Thou shalt love the Lord thy God, with all thy soule, &c. Again: Shewing mercie vnto thousands that loue him & keepe his commaundements.

The lawe
teacheth
loue.

Deu. 6. 5.

Mat. 22. 37.

Exod. 20. 6.

Mat. 23. 40.

Also: In these two commaundementes consisteth the lawe and the Prophets. If the lawe then, that commaundeth charitie, be contrary to faith, it must needs follow, that charitie is not of faith. So Paule plainly confuteth that glose which the Sophisters have suggeted touching their foyned faith; and speaketh onely of faith, which is separate from the lawe. Nowe, the lawe being separate and set apart, charitie is also set apart, with all that belongeth to the lawe, & faith onely is left, which iustifieth and quickeneth to everlasting life.

Paule therefore reasoneth here out of a plaine testimonie of the Prophet: that there is none which obtaineth iustification and life before God, but the believing man, who obtaineth righteousness & everlasting life without the lawe and without charitie, by faith alone. The reason is, because the lawe is not of faith: that is, the lawe is not faith; or any thing belonging to faith; for it belongeth not: neither are the woordes of the lawe faith, nor yet of faith: therefore faith is a thing much differing from the lawe, like as the promise is a thing much differing from the lawe: for the promise is not apprehended by working, but by believing. Yea there is as great a difference betwene the promise & the lawe, and consequently betwene faith and woordes, as there is distance betwene heauen and earth. It is impossible therefore, that faith should be of the lawe. For faith onely resteth in the promise, it only apprehendeth & knoweth

The belie-
uing man
obtaineth
righteous-
nesse and e-
verlasting
life without
the lawe and
charitie.

God; and thus doth chiefly in receiving good things of God. Contrariwise, the lawe and worke consist in exating, in doing, and in giving unto God. As Abel offering his sacrifice, giveth unto God; but he that doth the lawe, doth not give unto God. Paule therefore concludeth mightily out of that place, of Habacoth, that the righteous man liveth by faith alone. For the lawe in no wise belongeth unto faith, because the lawe is not the promise. But faith resteth only upon the promise. Wherefore as there is a difference betwene the lawe & the promise, so is there also betwene workes and faith. That gloze therfore of the Scholemen is false and ticked, which sayeth the lawe & faith together; yea rather it quencheth faith, and setteth the lawe in the place of faith. And here note, that Paule alwayes speaketh of such as would do the lawe morally, and not according to the Scripture. But in pattern is sayd, of such good workes as the Scripture requirerh, the same is attributed to faith alone.

Verse 12. But the man that shall do those things shall live in them.

Paule here goeth about to shew what is the very true righteousness of the lawe and of the Gospell. The righteousness of the lawe is to fulfill the lawe according to that saying: He that shall do those things shall live in them. The righteousness of faith is to believe according to that saying: The righteous man doth living by faith. The lawe therfore requirerh that we should performe somewhat. But faith requirerh no workes of us; so that we should give nothing unto God, but that we believing the promise of God, should receive of him. Wherefore the office of the lawe is to worke, as the office of faith is to assent unto the promises. For faith is the faith of the promise; and the worke is the worke of the lawe. Paule therefore standeth upon this word Doing; and that he may plainly shew what is the confidence of the lawe; and what is the confidence of workes, he comparerh the one with the other, the promise with the lawe, and faith with workes. He sayeth, that of the lawe there is nothing else but onely Doing; but faith is a cleane contrary thing, namely, that which assenteth to the promise, & leaveth doing unto it.

These foure things, therefore must be perfectly distinguished. For as the lawe hath his proper office, so hath the promise. As the lawe pertaineth doing, and to the promise believing. Wherefore as farre as the lawe and the promise are separate asunder, so farre also are doing and believing. By the which distinction Paule here goeth

The law.

Faith.

The righteousness of the law.
The righteousness of faith.

The office of the lawe and of faith.

The lawe and the promise doing & believing must be distinguished.

about

about to separate charity from faith, and to teach that charity puffed
 up, both not because the law worketh or becometh nothing to iustificati-
 on, faith alone therefore iustificeth and quickeneth, and yet it stand-
 eth not alone, that is to say, it is not idle, albeit that in her degree
 of office it standeth alone. For the cause then why Paule here al-
 leageh this place, namely that he may separate faith and charity
 farre asunder.

Faith is not
 idle.

For upon the Sophisters therefore with their cursed glofe, and
 their blind distinction of faith foamed and unfoamed. For these new
 forged termes, faith foamed, faith unfoamed, faith gotten by mans
 industrie and such like, are very monsters deuised by the deuill, to
 no other ende but to deface and destroy the true Christian doctrine
 and faith, to blasphemie and tread Christ under foot, and to establish
 the righteousness of works. In deede works must follow faith, but
 faith must not be works, or works faith, but the boundes and the
 kingdomes of the law or works, and of faith must be rightly distin-
 guished the one from the other.

Fides forma-
 ta, informis,
 acquisita, are
 monstrous
 termes de-
 uised by the
 Papistes.

When we beleue therefore, we liue only by faith in Christ, who
 is without sinne, who is also our mercy seat and remission of sinnes.
 Contrariwise, when we obserue the law, we worke in deede, but we
 haue no righteousness nor life. For the office of the law is not to in-
 stitue and giue life, but to shew forth sinne, and to destroy. In deede
 the law saith: He that shall do those things, shall liue in them. But
 where is he which doth the law: that is, which loueth God with all
 his heart, and his neighbour as him selfe: Therefore no man doeth
 the law, and although he go about to do it neuer so much: yet in do-
 ing it he doth it not: therefore he abideth vnder the curse. But faith
 worketh not, but beleeueth in Christ the iustifier. Therefore a man
 liueth not because of his doing, but because of his beleeuing. But a
 faithfull man performeth the law, and that which he doth not, is
 forgiven him through the remission of sinnes for Christs sake, and
 that which is remaining is not imputed vnto him.

The office
 of the law.

The office
 of faith.

Paule therefore in this place and in the 10. chap. to the Romanes
 compareth the righteousness of the lawe and of faith together,
 where he sayeth: He that shall do those things shall liue in them.
 As though he would say: It were in deede a goodly matter if we
 could accomplish the lawe: but because no man doeth it, we must
 be vnto Christ, who is the ende of the lawe to righteousness, to-
 witte one that beleeueth. He was made vnder the lawe, that he

* Christ the
 ende of the
 law.
 Rom. 10. 4.
 Gal. 4. 3.

1. Cor. 13. 12.

Who they
are that
Paule cal-
leth righ-
teous.

A double
vse of the
lawe.

might redeeme vs that were vnder the lawe. Believing in him we receive the holy Ghost, and we begin to do the lawe: and that which we do not, is not imputed vnto vs because of our faith in Christ. But in the life to come we shall no more haue made of faith. For then we shall not see darkely through a glasse (as we now do), but we shall see face to face: that is to say, there shall be a most glorious brightnes of the eternall Paiesse, in which we shall see God such as he is. There shall be a true and a perfect knowledge and love of God, a perfect light of reason and a good will: not such a metall and philosophical will as the popish Scholemen dreame of, but an heavenly, diuine, & eternall will. Here in the meane time, in spirit by faith, we looke for the hope of righteousnes. Contrariwise, they that seek forgiveness of sinnes by the lawe and not by Christ, do neuer performe the lawe, but abide vnder the curse.

Paule therfore calleth them onely righteous, which are iustified through the promise, or through faith in the promise without the lawe. Wherefore, they that are of the works of the lawe, & will seeme to do the lawe, do it not. For the Apostle generally concludeth, that all they which are of the works of the lawe, are vnder the curse: vnder the which they should not be, if they fulfilled the lawe. In deed it is true, that a man doing the works of the lawe, shall liue in them, that is, shall be blessed: but such a one can not be found. Now, seeing there is a double vse of the lawe, the one politike, and the other spirituall, he that will vnderstand this sentence ciuilly; may doe it after this sort: He that shall doe those things shall liue in them: that is, if a man obey the magistrate outwardly and in the politike gouernment, he shall auoyde punishment and death: for then the ciuill magistrate hath no power ouer him. This is the politike vse of the lawe, which serueth to byde those that are rude and vnratable. But Paule here speaketh not of this vse, but treateth of this place like a Whine: therefore there is a condition necessarily included. As if he sayd: If men could keepe the lawe, they should be happy. But where are they? They are not therfore doers of the lawe, except they be iustified before and without the lawe, through faith.

Wherefore, when Paule curseth and condemneth those which are of the works of the lawe, he speaketh not of such as are iustified through faith, but of such as goe about to be iustified by works, without faith in Christ. This I say, leaue any man should follo

the

the fond imagination of Ierome, who being deceived by Origen, thought nothing at all in Paule; but takes him as a mere civil Lawyer. Whereupon he reasoneth after this manner: The holy Patriarches, Prophets and Kings were circumcised and offered sacrifice: therefore they observed the law. But it were a twicken thing to say, that they are under the curse: therefore all they that are of the works of the law are not under the curse. Thus he setteth himself against Paule without all iudgement, making up difference between the true doers of the law fulfilled by faith, and those workers which seek to be fulfilled by the law, without faith.

The imagination of Ierome, understanding Paule as though he spoke of the law, but morally, and as it is separate from faith.

But Paule speaketh here nothing against those that are justified by faith, and are true doers of the law in deede; for they are not of the works of the law: but against those which, not only doe not keep the law, but also sinne against the same. For the law commandeth that we should fear, love, and worship God with a true faith. Which they do not; but chase out new kinds of worship and works which were never commanded of God, by the which God is not pacified, but more provoked to anger; according to that saying: They worship me in vaine with the commandementes of men. Wherefore they are full of impietie, rebells against God; and therefore, sinning grievously against the first commandement & some all the rest. Moreover, they are full of twicken conscience, covetous and other great passions. Briefly, there is no good thing in them, but that outwardly they would seeme to be righteous and to accomplish the law.

A picture of hypocrites.

Mat. 15. 9.

So we also which are justified by faith, as were the Patriarches, Prophets and all the Saints, are not of the works of the law, as concerning justification: But in that we are in the flesh, and have yet the remnants of sinne in us, we are under the law; and yet not under the curse, because the remnant of sinne are not imputed unto us for Christs sake, in whom we believe. For the flesh is an enemy unto God; and that iniquity which yet remaineth in us, not only fulfilleth not the law, but also sinneth against the same, rebelling against us and leading us captive into bondage. Rom. 7. Now, if the law be not fulfilled in the Saints, but that many things are done in them contrary to the law, if still concupiscence and the remnants of sinne are yet remaining in them, which doe so hinder them that they can not fear and love God, they can not trust upon God with assured trust; they can not praise God and revere

Remnants of sinne in the Saints & the elect of God.

his word as they should demand more in this true in a man which is not yet justified by faith, but is an enemy unto God, and with all his heart despiseth and hateth the word and promise of God. So is then that Paul speaks here of such as will fulfill the law, and be justified thereby, although they have not yet received faith, and not of the fathers and saints (as Ierome imagineth) which are justified by faith already.

Deut. 21. 23.

Verse 13.

Christ hath redeemed vs from the curse of the law, when he was made a curse for vs. (For it is written: Cursed is every one that hangeth on tree.)

This sentence which Paul reciteth out of Deuter. is miserably twisted, and racked of the Papists.

Here againe Ierome and the popish Schoollers which followe him, are much troubled, and miserably racke this most comfortable place, seeking, as they would seeme, with a godly zeale to turn away this reproch from Christ, that he should be called a curse as occasion. They twist of this sentence after this manner: That Paul speaketh not here in good earnest: and therefore they most wickedly affirme, that the Scripture in Paul agreeth not with it selfe. And thin they proue after this manner: The sentence (say they) of Moyses, which Paul here allegeth, speaketh not of Christ; for neither this generall clause [whose name] which Paul allegeth, is recorded in Moyses. Againe Paul omitteth this word [of God] which is in Moyses. To conclude, it is euident enough, that Moyses speaketh of a thief or a malefactor, which by his euill deeds hath deserved the gallows, as the Scripture plainly witnesseth in the 21. chap. of Deut. Therefore they aske this question how this sentence may be applied to Christ, that he is accursed of God and hanged upon a tree, seeing that he is no malefactor or thief, but righteous & holy. This may peraduenture moue the simple and ignorant, thinking that the Schoollers do speake it, not onely wittily, but also very goodly, and thereby do defend the honour and glory of Christ, & thus warning to all Christians to beware that they thinke not so wickedly of Christ, that he should be made a curse, &c. Let vs see therefore what the meaning and purpose of Pauls is.

But here againe we must make a distinction, as the words of Paul do plainly shewe. For he sayeth not, that Christ was made a curse for him selfe, but for vs. Therefore all the weight of the matter standeth in this word, For vs. For Christ is innocent as concerning his alone person, and therefore he ought not to haue bene hanged

This clause for vs, is effectuall and full of power

hanged upon a tree: but because, according to the lawe of Moyses: every thiefe and malefactor ought to be hanged, therefore Christ also according to the lawe ought to be hanged, for he sustayned the person of a sinner and of a thiefe, not of one, but of all sinners and thieves: for we are sinners and thieves; and therefore guilty of death and everlasting damnation. But Christ took all our sinnes upon him, and for them dyed upon the crosse: therefore it becometh that he should become a transgressor; and (as Elay the Prophet sayth chap. 53.) to be reckoned and accounted among transgressors and trespassers.

Christ took upon him the person of a transgressor, and therefore must be hanged.

And thus (no doubt) all the Prophetes did foresee in spirite, that Christ should become the greatest transgressor, murderer, adulterer, thiefe, rebel and blasphemour, that ever was or could be in all the world. For he being made a sacrifice for the sinnes of the whole world, is not to be an innocent person and without sinnes; is not now the Sonne of God borne of the virgine Marie: but a sinner, which hath and carrieth the sinne of Paule, who was a blasphemour, an oppositor, and a persecutor: of Peter which denied Christ: of David which was an adulterer, a murderer, and caused the Gentiles to blaspheme the name of the Lord: and briefly, which hath and beareth all the sinnes of all men in his bodie: not that he himself committed them; but for that he received them being committed or done of vs; and layd them upon his owne bodie, that he might make satisfaction for them with his owne blood. Therefore this generall sentence of Moyses comprehendeth him also (albeit in his owne person he was innocent) because it found him amongst sinners and transgressors: Like as the Magistrate taketh him to be a thiefe; and punisheth him whome he findeth among other thieves and transgressors, though he never committed any thing worthy of death. Now, Christ was not only found amongst sinners, but of his owne accord and by the will of his father he would also be a companion of sinners (taking upon him the flesh and blood of those which were sinners, thieves) & plunge in all kinde of sinne. When the lawe therefore found him amongst thieves, it condemned and killed him as a thiefe.

Christ the greatest sinner of all others, because he bare the sinnes of the whole world.

E. 2. 17.
Mat. 3. 17.

The popish shopkeepers doe spoyle us of this knowledge of Christ, and thus heavenly comfort (namely that Christ was made a curse, that he might deliver us from the curse of the lawe) when they separate him from sinners and sinners, and chide for

What necessities follow the doctrine of the Schoolmen.

him out to be as an example to be followed. By this means they make Christ, not only imputable unto us, but also a Judge and a Saviour; which is angry with our sinners, and condemneth sinners. But we must not tell us, Christ and himself him to be imputed to our sinnes, in our condemnation, in our death, and in all our evils, as he is wrapped in our flesh and in our blood.

Christ must be wrapped as well in sinnes, as in our flesh and blood.

But some man will say: It is very absurd and scandalous, to call the Son of God a cursed sinner. I answer: If thou wilt deny him to be a sinner & to be accursed, deny also that he was crucified and dyed. For it is no lesse absurd to say, that the Son of God (as our faith confesseth and believeth,) was crucified and suffered the paines of sinne and death, then to say that he is a sinner and accursed. But if it be not absurd to confesse and believe, that Christ was crucified between two thieves, then is it not absurd to say also that he was accursed & of all sinners the greatest. These words of Paule are not spoken in vain: Christ was made a curse for us. God made Christ which knew no sinne, to become sinne for us, that we in him might be made the righteousness of God.

Christ is made a curse, and become sin for us.

Ioh. 1. 29.

After the same manner Iohn the Baptist calleth him The Lamb of God which taketh away the sinnes of the world. He saith he is the innocent, because he is the unpotted and unblemished Lamb of God. But because he beareth the sinnes of the world, his innocence is burdened with the sinnes and guilt of the whole world. Whatsoever sinnes, I, thou, and we all have done or shall do hereafter, they are Christs sinnes as verily as if he him selfe had done them. To be briefe, our sinnes must needs become Christs sinnes, or else we shall perish for ever. This true knowledge of Christ, which Paule and the Prophets have most plainly declared unto us, the wicked Sophisters have darkened and defaced.

Our sinne must be Christs owne sinne, or else we shall perish for ever.

Esa. in the 53. chap. speaketh thus of Christ: God hath layd the iniquitie of vs all vpon him. We must not make these words lesse then they are, but leave them in their owne proper signification. For God talketh not in the wayes of the people, but speaketh earnestly, and of great long suffering; that Christ the Lamb of God should beare the sinnes of vs all. But what is it to beare? The Sophisters answer, to be punished. Very well. But wherefore is Christ punished? Is it not because he hath sinne and beareth sinne? No, that Christ hath sinne, the holy Ghost witnesseth in the 40. Psalm: My sinnes have taken such hold of me, that

Christ not soely beareth sinne: but the Psalmist witnesseth that he him selfe also hath sinne in decree.

I am not able to looke vp, yea they are no more in number then the
heares of my head. In this psalme and certaine others, the holy
Ghost speaketh in the person of Christ, and in playne wordes wit-
nesseth, that he had sinnes. For this testimonie is not the voyce of
an innocent, but of a suffering Christ, whiche toke vpon him to
beare the person of all sinners, and therefore was made guilty of the
sinnes of the whole world.

Therefore Christ was not onely crucified & dyed, but sinne also
(through the loue of y^e diuine Paternie) was layd vpon him. When
sinne was layd vpon him, then commeth the law and sayth: euery
sinner must dye. Therefore, O Christ, if thou wilt answer, become
guilty, and suffer punishment for sinners, thou must also beare sinne
and malediction. Paule therefore doth very well alleage this gene-
rall sentence out of Moyses as concerning Christ: Every one that
hangech vpon the tree is the accursed of God: but Christ hath han-
ged vpon the tree, therefore Christ is the accursed of God.

And this is a singular consolation for all Christians, so to clothe
Christ with our sinnes, and to wrap him in my sinnes, thy sinnes,
and in the sinnes of the whole world, and so to behold him bearing
all our iniquities. For the beholding of him after this maner, shall
easily banquish all the fantastickall opinions of the Papistes concer-
ning the iustification of woorkes. For they doe imagine (as I haue
sayd) a certaine f^orme formed and adozned with charitie. By this
(say they) sinnes are take away and men are iustified before God.
And what is this else (I pray you) but to vnrwrap Christ, and to
strip him quite out of our sinnes, to make him innocent, & to charge
and ouerwhelme our selues with our owne sinnes, and to looke
vpon them, not in Christ, but in our selues. Yea, what is this else
but to take Christ cleane away, and to make him utterly vnprofi-
table vnto vs: For if it be so that we put away sinne by the woorkes
of the law and charitie, then Christ taketh them not away. For if
he be the Lambe of God obtained from euerlastyng to take away
the sinnes of the world: and moreover if he be so wrapped in our
sinnes, that he became accursed for vs, it must needs followe that we
can not be iustified by woorkes. For God hath layd our sinnes, not
vpon vs, but vpon his Sonne Christ, that he bearing the punish-
ment thereof, might be our peace, and that by his stripes we might
be healed. Therefore they can not be taken away by vs. To this
all the Scripture beareth witnesse: and we also doe confesse the

A singular
consolation
of the faith-
full.

* He alu-
deth to the
brazen Ser-
pent.

The faith of
the Papistes
formed with
charitie.

Our sinnes
are taken
away by
Christ alone.

Eph. 53.

same in the articles of the Christian beliefe, when we say: I beleue in Iesus Christ the Sonne of God, whiche suffered, was crucified and dyed foꝝ vs.

Of what
pointes the
doctrine of
the Gospell
entreatheth.

Hereby it appeareth that the doctrine of the Gospell, (whiche of all other is most swete and full of singular consolation,) speaketh nothing of our woꝝkes oꝝ of the woꝝkes of the law, but of the inestimable mercy & loue of God towarde vs most wretched and miserable sinners: to wit, that our most mercifull father seeing vs to be oppressed and ouerwhelmed with the curse of the law, and so to be holden vnder the same, that we could neuer be deliuered from it by our owne poweꝝ, sent his onely Sonne into the woꝝld, and layd vpon him all the sinnes of all men, saying: We thou Peter that denyest: Paule that persecuter, blasphemet, and cruell oppressor: Dauid that adulterer: that sinner whiche did eate the apple in Paradise: that these whiche hanged vpon the crosse, and byed by, be thou the person which hath committed the sinnes of all men: See therefore that thou pay and satisfie foꝝ them. Here now commeth the law and sayth: I finde him a sinner, and that at such a one, as hath taken vpon him the sinnes of all men, and I see no sinnes else but in him: therefore let him dye vpon the Crosse: and so he setteth vpon him, & killeth him. By this meanes the whole woꝝld is purged and clenched from all sinnes, and so deliuered from death and all euils. Now, sinne being vanquished & death abolished by this one man, God would see nothing els in the whole woꝝld if it did beleue, but a mere cleansing and righteousness. And if any remnants of sinne should remaine, yet foꝝ the great glory that is in Christ, God would wipe at them and would not see them.

The article
of justification
& Christian
righteousness.

* This opposition is a
comparing
of two con-
traries, as
Christ and
the woꝝld
together.

Thus we must magnifie the article of Christian righteousness against the righteousness of the law & woꝝkes: albeit no eloquence is able sufficiently to set foꝝth the inestimable greatnesse thereof. Wherefoꝝe the argument that Paule handleth in this place, of all other is most mighty against all the righteousness of the law. Foꝝ it containeth this invincible opposition: that is, if the sinnes of the whole woꝝld be in that one man Iesus Christ, then are they not in the woꝝld. But if they be not in him, then are they yet in the woꝝld. Also, if Christ be made guiltie of all the sinnes which we all haue committed, then are we deliuered from all sinnes, but not by our selues, noꝝ by our owne woꝝkes oꝝ merites, but by him. But if he be innocent and beare not our sinnes, then doe we beare them,

them, and in them we shall dye and be damned. But thanks be to God who hath given vs victorie by our Lord Iesus Christ. Amen.

But now let vs see by what meanes these two thinges so contrary and so repugnant, may be reconciled in this one person Christ. Not onely my finnes and thine, but also the finnes of the whole world, either past, present or to come, take hold vpon him, goe about to condemne him, and do in dede condemne him. But because in the selfe same person, which is the highest, the greatest, and the onely sinner, there is also an euermlasting and inuincible righteousness: therefore these two doe encounter together, the highest, the greatest and the onely sinne, and the highest, the greatest and the onely righteousness. Here one of them must needs be overcome and giue place to the other, seeing they fight together with so great force and power. The sinne therefore of the whole world commeth vpon righteousness with all maine & might. In this combate what is done: Righteousnes is euermlasting, immortall and inuincible. Sinne also is a most mighty and cruell tyranne, ruling and reigning ouer the whole world, subduing and bringing all men into bondage. To conclude, sinne is a strong and a mighty God, which deuoureth all making, learned, vnllearned, holy, mighty and wise men. This tyranne (I say) flyeth vpon Christ, and will needs swallow him vp, as he doth all other. But he saith not that he is a person of inuincible and euermlasting righteousness. Therefore in this combate sinne must needs be vanquished and killed, and righteousness must overcome, liue and raigne. So in Christ all sinne is vanquished, killed and buried and righteousness remaineth a conquerour and reigneth for euer.

A marvellous combat betwene sinne and righteousness in Christ.

Righteousnesse.

Sinne.

Righteousnes is the conquerour of sinne.

The combat betwene life and death.

Life conquered, is the conqueror of death.

Hg. 13. 14

In like maner, death, which is an omnipotent Quene and Emperesse of the whole world, killing Kinges Princes, and generally all men, doth mightily encounter with life, thinking utterly to overcome it and to swallow it vp: and that which it goeth about, it bringeth to passe in dede. But because life was immortall, therefore when it was overcome, yet did it overcome and get the victorie, vanquishing and killing death. Death therefore through Christ is vanquished and abolished throughout the whole world, so that now it is but a painted death, which loosing his sting, can no more hurt those that beleeue in Christ, who is become the death of death, as Hoseas the Prophet saith: O death I will be thy death.

The conflict
of the curse,
with the
blessing.

So the curse, which is the wrath of God upon the whole world, hath the like conflict with the blessing: that is to say, with grace and the eternall mercy of God in Christ. The curse therefore fighteth agaynst the blessing, and would condemne it and bying it to nought: but it can not so doe. For the blessing is diuine and euermolasse, and therefore the curse must needs giue place. For if the blessing in Christ could be overcome, then should God him selfe also be overcome. But this is impossible: therefore Christ the power of God, righteousness, blessing, grace and life, overcome and destroyeth these monsters, sinne, death and the curse, without warre or weapons, in his owne body, and in him selfe, as Paule deliuereth to speake: Spoyling (sayth he) all principalities and powers, and triumphing ouer them in him selfe, so that they can not any more hurt those that doe beleue.

Christ is the
vanquisher
of the curse
and malediction.

Ephes. i. 15.

In him selfe.

And this circumstance, In him selfe, maketh that combat much more wonderfull and glorious. For it sheweth that it was necessary; that these inestimable thinges should be accomplished in that one onely person Christ, (to witte, that the curse, sinne and death should be destroyed, and the blessing, righteousness and life should succede in their place) and that to the whole creature through this one person should be renewed. Therefore if thou looke vpon this person Christ, thou shalt see sinne, death, the wrath of God, hell, the deuill and all evils vanquished & mortified in him. For almightie he as Christ reigneth by his grace in the heartes of the faithfull, there is no sinne, no death, no curse: but where Christ is not knowne, there all these thinges doe still remaine. Therefore all they which beleue not, doe lacke this inestimable benefite and glorious privilege. For this (as S. Iohn sayth) is our victorie that overcome the world, euen our fayth.

Sinne and
death abolished
to all
beleeuers.

1. Ioh. 5. 4.

They that
deny the article
of the diuinitie
of Christ, deny
also the article
of redemption.

This is the principall article of all Christian doctrine, whiche the Popish scholarmen haue altogether darkened. And here ye see how necessary a thing it is to beleue and to confesse the article of the Diuinitie of Christ: which when Arius denied, he mist needs also deny the article of our redemption. For to ouercome the sinne of the world, death, the curse and the wrath of God in him selfe, is not the worke of any creature, but of the diuine power. Therefore he which in him selfe should overcome these, must needs be truly and naturallie God. For against this mighty power of sinne, death, and the curse (which of it selfe reigneth throughout the world and

in the whole creature) it was necessary to set a more high & a mightie power: But besides the soueraine and diuine power, no such power can be found. Wherefore, to abolish sinne, to destroy death, to take away the curse which selfe and againe, to geue righteousness, to bring life to light, and to geue the blessing, are the workes of the diuine power onely and alone. Now because the Scripture doth attribute al theseto Christ, therfore he in him selfe is life, righteousness and blessing, which is naturally and substantially God. Wherefore they that deny the Diuinitie of Christ, do lose all Christianitie and become altogether Gentiles and Turkes. We must learne therfore diligently the Article of iustification (as I often admonish you). For all the other Articles of our faith are comprehended in it; and if that remaine sounde, then are all the rest sounde. Wherefore, when we teach that men are iustified by Christ, that Christ is the conquerour of sinne, death and the everlasting curse; we witnessethersewithall that he is naturally and substantially God.

They that deny the diuinitie of Christ, become Turkes & Gentiles.

Christ God by nature.

The blindness and impietie of the Papistes.

Hereby we may plainly see how horrible the wickednesse and blindness of the Papistes was, which taught, that these cruell and mightie tyrannes, sinne, death and the curse (whiche swallow vp all mankind) must be vanquished, not by the righteousness of the law of God (whiche, although it be iust, good and holy, can doe nothing but bring men vnder the curse): but by the righteousness of mans owne workes, as by fastyng, Pilgrimages, Masses, Moles, and such other like paltrie. But (I pray you) was there euer any sounde that being furnished with this armour, ouercame sinne, death and the Deuill? Paule in the 6. Chap. to the Ephesians describeth a farre other manner of armour, which we must vse agaynst these most cruell and raging beastes. Therefore in that these blinde buzzardes and leaders of the blinde, haue set vs naked and without armour: befoze these inuincible and most mighty tyrannes, they haue not onely deliuered vs vnto them to be deuoured, but also haue made vs ten times greater and more wicked sinners then either theues, whores or murderers. For it belongeth onely to the diuine power to destroy sinne and to abolish death, to create righteousness and to geue life. They haue attributed this diuine power to our owne workes, saying: If thou doe this worke or that, thou shalt overcome sinne, death and the wrath of God: And by this meanes they set vs in Gods place, making vs in very deede naturally (if I may so say) God him selfe. And herein the

The armour of Christians set out. Eph. 6. 13. 14. &c.

It is the worke of God, to abolish death and to geue life.

1. Pet. 2. 22.

Luke. 11. 26.

What doctrine the Gospel set forth.

Christ took our finnes upon him of his owne accord, and therefore it behoued him to be made a curse for them.

Phil. 2. 7.

Christis our righteousness, and our sinne is his.

Waples under the name of Christ, haue shewed them selues to be seuen fold more wicked: Idolaters, then euer were the Gentiles. For it hapneth to them, as it doth to the sow, which after she hath walloweth her selfe agayne in the myre. And as Christ sayeth: After they are fallen away from faith, an euill spirit entereth agayne into the house, out of the which he was driven, and taketh vnto him seuen worse spirites then him selfe, and there dwelleth: and then the latter end of that man is worse then the beginning.

Let vs therefore receaue this most swete doctrine, and full of comfort, with thankesguyng, and with an assured faith, which teacheth that Christ being made a curse for vs (that is, a sinner subjected to the wrath of God) did put vpon him our person, and layd our finnes vpon his owne shoulders, saying: I haue committed the finnes which all men haue committed. Wherefore he was made a curse in deede according to the law, not for him selfe, but (as Paule sayth) for vs. For vntlesse he had taken vpon him selfe my finnes and thine, & the finnes of the whole world, the law had had no right ouer him, which condemneth none but sinners onely, and holdeth them vnder the curse: Wherefore he could neither haue bene made a curse nor dye, wth the onely cause of the curse and of death is sinne, from the which he was free. But because he had taken vpon him our finnes, not by constraint, but of his owne good will: it behoued him to beare the punishment and wrath of God: not for his owne person (which was iust and inuincible, and therefore could be found in no wise guilty), but for our person.

So making a happy chaunge with vs, he took vpon him our sinnefull person, and gaue vnto vs his innocēt and victorious person: wherewith we being now clothed, are freed from the curse of the law. For Christ was willingly made a curse for vs, saying: As touching myne owne person I am blessed, and neede nothing. But I will abase my selfe, and will put vpon me your person, that is to say, your humane nature, and will waite in the same among you, and will suffer death, to deliuer you from death. For he thus bearing the sinne of the whole world in our person, was taken, suffered, was crucified and put to death, and became a curse for vs. But because he was a person diuine and euilassing, it was impossible that death should hold him: Wherefore he rose agayne the third day from death, and now liueth for euer: and there is neither sinne

sure no death found in him any more, but more righteousness,
life and everlasting blessedness.

This image and this myrrour we must have continually before
us, and behold the same with a steadfast eye of faith. Be that
dost so, hath this innocencie and victorie of Christ, although he
be neuer so great a sinner. By faithfully therefore we are made
righteous, for faith layeth hold upon this innocencie and this
victorie of Christ. Take then how much thou beleeuest this, so
much thou dost enjoy it. If thou beleeuest sinne, death, and the curse
to be abolished, they are abolished. For Christ hath overcome and
taken away these in him selfe, and will have us to beleeue, that like
as in his owne person there is now no sinne nor death, eue so there
is none in ours, seeing he hath performed and accomplished all
thynges for us.

An inesti-
mable com-
fort for all
poore con-
science bea-
ten downe
with sinne.

Wherefore, if sinne, death and death terrifie thee, thinke
that it is (as it is in deede) but an imagination, and a false illu-
sion of the Deuill. For in very deede there is now no sinne, no curse,
no death, no Deuill to hurt us any more, for Christ hath vanqui-
shed and abolished all these thynges. Wherefore the victorie of
Christ is most certaine, and there is no danger in the thyng it
selfe, (since it is most true), but in our incredulitie, for so reason
it is a hard matter to beleeue these inestimable good thynges and
unspeakable riches. Moreover, Satan with his ferie parties
and his ministers with theyr wicked and false doctrine, doe a-
bout to wrest from us and utterly to deface this doctrine. And
speciallie for this Article, whereby we so diligently seache the
satisfaction the hatred and cruel persecution of Satan and of the
world. For Satan seeth the power and fruite of this Ar-
ticle.

A remedy &
a comfort a-
gainst the
terrors of
sinne, &c.

The deuill
& heretikes
lie in wait
to deceaue
the godly.
The power
of this arti-
cle of Chri-
stian righte-
ousnesse, do-
stroyeth Sa-
thans king-
dome.

For the
godly
shall not
be moued
of the
deuill
nor of
the world
nor of
the flesh.

For the
godly
shall not
be moued
of the
deuill
nor of
the world
nor of
the flesh.

And that there is no more sinne, death, or malediction, since
Christ now reigneth we daily confesse also in the Creed of the A-
postles, where we say, I beleeue that there is an holy Church, which
is in deede nothing els, but as if we should say, I beleeue that there
is no sinne, no malediction, no death in the Church of God. For they
which do beleeue in Christ are no sinners are not guilty of death, but
are holy and righteous. Lords, quere sinne and death and lining for
euer. But faith ouerleth this, for we say, I beleeue that there is
an holy Church. But if thou beleeuest reason and thine owne eyes,
thou shalt thinke cleane contrary. For they see many things in the
world.

The weak-
ness of the
godly.

Godly which offend the . . . Thou hast them sometime to fall into
sinne, and to be weak in Faith, to be subject unto wrath, envie, and
such other still affections: the reason the Church is not holy. I deny
the consequence. If I take upon myne alone person, or the person
of my brother, it shall neuer be holy. But if I behold Christ, who
hath sanctified and cleansed his Church, then is it altogether holy
for he hath taken away the sinnes of the whole world.

A feeling
sinner, bru-
sed and bro-
ken hearted
for his sinnes
is counted
no sinner.

Therefore where sinnes are sent and toll, there are they in deed
no sinnes. For according to Pauls doctrine, there is no sinne, no
death, no malediction any more in the world but in Christ; who is
the Lamb of God that hath taken away the sinnes of the world:
who is made a curse that he might deliver us from the curse. Con-
trariwise, according to Philodophies and reason, sinne, death and
the curse are no where else but in the world, in the flesh, or in sin-
ners. For a Sophisticall sinner can speake no otherwise of sinne,
then both the heathen Philosopher. Like as the colour (sayth he)
cleauneth in the wall, even so doth sinne in the world, in the flesh, or
in the conscience: therefore it is to be purged by contrary opera-
tions, to wit, by charity. But the true wisdom teacheth that there
is no sinne in the world any more: for Christ, upon whom the fa-
ther hath laid the sinnes of the world, hath banquished and
killed the sinne in his own body. He once being for sinne & raised
up againe, veyth now no more. Therefore where soeuer is a true
Faith in Christ, there sinne is abolished, dead & buried. But where
no Faith in Christ is, there sinne doth still remaine. And albeit the
remnants of sinne be in them the wilkins because they believe not
perfectly, yet are they better than they are not accepted into them,
because of their Faith in Christ.

2/a. 13. 6.
To the be-
lievers, sinne
& death are
abolished. 7
Christ hath
redeemed us
from the
curse: there-
fore the law
hath not
done it.

This is therefore a strong and a mighty argument, which Paul
here propoundeth against the righteousness of the law. It is not the
law nor works that we deliver us from the everlasting curse,
but Christ alone. We therefore new Christians readers, I pray
you, that thou diligently consider the law, & diligently minde
what Paul speaketh, and what he sayeth. All (sayth he) which we
doe against the law, are necessarily under the curse. But no man fulfil-
leth the law perfectly, still we are under the curse: he doeth more
than an other proposition: Christ hath redeemed us from the curse of
the law, being made a curse for us: therefore it followeth, that the
law and works doe not deliver us from the curse, but by the
rather

Two propo-
sitions of
Paul.

rather under the curse. Christ therefore, (which, as the Scholem say, giueth forme and perfection vnto faith) hath not onely not redeemed vs from the curse, but rather if we appoynt vs more & more in the curse.

This text then is plaine, that all men, yea the Apostles, Prophets, & Patriarchs had remained vnder the curse, if Christ had not set himselfe against sinne, death, the curse of the law, the wrath and iudgement of God; & overcome them in his owne body: for no power of flesh and blood could overcome these huge and hideous monsters. But now, Christ is not the law, or the worke of the law, but a diuine and humane person, which toke vpon him sinne, & condemnation of the law and death, not for him selfe, but for vs: Therefore all the weight and force hereof consisteth in this word, For vs.

We must not then imagine Christ to be innocent and as a private person (as doe the Scholemen, and almost all the fathers haue done) which is holy and righteous for him selfe onely. True it is in deede that Christ is a person most pure and unspotted: but thou must not say therefore thou hast not yet Christ, although thou knowest him to be God & man: but then thou hast him in deede, when thou belieuest that this most pure and innocent person is freely giuen vnto thee of the father to be thy high Priest and Sauour, yea rather thy seruant, that he putting of his innocencie and holinesse, and taking thy sinnefull person vpon him, might beare thy sinne, thy death, and thy curse; and might be made a sacrifice and a curse for thee: that by this meanes he might deliuer thee from the curse of the law.

How Christ
is truly known.
wen.

So see then with what an Apostolike spirit Paule handleth this argument of the blessing and of the curse, whilst he not onely maketh Christ subiect to the curse; but sayeth also that he is made a curse. So in the 2. Cor. 5. he calleth him sinne, when he saith: He hath made him to be sinne for vs, which knewe no sinne, that we should be made the righteousness of God in him. And although these sentences may be well expounded after this manner: Christ is made a curse, that is to say, a sacrifice for the curse; and sinne, that is, a sacrifice for sinne, yet in my iudgement it is better to haue the proper signification of the words, because there is a greater force and vehemencie therein. For when a sinner cometh to the knowledge of him selfe in deede, he saileth not onely that he is miserable, but misery it selfe not onely that he is a sinner and is accursed, but

Christ made
a curse and
sinne for vs.

even sinne & malediction is lesse. For it is a terrible thing to beare sinne, the wrath of God, malediction and death. Therefore that man which hath a true feeling of these things (as Christ did truly & effectually feele them for all mankind) is made even sinner, death, malediction, &c.

The true meaning of these words of Paule: Christ was made sinne, a curse, &c.

All the curses of the law must be applied to Christ.

Paule therefore handleth this place with a true Apostollike spirit. There is neither Sophister, nor Lawyer, nor Jew, nor Anabaptist, nor any other that speaketh as he doeth. For who durst abridge this place out of Moyses: Accursed is every one that hangeth on tree, and apply it unto Christ: Like as Paule then applied this sentence to Christ, even so may we apply unto Christ, not only that whole 27. chap. of Deuteronomie, but also may gather all the curses of Moyses lawe together, and expound the same of Christ. For as Christ is innocent in this generall law, touching his owne person: so is he also in all the rest. And as he is guiltie in this generall law, in that he is made a curse for vs, and is hanged vpon the crosse as a wicked man, a blasphemour, a murderer and a traitour: even so is he also guiltie in all others. For all the curses of the lawe are heaped together and layd vpon him, and therefore he do beare and suffer them in his owne body for vs. He was therefore not onely accursed, but also was made a curse for vs.

This is to interpret the Scriptures truly and like an Apostle. For a man is not able to speake after this maner without the holy Ghost: that is to say, to comprehend the whole law in this one saying: Christ is made a curse for vs and lay the same altogether vpon Christ: and contrariwise to comprehend all the promises of the Scripture, and say that they are all at once fulfilled in Christ. Therefore this is in deede an Apostollike & inuincible argument, not taken out of one place of the lawe, but out of the whole lawe: which Paule also vseth as a sure ground.

This is a most sure argument, taken out of the whole law.

Paule diligently wayeth this sentence of Genesis: In the Rede, &c.

Here we may see with what diligence Paule read the holy scriptures, and how exactly he layed every word of this place: In dycedde shall all the nations of the earth be blessed: First, out of this word blessing he gathereth this argument: If blessing shall be giuen vnto all nations, then are all nations vnder the curse, yea the Jewes also, who haue the law. And he allegeth the testimony of the Scripture, whereby he proueth that all the Jewes which are vnder the lawe, are vnder the curse: Cursed is every one which abideth not in all the things that are written in this booke.

All nations.

The Iewes attained not to righteousness through the law.

In thy seede.

How the nations were deliuered from the curse.

Forer, he diligently wayeth this clause: All nations. Out of the which he gathereth thus: that the blessing belongeth not onely to the Iewes, but also to all the nations of the whole worlde. Seeing then it belongeth to all nations, it is impossible that it should be obtained through the law of Moyses, for as much as there was no nation that had the law, but onely the Iewes. And although they had the lawe, yet were they so farre of from obtaining the blessing through it, that the more they endeoured to accomplish it, & more they were subiect to the curse of the lawe. Wherefore there must needs be an other righteousness which must be farre more excellent then the righteousness of the lawe, through the which, not onely the Iewes, but also all nations throughout the whole worlde, must obtaine the blessing.

Finally, these wordes: In thy seede, he expoundeth after this manner: that a certaine man should issue out of the seede of Abraham, that is to say, Christ, through whom the blessing should come afterwards upon all nations. Seeing therefore it was Christ that should blesse all nations, it was he also that should take away the curse from them. But he could not take it away by the law, for by the law it is more & more increased. What did he then? He ioyned himself to the company of & accursed, taking vnto him their flesh & their blood, and so set him selfe for a Mediator betwene God and men, saying: Although I be flesh and blood, and now dwell among the accursed, yet notwithstanding I am that blessed one, through who all men must be blessed. So in one person he ioyneth God & man together, and being vnitied vnto vs which were accursed, he was made a curse for vs, and hid his blessing in our sinne, in our death, and in our curse, which condemned him & put him to death. But because he was the Sonne of God, he could not be holden of them, but overcame them, led them captiue & triumphed over them: and whatsoever did hang vpon flesh, which for our sake he tooke vpon him, he caried it with him. Wherefore all they that cleaue vnto this flesh, are blessed & deliuered from the curse, that is, from sinne, and euermore death.

They that vnderstand not this benefite of Christ (whereof the Gospel especially intreateth) & know not an other righteousness besides the righteousness of the law, when they heare that the works of the law are not necessary to saluation, but that men do obtaine the same by onely hearing and believing that Christ the Sonne of God hath taken vpon him our flesh, and ioyned him selfe to the

accursed, to the ende that all nations might be blessed, they (I say) are offended: for all this they vnderstand nothing, or else they vnderstand it carnally: for their minds are occupied with other cogitations and fantastical imaginations: therefore these things I haue vnto them strange matters. Yea euen vnto vs which haue receiued the first frutes of the spirit, it is impossible to vnderstand these things perfectly: for they mightily fight against reason.

To conclude, all euils should haue ouerwhelmed vs, as they shal ouerwhelme the wicked for euer. But Christ being made for vs a transgressor, of all lawes, guiltie of all our malediction, our sinnes, and all our euils, commeth betwene as a Mediatour, embracing vs wicked and damnable sinners. He toke vpon him and bare all our euils, which should haue oppressed and tormented vs for euer: and these cast him downe for a litle while, and ranne ouer his head like water, as the Prophet in the person of Christ complaineth whē he sayth: Thy indignation fore presseth me, and thou hast vexed me with all thy stormes. Againe: Thine indignations haue gone ouer me, and thy terrors haue troubled me. By this meanes we being deliuered from these euermore lasting terrors & anguish through Christ, shall enioy an euermore lasting and inestimable peace and felicitie, so that we beleue this.

These are the reuerend mysteries of the Scripture, which Moyses also somewhat darkely in some places did foreshew: which also the Prophets and Apostles did knowe, and did deliuer to their posteritie. For this knowledge and benefite of Christ to come, the Saints of the old Testament reioyced more, then we now do whē he is so comfortably reueiled and exhibited vnto vs. In deed we do acknowledge that this knowledge of Christ and of the righteousness of faith, is an inestimable treasure: but we conceiue not thereby such a full ioy of spirit, as the Prophets and Apostles did. Verie of it commeth, that they (and especially Paule) so plentifully set forth: so diligently taught the article of iustification. For this is y proper office of an Apostle, to set forth the glory and benefite of Christ, and thereby to raise vp and comfort troubled and afflicted consciences.

Verse. 14. That the blessing of Abraham might come vpon the Gentiles through Christ Iesus.

Paule hath alwayes this place before his eyes: In thy seede, &c. For the blessing promised vnto Abraham, could not come vpon the

Christooke
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The fathers
of the olde
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more for the
benefite of
Christ, then
we doe.

The proper
office of A-
postles.

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the Gentiles, but onely by Christ the seeds of Abraham, and that by this meanes, that it behoued him to be made a curse, that this promise made vnto Abraham: In thy seede shall all nations be blessed, might so be fulfilled. Therefore by no other meanes could this be done that is here promised, but that Iesus Christ must needs become a curse, & to yoyne him selfe to those that were accursed, that so he might take away the curse from them, and through his blessing might bring vnto them righteousness and life. And here marke (as I haue also forewarned you) that this word blessing is not in vaine, as the Iewes dreame, who expound it to be but a salutation by word of mouth or by writing. But Paule entreateth here of sinne and righteousness, of death and life before God. He speaketh therefore of inestimable and incomprehensible things, when he sayth: that the blessing of Abraham might come vpon the Gentiles, through Iesus Christ.

vnto the
Gentiles by
Christ.

The word
blessing.

Our desire
whereby we
obtaine the
blessing.

We see moreover what merites we bring, and by what meanes we obtaine this blessing. This is the merite of congruence & twofoldnes, these are the workes preparatiue, whereby we obtaine this righteousness, that Christ Iesus was made a curse for vs. For we are ignorant of God, enemies of God, dead in sinne, and accursed: and what is our desire then? What can he desire that is accursed, ignorant of God, dead in sinne, and subject to the wrath and iudgement of God? What the Pope excommunicate a man, whatsoever he doeth, is counted accursed. How much more then may we say, that he is accursed before God (as all we are before we knowe Christ) which doeth nothing else but cursed things? Therefore there is no other way to auoid the curse, but to beleue, and with assured confidence to say: Thou Christ art my sinne and my curse, or rather I am thy sinne, thy curse, thy death, thy wrath of God, thy hell: also contrariwise, thou art my righteousness, my blessing, my life, my grace of God, and my heauen. For the text sayth plainly: Christ is made a curse for vs. Therefore we are the cause that he was made a curse: nay rather we are his curse.

The way
how to escape the
curse.

This is an excellent place, and full of spirituall consolation, and albeit it satisfie not the blind and hard hearted Iewes, yet it satisfieth vs that are baptised and haue receiued this doctrine, and concludeth most mightily, that we are blessed through the curse, the sinne, and the death of Christ, that is to say, we are iustified and quickned vnto life. So long as sinne, death and the curse doe abide

in vs, sinne terrifieth, death killeth, and the curse condemmeth vs. But when these are translated and layd vpon Christes backe, then are these euils made his owne, and his benefitts are made ours. Let vs therefore learne in all tentations to translate sinne, death, the curse and all euils which oppresse vs, from our selues vnto Christ, and againe, from him vnto our selues, righteousness, mercy, life and blessing. For he beareth all our euils and our miseries. God the father cast the iniquities of vs all, as Esay the Prophet sayth, vpon him: And he hath taken them vpon him willingly, which was not guilty. But this he did, that he might fulfill the will of his father, by the which we are sanctified for euer.

Our sinnes
are cast vpon
Christ, &
his righte-
ousnes is gi-
uen vnto vs.

The mercy
of God to-
wards vs sin-
ners vn-
speakeable.

This is that infinite and vnumerable mercy of God, which Paule would gladly amplifie with al eloquence & plenty of wordes, but the slender capacitie of mans heart can not comprehend, and much lesse utter that vnsearchable depth & burning zeale of Gods lone towards vs. And verily the inestimable greatnesse of Gods mercy, not onely engendreth in vs an hartnes to belene, but also incredulitie it selfe. For I doe not onely heare this Almighty God the Creator and maker of all things is good and mercifull, but also that the same high Soueraigne Goddhead was so carefull for me a damnable sinner, a child of wrath and of euerlasting death, that he spared not his owne deare Sonne, but deliuered him to a most shameful full death, that he hanging betwixt two theues, might be made a curse and shame for me a cursed sinner, that I might be made blessed, that is to say, the child and heire of God. Who can sufficiently praise and magnifie this exceeding great goodnes of God: Not all the Angels in heauen. Therefore the doctrine of the Gospell speaketh of farre other matters then any booke of pollicie or philosophy, yea or the booke of Moyses him selfe: to wit, of the vnspokeable and most diuine gifts of God, which farre passe the capacitie and vnderstanding both of men and Angels.

Of what
things the
Gospell en-
teacheth.

Vers 14. That we might receaue the promise of the spirit through faith.

The promise
of the spirit.

This is a phrase of the Hebrews: The promise of the spirit that is to say, the spirit promised. Nowe, the spirit is freedom from the law, sinne, death, the curse, hell, and from the wrath and iudgement of God. There is no merite or worthines of ours, but a free promise and a gift giuen through the seede of Abraham, that

we

we may be free from all evils, and obtaine all good things. And this libertie and gift of the spirit, we receiue not by any other merites then by Faith alone. For that onely taketh hold of the promise of God, as Paule plainly sayth in this place: that we might receiue the promise of the spirit, not by works, but by Faith.

The nature of Faith.

This is in deede a swete and a true Apostolike doctrine, which sheweth that those things are fulfilled for us, and now giuen to vs, which many Prophets and Kings desired to see and heare. And such like places as this one is, were gathered together out of diuers sayings of the Prophets, which foresaw long before in spirit, that all things should be chaanged, repaired, and gouerned by this man Christ. The Iewes therefore although they had the lawe of God, notwithstanding besides that law, looked for Christ. None of the Prophets or gouernours of the people of God, did make any new law, but Elias, Samuel, Dauid, and all the other Prophets did abide vnder the lawe of Moises: they did not appoint any new tables, or a new kingdome and priesthood: for that newe chaunge of the kingly priesthood of the lawe and the worship, was referred & kept to him onely, of whome Moises had prophesied long before: The Lord thy God shall rayse vp a Prophet vnto thee of thine owne nation, and from among thy brethren: Him shalt thou heare. As if he should say: Thou shalt heare him onely, and none besides him.

What manner of doctrine the Apostolike doctrine is.

The change of all things referred to Christ alone

This the Fathers well vnderstood, for none could teach greater and higher pointes then Moises him selfe, who made excellent lawes of high & great matters, as are the ten commaundements, especially the first commaundement: I am the Lorde thy God: Thou shalt haue none other Gods but me: Thou shalt loue the Lord thy God with all thy heart, &c. This lawe concerning the loue of God, comprehended the very Angels also. Therefore it is the headspring of all diuine wisdom. And yet was it necessary notwithstanding, that an other teacher should come, that is to say, Christ, which should bring and teach an other thing farre passing these excellent lawes: to wit, grace and remission of sinnes. This part therefore is full of power: For in this short sentence: That we might receiue the promise of the spirit by Faith, Paule poureth out at once whatsoeuer he was able to say. Therefore when he can go no further (for he could not utter any greater or more excellent thing,) he breaketh off, and here he stayeth.

Exod. 34. 1.

The first commaundement is the spring of all the wisdom of God.

Verse 15. Brethren, I speake according to man: Though it be but a mans covenant when it is confirmed, yet no man doth to himselfe abrogate it, or addeth any thing thereto.

Humane things must be confirmed by diuine things, and not diuine things by humane things.

After this principall and inuincible argument, Paule addeth another, grounded vpon the similitude of a mans Testament: which seemeth to be very weakke, and such as the Apostle ought not to vse for confirmation of a matter of so great importance: For in high and weighty matters, we ought to confirme earthly things by diuine things; and not diuine and heauenly things by earthly and worldly things. And in deede it is true, that these arguments of all other are most weakke, but when we go about to proue and confirme heauenly matters with earthly and corruptible things, as Scotus is wont to do. A man (saith he) is able to loue God aboue all things, for he loueth him selfe aboue all things: therefore much moze is he able to loue God aboue all things. For a good thing, the greater it is, the moze is it to be loued. And hereof he inferreth, that a man is able; *ex parte naturalibus*: that is to say euery of his owne pure naturall strength, easily to fulfill that high commandement: Thou shalt loue the Lord thy God with all thy heart; &c. For (saith he) a man is able to loue the least good thing aboue all things: yea he setteth at naught his life (of all other things most deare vnto him) for a little vile money: Therefore he can much moze doe it for Gods cause.

An argument taken from Gods creatures hol-deth. The often vse of similitudes in the holy Scriptures.

We haue oftentimes heard of me, that ciuill ordinaunces are of God: for God hath ordained them and alloweth them, as he doth the Sonne, the Sonne, and other creatures. Therefore an argument taken of the ordinance of the creatures of God, is good, so that we vse the same rightly. So the Prophetes haue very often bled similitudes and comparisons taken of creatures, calling Christ the Sonne, the Church the Sonne: the preachers and teachers of the word, the Starres. Also there are many similitudes in the Prophetes, of trees, thornes, flowers, and fruits of the earth. The new Testament likewise is full of such similitudes: Therefore where Gods ordinance is in the creature, there may an argument be well borrowed and applyed to diuine and heauenly things.

So our Saviour Christ in Mat. 7. argueth from earthly things to heauenly things, when he saith: If ye then which are euill can giue to your children good giftes, how much more shall your Fa-ther

ther which is in heaven giue good thinges to them that aske him? Likewise Paule: We must obey men: therefore much more must we obey God. Ieremie also in the 35. chapter. The Recabites obeyed their Father: how much more ought ye to haue obeyed me. Gods these thinges are appointed of God and are his ordinaunces, that Fathers should giue unto their children, and that children should obey their parentes. Therefore such manner of arguments are good when they are grounded vpon the ordinaunce of God. But if they be taken from mens corrupt affections, they are naught. Such is the argument of Scotus: I loue the lesser good thing, therefore I loue the greater more. I deny the consequence. For my louing is not Gods ordinaunce, but a deuillish corruption. In dede it should be so, that I louing my selfe or an other creature, should much more loue God the Creator: but it is not so. For the loue wherewith I loue my selfe, is corrupt and agaynst God.

When arguing from humane thinges is of force.

When it is not of force.

The loue of our selues is corrupt.

The testament of a man is not changed.

The testament of God is changed.

This I say least any man should cawill that an argument taken of corruptible thinges, & applied to diuine and spirituall matters, is nothing worthy. For this argument (as I haue sayd) is strong enough, so that we ground the same vpon the ordinaunce of God, as we do in this argument which we haue in hand. For the ciuill law which is an ordinaunce of God, sayth that it is not lawfull to break e; to change the Testament of a man. Yea it commandeth that the last will or Testament of a man be straitly kept: For it is one of the holpest and most laudable customes that are among men. Now therefore vpon this custome of mans Testament, Paule argueth after this manner: How cometh it to passe that man is obeyed and not God? Holstike and ciuill ordinaunces as concerning Testaments and other thinges, are diligently kept. Where nothing is changed, nothing is added or taken away. But the Testament of God is changed: that is to say, his promise concerning the spirituall blessing, that is, concerning heauely and euerlasting thinges, which the whole world ought not onely to receaue with great iale and affection, but also ought most religiously to reuerence and honour. This persuadeth vehemently, when we lo argue from the examples and lawes of men. Therefore he sayth: I speake after the manner of men: that is to say, I bring vnto you a multitude taken of the custome and manner of men. As if he should say: The Testaments of men and such other corruptible thinges are straitly obserued, and that which the law commandeth, is diligently obserued.

A Testamēt
or last Will
is confirmed
by the death
of him that
maketh it.

The Testa-
mēt of God
ought to be
kept more
faithfully
then mans
Testament.

The Testa-
ment or last
Will of God.

Who are
the destroy-
ers of Gods
Testament.

The nature
of hypocrites.

ued and kept. For when a man maketh his last will, bequeathing his landes and goodes to his heires, and thereupon dyeth, this last will is confirmed and ratified by the death of the Testator, so that nothing may now be either added to it, or taken from it, according to all law and equitie. Now, if a mans will be kept with so great fidelity, that nothing is added to it or taken from it after his death: how much more ought the last Will of God to be faithfully kept, which he promised and gave vnto Abraham & his seede after him: For when Christ dyed, then was it confirmed in him, and after his death the writing of his last Testament was opened: that is to say, the promised blessing of Abraham was preached among all nations dispersed throughout the whole worlde. This was the last Will and Testament of God the great Testator, confirmed by the death of Christ: therefore no man ought to chaunge it or to adde any thing to it, as they that teach the law and mans traditions doe. For they say, verily thou be circumcised, keepe the law, doe many works, and suffer many things, thou canst not be saved. This is not the last Will and Testament of God. For he sayd not vnto Abraham: if thou doe this or that, thou shalt obtaine the blessing: or they that be circumcised & keepe the law shall obtaine the same: but he sayth, In thy seede shall all the nations of the earth be blessed. As if he should say: I of mere mercy doe promise vnto thee, that Christ shall come of thy seede, who shall bring the blessing vpon all nations oppressed with sinne and death: that is to say, which shall deliuer the nations from the euertlasting curse: to wit, from sinne & death, redeeming this promise by faith: In thy seede, &c. Wherefore, even as the false Apostles were in time past, so are all the Papistes and Antiquaries at this day perverters and destroyers, not of mans Testament (because they are forbidden by the law:) but of Gods Testament, whom they feare nothing at all, although he be a consuming fire. For such is the nature of all hypocrites, that they will obserue mans law grudgingly: but the lawes of God they despise, & most wickedly transgresse. But the time shall come when they shall heare an horrible judgement, and shall see what it is to conserue & pervert the Testament of God. This argument then grounded vpon the promise of God, is strong enough.

Ysa. 56. Nowe to Abraham and his seede were the promises made. He sayth not, And to the seedes, as speaking of many

many

they: but, and to thy seed, as of one which is Christ.

Here by a new name he calleth the promises of God made unto Abraham, concerning Christ that should bring the blessing unto all nations, a Testament. And in deede the promise is nothing else but a Testament, not yet revealed but sealed up. Now, a Testament is not a law, but a donation or free gift. For heires looke not for lawes, exactions, or any burdens to be layd upon them by the Testament, but they looke for the inheritance confirmed thereby.

Paule calleth the promise a Testament.

First of all therefore he expoundeth the wordes. Afterward he applyeth the similitude, and standeth vpon this worde Seede. There were no lawes given unto Abraham (sayth he,) but a Testament was made and deliuered vnto him: that is to say, the promises were pronounced vnto him as touching the spiritual blessing, for soe some what was promised and given vnto him. If then the Testament of a man be kept, why should not rather the Testament of God be kept? whereof the Testament of man is but a signe. A gaine, if we will keepe the signes, why doe we not rather keepe the things which they signifie?

The Testament of man is a signe of Gods Testament.

Now, the promises are made vnto him, not in all the Iewes or in many seedes, but in one Seede, which is Christ. The Iewes will not receaue this interpretation of Paule: for they say that the singular number is here put for the plurall, one for many. But we gladly receaue this meaning and interpretation of Paule, who oftentimes repealeth this worde Seede, and expoundeth this Seede to be Christ: and this he doth with an Apostolike spirite. Let the Iewes deny it as much as they will: we notwithstanding haue arguments strong enough, which Paule hath before repeated, which also confirme this thing, & they can not deny them. Vnto this, as touching the similitude of Gods ordinances, that is to say, of mans Testament. Now he expoundeth and amplifieth the same.

Christ is the Seede promised to Abraham.

Verse 17. And this I say, that the law which was 430. yeares after, can not disannull the covenant that was confirmed before of God in respect of Christ, that it should make the promise of none effect.

Here the Iewes might object, that God was not onely content to giue promises to Abraham, but also after 430. yeares he made the lawe. God therefore mistrusting his owne promises, as insufficient to suffice, added thereto a better thing: that is to say, the

An objection of the Iewes.

law, to the end that wee the same, as a better successe, was come, not the law, but the law of grace might be made righteous thereby, that law of grace which followed the promise, did abrogate the promise. Such evasions and starting holes the Jewes take out.

Pauls confuteth the obiection of the Jewes.

To this translation Pauls answereth very well, and to the purpose, and strengtheth the same. The law (saith he) was given 430 yeares after this promise was made: In thy seede, &c. and it could not make the promise void and impossible: for the promise is the Commandment of God, confirmed by God him selfe in Christe many yeares before the law. Now, that which God once hath promised and confirmed, he calleth not backe againe, but it remaineth fast and sure for ever.

Why the law is added to the promise.

Why then was the law added? It is said it was delivered some many ages after, to the posterity of Abraham, not to the end he might through it obtaine the blessing (for it is the office of the law to bring men under the curse, and not to blesse) but that there might be in the world a certaine people which might have the word and testimony of Christ, out of the which, Christ also, according to the flesh, might be borne: and that men being kept and shut up under the law, might through and growe to their deliverance through the love of Abraham, which is Christ: which only should and could blesse, that is to say, deliver all nations from sinne & everlasting death. Moreover, the ceremonies commanded in the lawe, did forshadowe Christ. Wherefore the promise was not abolished either by the lawe, or by the ceremonies of the lawe: but rather by the same, as by certaine scales, it was for a time confirmed: untill the letters thereof were of the binding of the testament (to wit, the promise) might be opened, & by the preaching of the Gospell might be spread abroad among all nations.

What inconsistency should follow, if the law should abolish the promise.

But let us suffer the lawe and the promise to encounter together, and then shall we see which of them is the stronger: that is to say, whether the promise be able to abolish the lawe, or the lawe the promise. If the lawe abolish the promise, then it followeth, that we by our workes make God a lyer and his promise of none effect. For if the lawe doe iustifie vs and deliver us from sinne & death, and consequently our workes & our owne strength accomplishing the lawe, then the promise made to Abraham is utterly void and impossible, and so consequently God is a lyer and a dissembler: for when he hath promised, will not performe his promise, but maketh it

of none effect, what doth he els but shew himselfe to be a lyer and a
 slobber. But it is impossible that the lawe should make God a
 lyer, or that our works should make the promise void, nay rather it
 must needs be firme and stable for ever (for God promisseth not in
 vaine), although we were able to keepe and fulfill the lawe. And let
 us admit that all men were as holy as Angels, so that they should
 not neede the promise (which notwithstanding is impossible): yet
 must we thinke that the same promise abideth most sure and cer-
 taine, or else God should be found a lyer, which either hath prom-
 ised in vaine, or else will not or can not performe his promises.
 Therefore, like as the promise was before the lawe, so is it farre
 more excellent then the lawe.

And God did excellently well in that he gaue þ promise so long
 before the lawe: Which he did of purpose and to this end, that it
 should not be sayd, that righteousness was given through the lawe,
 and not through the promise. For if he would that we should have
 bene iustified by the lawe, then would he have given the lawe 430
 yeares before the promise, or else together with the promise. But
 now at the first he speaketh not a word as concerning the lawe, but
 at the length after 430. yeares he giveth the lawe. In the meane
 while, all that time he speaketh onely of his promises. Wherefore
 the blessing and free gift of righteousness came before the lawe
 through the promise: The promise therefore is farre more excellent
 then the lawe. And so the lawe doth not abolish the promise, but saith
 in the promise (whereby the believers such before Christes time
 were saved), which is now published by the Gospell throughout
 the whole world, destroyeth the lawe, so that it can not increase sin-
 any more, terrifie sinners, or bring them into desperation, laying
 hold upon the promise through faith.

And in this also lieth a certain vehemency specially to be no-
 ted, that he expressely setteth downe the number of 430. yeares. As
 if he would say: Consider with your selves howe long it was be-
 twene the promise given, and the lawe. It is plain that Abraham
 receaved the promise a long time before the lawe. For the lawe was
 given to the people of Israell 430. yeares after. And this is an in-
 vincible argument gathered and grounded upon a certaine time.
 And he speaketh not here of the lawe in generall, but onely of the
 written lawe. As if he would say: God could not then have regard
 to the ceremonies and workes of the lawe, and gods righteousness

The Lawe
 doth not: b-
 rogate the
 promise, but
 Faith laying
 holde vpon
 the promise,
 doth abro-
 gate the
 lawe.

made by
 the lawe
 cannot be
 the cause
 of our
 salvation,
 but only
 the promise
 made by
 the lawe.

The written
 lawe.

to the observers thereof. For as yet the law was not given, which commanded ceremonies, requireth works, and promiseth life to those that observe them, saying: The man that shall doe these things, shall live in them. And although it promise such things, yet it followeth not therefore that we obtaine these promises: For it sayth plainly: The man that shall doe these things, &c. Now, it is certaine that no man can do them. Whereover, Paule sayth that the law can not abolish the promise: therefore that promise made unto Abraham 430. yeares before the law, remaineth firme & constant. And that the matter may be better understood, I will declare the same by a similitude. If a rich man, not constrained, but of his owne godd will, should adopt one to be his sonne, whom he knoweth not, & to whom he oweth nothing, & should appoint him to be the heire of all his lands and goodes, and certaine yeares after that he hath bestowed this benefite upon him, he should lay upon him a law to doe this or that: he can not now say that he hath deserved this benefite by his owne works, seeing that many yeares before, he at king nothing, had received the same freely & of mere favour: So, God could not respect our works and desertes going before righteousnes: for the promise and the gift of the holy Ghost was 430. yeres before the law.

A similitude.

Abraham was not made righteous by the law, for while he lived, there was no law.

Whereby it appeareth that Abraham obtained not righteousness before God through the law. For there was yet no law. If there were yet no law, then was there neither worke nor merite. What then? Nothing els but the mere promise. This promise Abraham believed, and it was counted to him for righteousness. By the selfe same meanes then that the father obtained this promise, the children doe also obtaine it and retaine it. So say we also at this day: Our sinnes were purged by the death of Christ above a thousande and five hundred yeares agoe, when there were yet no religious orders, no canon, or rule of penance, no merites of congruence & worthines. We can not now therefore beginne to abolish the same by our owne works and merites.

What manner of arguments Paule useth.

Thus Paule gathereth argumentes of similitudes, of a certaine time, and of persons, so sure and strong on every side, that no man can deny them. Let us therefore arme and fortifie our consciences with such like argumentes: For it helpeth us exceedingly, to have them alwayes ready in tentations. For they lead us from the law and works, to the promise and to faith from wrath to grace: from

sinne

time to righteousness, and from death to life: Therefore these things (as I doe often repeate): to wit, the lawe and the promise must be diligently distinguished. For in time, in place, and in person, and generally in all other circumstances they are separate as farre asunder as heauen and earth, the beginning of the world and the latter ende. In deede they are neere neighbours, for they are ioyned together in one man or in one soule: but in the inward affection and as touching their office, they ought to be separate farre asunder: so that the law may haue dominion ouer the flesh, and the promise may sweetely and comfortablie raigne in the conscience: When thou hast thus appoynted vnto them both their owne proper place, then thou walkest safely betwene them both in the possession of the promise, and in the earth of the law. In spirit thou walkest in the Paradise of grace and peace: In the flesh thou walkest in the earth of wo:kes & of the crosse. And notwithstanding the troubles which the flesh is compelled to beare, shall not be hard vnto thee, because of the sweetness of the promise, which comforteth and reioyceth the hart exceedingly. But now, if thou confoundest and mingle these two together, and place the law in the conscience, and the promise of libertie in the flesh, then thou makest confusion (such as was in Poperie): so that thou shalt not knowe what the law, what the promise, what time, or what righteousness is.

The lawe & the promise must be distinguished.

We must giue to the law and the promise their owne proper places.

What immodities followe of the mingling of the law and the promise together.

The promise must not be confounded with the law.

Wherefore if thou wilt rightly diuide the word of truth, thou must put a great difference betwene the promise and the lawe as touching the inward affections and outward practise of life. It is not for naught that Paule prosecute this argument so diligently. For he foresaweth by spirit that this mischief shoulde creep into the Church, that the worde of God shoulde be confounded: that is to say, that the promise shoulde be mingled with the lawe, and so the promise shoulde be utterly lost. For when the promise is mingled with the lawe, it is now made nothing else but the very law. Wherefore accuseme thy selfe to separate the promise and the law asunder, euen in respect of time, that when the law commeth & accuseth thy conscience, thou maiest say: Lady law, thou comest not in season, for thou comest too soone. Carry ye vntill 430. yeres be expired, and when they are past, then come and spare not. But if thou come then, yet shalt thou come too late. For then hath the promise presented the 430. yeres: to the which I assent, and sweetly repose my selfe in the same. Therefore I haue nothing to do.

with thee I heare the not. For now I line with the beleeuing A-
braham: rather since Christ is now reueiled and geuen vnto me,
I line in him who is my righteousness: who also hath abolished the
law. And thus let Christ be alwayes before thine eyes, as a con-
stante remembrance of all arguments for the defence of faith, against
the righteousness of the law, against the law, & against all works
and merites whatsoever.

Whereto I haue referred almost all, but specially the principall
arguments which the Apostle Paule handleth in this Epistle, for
the confirmation of this doctrine of iustification. Among which
the argument touching the promise made vnto Abraham and to
the other fathers, is the mightiest and of greatest efficacy: which
Paule doth chiefly puerse both here, and in the Epistle to the
Romanes, the words wherof he diligently wageth, and moreover
intreateth both of the times and persons. Also he standeth vpon this
word Seede, applying the same vnto Christ. Finally, he declareth
by the contrary, what the law worketh, namely that it holdeth men
vnder the curse. And thus he fortifieth the article of Christian right-
eousnes with strong and mighty arguments. On the other side, he
ouerthroweth the arguments of the false apostles, which they used
in defence of the righteousness of the law, and turneth them vpon
their owne heades: That is to say, whereas they contended that
righteousnes and life is obtained by the law. Paule sheweth that it
worketh nothing but malediction and death in vs. He contendeth (saith
he) that the lawe is necessary to saluation. Have ye not read, that it
saith: He that shall do these things shall live in them? Now, who
is he that performeth and accomplisheth them? No man living.
Therefore, as many as are of the workes of the lawe, are vnder the
curse. And againe, in another place: The sting of death is sinne, &
the strength of sinne is the law. Now followeth the conclusion of all
these arguments.

Verse. 18. For if the inheritance be of the law, it is no more by the
promise, &c.

So he saith in the 4. to the Romanes: For if they which be of the
lawe be heires, then is faith but vaine, and the promise of none ef-
fect. And it can not otherwise be: for this distinction is plaine, that
the lawe is a thing farre differing from the promise. Wea pater
rall reason, although it be neuer so blind, is compelled to confesse,
that

It is not said
simply that
the law is good

The argu-
ment con-
cerning the
promise.

The office
of the law.

Leuit. 18. 5.

Gal. 3. 10.

1. Cor. 15. 56.

that it is one thing to promise, and an other thing to require: one thing to giue, and another thing to take. The lawe requireth and exacteth of vs our works: the promise of the Seede doth offer vnto vs the spirituall and euerlasting benefites of God, and that freely for Christs sake. Therefore we obtaine the inheritance or blessing through the promise and not through the lawe. For the promise sayth: In thy seede shall all nations of the earth be blessed. Wherefore he that hath the law, hath not enough, because he hath not yet the blessing, without the which he is compelled to abide vnder the curse. The law therefore can not iustifie because the blessing is not ioyned vnto it. Moreover, if the inheritance were of the lawe, then should God be found a liar, and the promise should be in vaine. Againe, if the lawe could obtain the blessing, why did God then make this promise: In thy seede? &c. Why did he not rather say: Doe this and thou shalt receiue the blessing: or else by keeping of the law, thou maist deserue euerlasting life. This argument is grounded vpon contraries: The inheritance is giuen by the promise: therefore not by the law.

To promise
& to require
are distinct
things.

The inheri-
tance is gi-
uen by the
promise &
not by the
law.

Verse 18. But God gaue it vnto Abraham by promise.

It can not be denied but that God, before the lawe was, gaue vnto Abraham the inheritance or blessing by the promise: that is to say, remission of sinnes, righteousness, saluation and euerlasting life, that we should be sonnes and heires of God, and fellowheires with Christ. For it is plainly sayd in Genesis: In thy seede shall all nations be blessed. Where the blessing is giuen freely without respect of the lawe or workes. For God gaue the inheritance before Moyses was borne, or before any man had yet once thought of the lawe. Why haunt ye then, that righteousness cometh by the lawe, seeing that righteousness, life and saluation was giuen to your father Abraham without the lawe, yea before there was any lawe? He that is not moued with these things, is blind and obstinate. But this argument of the promise I haue before handled moze largely, and therefore I will but touch it by the way.

What the
blessing is,
which is
giuen vs
through
Christ.

Hitherto we haue heard the principall part of this Epistle. Now the Apostle goeth about to shew the vse & office of the lawe, adding certaine similitudes of the Scholemaster, & of the little Heire: Also the allegorie of the two sonnes of Abraham, Hagar, and Imahel, &c. Last of all he setteth forth certaine precepts concerning manners.

The summe
of that
which fol-
loweth in
this Epistle.

Perse 19. Wherefore then serueth the law?

When we teach that a man is iustified without the law & works, then doth this question necessarily follow: If the law do not iustifie, why then was it giuen? Also: Why doth God charge vs & burden vs with the law, if it do not iustifie? What is the cause that we are so hardly exercised and vexed with it, if they which worke but one hower, are made equal with vs which haue borne the heate & burden of the day? When as that grace is once published vnto vs which the Gospell setteth out, by and by ariseth this great murmuring: without the which the Gospell can not be preached. The Jewes had this opinion: that if they kept the law, they should be iustified thereby. Therefore when they heard that the Gospell was preached concerning Christ, who came into the world to saue, not the righteous, but sinners, & that they should go before them into the kingdom of God, they were wonderfully offended, complaining that they had borne the heauie yoke of the law so many yeares with great labour and toyle, and that they were miserably vexed and oppressed with the tyrannie of the law, without any profit, yea rather to their great hurt: Again, that the Gentiles who were Idolaters, obtained grace without any labour or trauell. So do our Papists murmur at this day, saying: What hath it profited vs that we haue liued in a Cloister twentie, thirtie, or fortie yeares: that we haue dolued chastitie, pouertie, obedience: that we haue sayd so many Psalters, and so many Canonikall Howeres, and so many Masses: that we haue so punished our bodies with fasting, prayers, chastisements, &c. if a husband, a wife, a Prince, a gouernour, a master, a scholer, if an hireling or a drudge bearing laces, if a wench sweeping the house shall not only be made equal with vs, but also be accepted as better and more worthy before God, then we?

This is therefore an hard question, whereunto reason can not answer, but is greatly offended with it. Reason after a sort understandeth the righteousness of the law, which also it teacheth andudgeth, and imagineth that the doers of it are righteous: but it understandeth not the office and ende of the law. Therefore when it heareth this sentence of Paule, (which is straunge and vnknoyne to the world): that the lawe was giuen for transgressions, thus it iudgeth: Paule abolisheth the law, for he sayth, that we are not iustified through it: Yea, he is a blasphemour against God which gae the

Mat. 22. 31.
The murmuring of the Jewes against the doctrine of Paul, for the establishing of the law.

The murmuring of the Papists against the Gospell.

The iudgement of reason concerning the doctrine of the Gospell, which teacheth that the law was giuen for transgressions.

the law, when he sayth: that the law was giuen for transgressions. Let vs live therefore as Gentiles which haue no law. Yea, let vs sinne and abide in sinne, that grace may abound: Also, let vs doe euill that god may come thereof. This happened to the Apostle Paul. And the selfe same happeneth at this day vnto vs. For when the common people heare out of the Gospel, that righteousness cometh by the mere grace of God through faith onely, without the lawe and without woorkes, they gather by and by of it, as did the Jewes in times past: If the law do not iustifie, then let vs worke nothing: and this do they truly performe.

What should we then doe? This impietie doeth in daie very much here vs, but we can not remedie it. For when Christ preached, he must needs heare, that he was a blasphemers and a seditious person: that is to say, that through his doctrine he deceaued men, and made them rebelles against Caesar. The selfe same thing happened to Paule and all the rest of the Apostles. And what marvell is it if the world in like maner accule vs at this day? Let it accuse vs, let it slander vs, let it persecute vs and spare not: yet must not we therfore hold our peace, but speake freely, that afflicted consciences may be deliuered out of the snares of the Deuill. And we must not regard the foolish and vngodly people in that they doe abuse our doctrine: for whether they haue a lawe or no lawe, they can not be reformed. But we must consider how afflicted consciences may be comforted, that they perish not with the multitude. If we should dissemble and hold our peace, miserable and afflicted consciences should haue no comfort, which are so entangled and snared with mens lawes and traditions, that they can wind them selues out by no meanes.

Christ is
iudged to
be a blas-
phemer and
a seditious
person.

As Paule therfore, when he saw that some resisted his doctrine, and other some sought the libertie of the flesh, and thereby became worse, comforted himselfe after this sort, that he was an Apostle of Iesus Christ sent to preach the faith of Gods elect, and that he must suffer all things for the electes sake, that they also might obtaine saluation: for we at this day doe all things for the electes sake, whom we know to be edified and comforted through our doctrine. But as for the dogges and swine (of whome the one sort persecuteth our doctrine, and the other sort treadeth under foot the libertie which we haue in Christ Iesus,) I am so offend-
ed with them, that in all my life for their sakes I would not utter

All things
are to be
done for the
elects sake.

Dogges and
swine.

so much as one word: but I would rather wish that these swine, together with our aduersaries the dogges, were yet still subiect to the proper triall; rather then that the holy name of God should be so blasphemed and euill spoken of through them.

The law iustifieth not, therefore it is vnprofitable, is a naughty consequence.

Therefore, albeit not onely the foolish and ignorant people, but they also which seeme in their owne conceites to be very wise, doe argue after this sort: If the lawe do not iustifie, then is it in vaine and of none effect, yet is it not therefore true. For like as this consequence is nothing worthy: Soone doth not iustifie or make a man righteous, therefore it is vnprofitable, the eyes do not iustifie, therefore they must be plucked out, the handes make not a man righteous, therefore they must be cut of: so is this naught also: The law doth not iustifie, therefore it is vnprofitable: for we must attribute vnto euery thing his proper effect and vse. We doe not therefore destroy and condemne the law, because we say that it doth not iustifie: but we answer otherwise to this question: To what end then serueth the lawe? then our aduersaries doe, who doe wickedly and peruerfly counterfet an office and vse of the lawe which belongeth not vnto it.

The proper office & vse of the law.

When the law is good.

Against this abuse and forged office of the lawe, we dispute and answer with Paule, that the law doth not iustifie. But in so saying, we affirme not that the lawe is vnprofitable, as they do by and by gather. If the law do not iustifie (say they) then is it giuen in vaine. So not so, for it hath his proper office and vse, but not that which the aduersaries do imagine, namely, to make men righteous: but it accuseth, terrifieth, and condemneth them. We say with Paule, that the law is good, if a man doe rightly vse it: that is to say, if he vse the law as the law. If I giue vnto the law his proper destination, and keepe it within the compasse of his office and vse, it is an excellent thing. But if I translate it to another vse, and attribute that vnto it which I should not, then do I not only peruert the law, but also the whole Scripture.

All men naturally iudge what the law doth iustifie.

Therefore Paule fighteth here against those pestilent hypocrites, who could not abide this sentence: The lawe was added for transgressions. For they thinke that the office of the lawe is to iustifie, And this is the generall opinion of mans reason among the philosophers, and throughout the whole world, that righteousness is gotten through the works of the law. And reason wil by no meanes suffer this pernicious opinion to be rejected from it, because it vnder

understandeth not the righteousness of Faith. Whereof it cometh that the Papistes both foolishly and wickedly doe say: The Church hath the laide of God, the traditions of the Fathers, the decrees of Councils: If it be true after this it is holy, so man shall perswade these men, that when they heare these things, they please not God, but prouoke his wrath. To conclude, they that trust in their owne righteousness, thinke to pacifie the wrath of God by their will worshipping and voluntary religion. Therefore this opinion of the righteousness of the law is the linke of all euill, and the sinne of sinnes of the whole world: For grosse sinnes and vices may be knowen and so amended, or else repressed by the punishment of the Magistrate. But this sinne, to wit, mans opinion concerning his owne righteousness will not only be counted no sinne, but also will be esteemed for an high religion and righteousness. This pestilent sinne therefore is the mighty power of the deuill, and the whole world, the very head of the Serpent, and the snare whereby the deuill entangleth and holdeth all men captiue. For naturally all men haue this opinion, that they are made righteous by keeping of the law. Paule therefore, to the ende he might shewe the true office and vse of the law, and might roote out of mens hearts that false opinion concerning the righteousness thereof, answereth to this obiection: Otherwise then serueth the lawe if it iustifie not: after this sort: It was not giuen to make men righteous (sayth he) but,

Reason is ignorant of the righteousness of faith.

The great power of the deuill throughout the whole world.

Vers 19. It was added because of transgressions.

As things are diuers and distinct: so the vses thereof are diuers and distinct: Therefore they may not be confounded. For if they be, there must needs be a confusion of the things also. A woman may not weare a mans apparel, nor a man a womans attire. Let a man doe the workes that belong to a man, and a woman the workes that belong to a woman. Let every man doe that which his vocation and office requireth. Let Pastors and Preachers teach the word of God purely. Let Magistrates governe their subiects, and let subiects obey their Magistrates. Let every thing serue in his due place and order. Let the Sunne shine by day, the Moone and the Starres by night: let the sea giue fishes, the earth graine, the woods wilde beastes and trees, &c. In like manner let not the law blurpe the office and vse of an other, that is to say, of Iustification: but let it leane this onely to grace, to the promise, and to Faith. What is

As all things are distinct, so are the vses of things.

Every creature serueth in his order and place.

Rom. 5. 13.
The office
of the law.

then the office of the lawe Transgression, or else (as he sayth in another place.) The lawe entered in that sinne should abound. A goodly office soothly. The lawe (sayth he) was added for transgressions: that is to say, it was added before and after the promise, vntill Christ the seed should come, vnto whom it was promised.

Of the double vse of the lawe.

The vse of
politike
lawes.

All lawes
are giuen to
bridle trans-
gressions.

Here ye must understand that there is a double vse of the lawe. One is ciuill: For God hath ordained ciuill lawes. yea all lawes to punish transgressions. Euery lawe then is giuen to re-
straine sinne. If it restraine sinne, then it maketh men righteous, so, nothing lesse. For in that I do not kill, I do not commit adulterie, I do not steale, or in that I abstaine from other sinnes, I do it not willingly or for the love of vertue, but I feare the prison, the sword, and the hangman. These do brydle and restraine me that I sinne not, as bonds and chaines restraine a Lyon or a beare, that he teare and deuoure not euery thing that he meeteth: Therefore the restraining from sinne is not righteousness, but rather a signification of vnrightheousnes. For as a mad or a wild beast is bound lest he should destroy euery thing that he meeteth: even so the law doth brydle a mad and a furious man, that he sinne not after his owne lust. This restraint sheweth plainly enough that they which haue neede of the lawe (as all they haue which are without Christ) are not righteous, but rather wicked and mad men, whom it is necessary by the bondes & prison of the lawe so to brydle that they sinne not. Therefore the lawe iustificeth not.

The power
of the de-
uill.

God hath
ordained
Magistrates,
Parents,
lawes, &c.
that sinnes
might be
bridled.

The first vse then of the lawe is, to brydle the wicked. For the deuill raigeth throughout the whole world, and enforceth men to all kindes of horrible wickednes. Therefore God hath ordained Magistrates, Parents, Ministers, lawes, bondes, and all ciuill ordinances, that if they can doe no more, yet at the least they may bind the devils hands, that he rage not in his bondslauess after his owne lust. Like as therefore they that are possessed, in whom the deuill mightily raigeth, are kept in bondes and chaines lest they should hurt other: even so in the world, which is possessed of the deuill, and caried headlong into all kinds of wickednes, the Magistrate is present with his bondes and chaines: that is to say, with his lawes, binding his hands and feet that he runne not headlong
into

into all mischief. And if he suffer not him selfe to be bidden after this sort, then he loseth his head. This civill restraint is very necessary and appointed of God, aswell for publike peace, as also for the preservation of all thinges, but specially lest the course of the Gospel should be hindered by the tumults and seditions of wicked, outragious and proud men. But Paule intreateth not here of this civill use and office of the law. It is in deede very necessary, but it iustifieth not. For as a possessed or a mad man is not therefore free from the snares of the devill or well in his mind, because he hath his hands and his feet bound and can do no hurt: even so the world, although it be bidden by the lawe from outward wickednes and mischief, yet is it not therefore righteous, but still continueth wicked: yea this restraint sheweth plainly that the world is wicked and outragious, stirred up and enforced to all wickednes by his Prince the Devill: for otherwise it neede not to be bidden by lawes that it should not sinne.

The civill
restraint of
the law is
necessary

An other use of the lawe is divine and spirituall, which is (as Paule sayeth) to increase transgressions: that is to say, to reveale unto a man his sinne, his blindness, his miserie, his impietie, ignorance, hatred and contempt of God, death, hell, the iudgement and deserved wrath of God. Of this use the Apostle intreateth notably in the 7. to the Romanes. This is altogether unknowne to hypocrites, to the popish Sophisters and Scholedinines, and to all that walke in the opinion of the righteousness of the lawe, or of their owne righteousness. But to the ende that God might bidde and beate downe this monster and this madde beast (I meane the presumption of mans righteousness and religion) which naturally maketh men proud, & puffeth them up in such sort, that they thinke them selves thereby to please God highly: it becometh him to send some * Hercules which might set upon this monster with all force and courage to overthrow him, and utterly to destroy him: that is to say, he was constrained to give a law in mount Sina, with so great splendour & with so terrible a thew, that the whole multitude was astonished. Exod. 19. & 20.

The spirituall
use of the
law.

The spirituall
use of the
lawe un-
knowne to
reason.

* Hercules
was a mighty
champion,
which slue
the great
monster Hy-
dra, as the
Poets faine,
which had a
hundred
neckes with
serpents
heads.

This, as it is the proper and the principall use of the law: so is it very profitable & also most necessary. For if any be not a murderer, an adulterer, a theefe, & outwardly refraine from sinne, as the Pharisee did which is mentioned in 2 Gospel, he would sweare (because he is possessed with the devill) that he is righteous, & there-

Hypocrites
are feared &
humbled by
the law.

17. 13. 29.
Mans opini-
on touching
the righte-
ousnes of
the law, or
his owne
righteous-
nes, howe
dangerous
and damna-
ble it is.

The opinion
of righteous-
nes an horri-
ble monster.

The proper
use of the
law.

The law is a
hammer
breaking
the rockes.
2. Cor. 10. 4.
21. 22.

for he conceiveth an opinion of righteousness, and presumeth of his good works and merites. Such a one God can not of her selfe mollifie and humble, that he may acknowledge his misery and damnation, but by the law. For that is the hammer of death, the thundering of hel, and lightning of Gods wrath, that beateth to powder the obstinate and senselesse hypocrites. Therefore this is the proper and true use of the law, by lightning, by tempest, and by the sounde of the trumpe (as in the mount Sina) to terrifie, and by thundering to beate downe and rent in peces that beast which is called the opinion of righteousness. Therefore saith God by Ieremie his Prophet: My word is a hammer breaking rockes. For as long as the opinion of righteousness abideth in man, so long there abideth also in him incomprehensible pride, presumption, securitie, hatred of God, contempt of his grace and mercy, ignorance of the promises and of Christ. The preaching of free remission of sinnes through Christ can not enter into the heart of such a one, neither can he feele any tast or savour thereof. For that mighty rocke and adamant wall, to wit, the opinion of righteousness, wherewith the heart is environed, both resist it.

As therefore the opinion of righteousness is a great and an horrible monster, a rebellious, obstinate and stiffnecked beast: so for the destroying and overthrowing thereof, God hath made of a mighty hammer, that is to say, the law: which then is in his proper use and office, when it accuseth and reveileth sinne after this sort: Behold, thou hast transgressed all the commandements of God, &c: and so it striketh a terror into the conscience, so that it feeleth God to be offended and angry in deede, and it self to be guilty of eternall death. Here the poore afflicted sinner feeleth the intolerable burden of the law, & is beaten downe even to desperation, so that now being oppressed with great anguish and terror, he desireth death, or else seeketh to destroy him selfe. Therefore the law is that hammer, that fire, that mighty strong wind, and that terrible earthquake renting the mountaines, and breaking the rockes, that is to say, the proud and obstinate hypocrites. Elias, not being able to abide these terrours of the law, which by these things are signified, covered his face with his mantell. Notwithstanding wher the tempest ceased, of which he was a beholder, there came a soft and gracious wind, in the which the Lord was. But it belongeth that the tempest of fire, of wind, and the earthquake should passe before.

before the Lord should reueller him selfe in that gracious wind.

10. A horrible shew and: made his wherein God gave his law to in
Mount Sina, did represent the ble of the lawe. There was in the
people of Israel which came out of Egypt: a singular holines.

They gloried and say: We are the people of God. We will doe
all those things which the Lord our God hath commaunded.

Moreouer, Moises did sanctifie the people, and had them wash their
garmentes, refraine from their wines, and prepare themselves a

gainst the third day. There was not one of them but he was full of
holines.

The thirde daye Moises bringeth the people out of their
tents to the mountaine into the sight of the Lord, that they might
heare his voyce.

What followed then? When the childe of Is-
rael did beholde the horrible sight of the Mount smoking and bur-
ning, the blacke cloudes and the lightnings flashing vp and totone

in this horrible darkenes; & heard the sounde of the trumpet blow-
ing long & toying to wder and to wder: and moreouer when they
heard the thundings and lightnings, they were afraid, and stan-

ding a faire of, they sayd vnto Moises: We will doe all things wil-
lingly, so that the Lord speake not vnto vs, least we die. & this
great fire consume vs. Teach thou vs and we will hearken vnto thee.

Now you, what did their purifying, their holines, their white
garmentes, and refraining from their wines profit them? Nothing
at all. There was not one of them that could abide this presence of

the Lord in his splendour and gloze: but all being amazed and
taken with terrour, fled backe as if they had bene diuined by the

deuill. For God is a consuming fire, in whose sight no flesh is able
to stand.

The lawe of God therefore hath properly and peculiarly that of-
fice which it had then in Mount Sina, when it was first giuen, and
was first heard of them that were washed, righteous, purified and

chast: and yet notwithstanding it brought that holy people into
such a knowledge of their owne miserie, that they were thence

drawne even to death & desperation. No purity nor holines could
then helpe them: but there was in them such a feeling of their owne
uncleannes, unrightines & sinne, and of the iudgement & wrath of

God, that they fled from the sight of the Lord, and could not abide
to heare his voyce.

What flesh was there euer (say they) that
heard the voyce of the liuing God speaking out of the middes of
the fire, and yet lived? This day haue we seene that God talketh

Exod. 19. 8.

The childe
of Israell
could not
abide the
voice of
God spea-
king out of
the fire.
Exod. 20. 19.
Deut. 5. 24.
18. 16.

Deut. 4. 24.

The lawe
hath still the
same office
that it had
when it was
giuen in
mount Sina.

Deut. 5. 26.
The Iewes
were afraid
at the voice
of the law.

The same
happeth to
hypocrites,
and such as
put righte-
ousnes in
workes, that
happened
to the Iewes
standing at
Mount Sina.

with man: & yet he liueth. They speake now farre otherwise then they did a little before when they sayd: We are the holy people of God; whom the Lord hath chosen for his owne peculiar people before all the nations vpon the earth. We will do all things which the Lord hath spoken. So it hapneth at length to all Iusticiaries, who being drunken with the opinion of their owne righteousnes, doe thinke when they are out of temptation, that they are beloued of God; and that God regardeth their vowes, their fastings, their prayers, and their will workes, and that for the same he will giue vnto them a singular crowne in heauen. But when that thundring lightning, fire, and that hammer which breaketh in peeces the rockes, that is to say, the law of God, smeth suddenly vpon them, renewing vnto them their sinne, the wrath and iudgement of God: then the selfe same thing hapneth vnto them which hapned to the Iewes standing at the foote of Mount Sina.

Very fewe
vnderstand
the proper
vse of the
law.

Here I admonishe all such as feare God, and specially such as shall become teachers of others hereafter; y they diligently learn out of Paule to vnderstand the true & proper vse of the law: which (I feare) after our time will be troden vnder foote, and utterly abolished by the enemies of the truth. For euen now, whiles we are yet liuing, and imploy all our diligence to set forth the office and vse both of the law and the Gospell, there be very fewe, yea euen among those which will be counted Christians, and make a profession of the Gospell with vs, that vnderstand these things rightly; and as they should doe. What thinke ye then shall come to passe when we are dead and gone? I speake nothing of the Anabaptists, of the new Arians, and such other vaine spirites, who are no lesse ignorant of these matters, then are y Papists, although they talke neuer so much to the contrary. For they are revolted from the pure doctrine of the Gospell, to lawes and traditions, and therefore they teach not Christ. They bragge and they sweare that they seeke nothing else but the glorie of Christ and the saluation of their brethren, and that they teach the worde of God purely: but in very deede they corrupt it and wrest it to an other sense, so that they make it to sound according to their owne imagination. Therefore, vnder the name of Christ, they teach nothing else but their owne dreames, and vnder the name of the Gospell, ceremonies & lawes. They are like therefore vnto themselves, and so they still continue: that is to say, Donkes, workers of the lawe, and teachers of ceremonies,

monies, saying that they deuise new names and new woordes.

It is no small matter then, to vnderstand rightly what the law is, and what is the true vse any office thereof. And for as much as we teach these things both diligently and faithfully, we doe there by plainly testifye that we reiect not the lawe and woordes, as our aduersaries doe falsely accuse vs; but we do altogether stablish the lawe, and require the woordes thereof, and we say that the lawe is god and profitable, but in his owne proper vse: which is first to heale ciuill transgressions, and then to reuile and to increase spirituall transgressions. Wherefore the lawe is also a light, which sheweth and reuileth not the grace of God, nor righteousness and life; but sinne, death, the wrath and iudgement of God. For, as in the Mount Sina the thundring, lightning, the thicke & darke cloude, the hill smoking and flaming, and all that terrible shew did not reioyce nor quicken the children of Israell, but terrified and astonished them; & shewed howe vnable they were, with all their puritie and holines, to abide the Maiestie of God speaking to them out of the cloude: euen so y^e law, when it is in his true vse, doth nothing els but reuile sinne, vnder wrath, accuse & terrifie men, so that it bringeth them to the very brincke of desperation. This is y^e proper vse of the law, and here it hath an end, & it ought to go no further.

It is no small matter to vnderstande the proper vse of the law.

The light of the law.

The lawe in his true vse terrifieth.

Contrariwise, the Gospell is a light which lightneth, quickeneth, comforteth and raiseth vp fearful consciences. For it sheweth that God for Christes sake is mercifull vnto sinners, yea & to such as are most vniuorthy, if they beleue that by his death they are deliuered from the curse, that is to say, from sinne and euermouring death, and that through his victorie the blessing is freely giuen vnto them: that is to say, grace, forgiveness of sinnes, righteousness and euermouring life. Thus, putting a difference betwene the law and the Gospell, we giue to them both their owne proper vse and office. Of this difference betwene the law & the Gospell there is nothing to be found in the booke of the Monkes, Canonists, Scholemen, no nor in the booke of the ancient fathers. Augustine did somewhat vnderstand this difference and shewed it. Ierome and others knew it not. Briefly there was wonderfull silence many yeres as touching this difference in all scholes and Churches: And this brought many consciences into great danger. For vlesse the Gospell be plainly discerned from the lawe, the true Christian doctrine can not be kept sound & vncorrupt. Contrariwise, if this difference

The light of the Gospell.

The proper vse and office of the Gospell.

The doctrine of faith can not remaine

found, vn-
lesse the law
be rightly
discerned
from the
Oospel.

be well knowne, then is also true manner of iustificacion knowne; and then is it an easie matter to discern faith from woꝝkes. Christ from Moyses & all politike woꝝkes. For all things without Christ are the ministers of death for the punishing of the wicked. Therefore Paule answereth to this question after this maner:

Verse 19. The law was added because of transgressions.

What is to say, that transgressions might encrease and be more knowne and sene. And in dede so it cometh to passe. For when sinne, death, the wrath and iudgement of God, and hell: are reueiled to a man through the law: it is impossible but that he should become impatient, murmur against God, and despise his will. For he can not beare the iudgement of God, his owne death and damnation: and yet notwithstanding he can not escape them. Here he must needs fall into the hatred of God, and blasphemie against God. Before, when he was out of temptation, he was a very holy man, he worshipped and praised God, he loved his kinde before God and gave him thanks, as the Pharisee did, Luke 18. But now, when sinne and death is reueiled vnto him, he wilbeth that there were no God. The law therefore of it selfe bringeth a special hatred of God. And thus sinne is not onely reueiled and knowne by the law, but also is increased and stirred up by the law. Therefore Paule sayth Rom 7. Sinne, that it might appeare to be sinne, wrought death in me by that which was good, that sinne might be out of measure sinnefull by the commaundement. There he entreateth of this effect of the law very largely.

The double
use of the
law.

Paule answereth therefore to this question: If the law do not iustifie, to what end then serueth it? Although (sayth he) it iustifie not, yet is very profitable and necessary. For first it continually restraineth such as are cattall, rebellious and obstinate. Moreover it is a glasse that sheweth vnto a man him selfe, that he is a sinner, gilty of death, and worthy of Gods everlasting wrath and indignation. To what end serueth this humbling, this busing and beating downe by this hammer, the law I meane? To this end, that we may haue an entrance vnto grace. So then the lawe is a minister that prepareth the way vnto grace. For God is the God of the humble, the miserable, the afflicted, the oppressed and the desperate, & of those that are brought downe to nothing: and his intention is to exalt the humble, to feed the hungry, to giue sight to the blind,

The law a
minister for
the obtai-
ning of
grace.

blind, to comfort the miserable, the afflicted, the brused and broken hearted, to instruct sinners, to quicken the dead, and to save the very desperate and damned. For he is an almighty creator, making all things of nothing. Nowe, that pernicious and pestilent opinion of mans owne righteousness, which wil not be a sinner, uncleane, miserable and damnable: but righteous and holy suffereth not God to come to his owne natural and proper worke. Wherefore God must needs take this maule in hand, the law I meane, to dize downe, to beate in peeces, and to bring to nothing this beast, with her vaine confidence, wisdom, righteousness & power, that she may so learne at the length by her owne miserie and mischief, that she is utterly forlorne, lost, and damned. Here now, when the conscience is thus terrified with the law, then commeth the doctrine of the Gospell & grace, which raiseth vype and comforteth the same againe, saying: Christ came into the worlde, not to breake the brused reede, nor to quenche the smoking flaxe: but to preach the Gospell of glad tidings to the poore: to heale the broken and contrite in heart: to preach forgiveness of sinnes to the captiues, &c.

The doctrine of the Gospell belongeth to those which are terrified with the law.

E/s. 42. 3.

Mat. 12. 20.

The time of the law and

the time of

Grace.

But here lieth all the difficulty of this matter, that when a man is terrified and cast downe, he may be able to raise vp him selfe againe, and say: Nowe I am brused and afflicted enough: the time of the lawe hath tormented and bered me sharply enough. Now is the time of grace, now is the time to heare Christ: out of whose mouth proceede the wordes of grace and life. Nowe is the time to see, not the smoking and burning Mount Sina: but the Mount Moria, where is the Throne, the Temple, the Mery seat of God, that is to say, Christ: who is the king of righteousness and peace. There will I harken what the Lord speaketh vnto me: who speaketh nothing else but peace vnto his people.

Now, the foolishnes of mans heart is so great, that in this consist of conscience, when the lawe hath done his office and exercised his true ministry, he doth not only not lay hold vpon the doctrine of grace, which promisseth most assuredly the forgiveness of sinnes for Christs sake, but seeketh and procureth to him selfe more lawes to satiffie and quiet his conscience. If I linc (sayth he) I will amend my life: I will doe this, I will doe that. Here, except thou doe the quite contrary: that is to say, except thou sende Moises a way with his law, to those that are secure, proud, and obstinate, and in these terrours and this anguish lay holde vpon Christ, who was

Reason lieth not to the doctrine of grace in tentations but to the doctrine of the law.

crucified and died for thy finnes, looke for no salvation.

So the lawe with his office helpeth by occasion to iustification, in that it driueth a man to the promise of grace, and maketh the same sweete and comfortable vnto him. Wherefore we doe not abrogate the lawe, but we shew the true office and vse of the lawe to witte, that it is a true and a profitable minister, which driueth a man to Christ. Therefore, after that the lawe hath humbled thee, terrified thee, and viterly beaten thee downe, so that now thou art at the very bzinke of desperation, so that thou learne howe to vse the lawe rightly. For the office and vse of it is, not onely to reueale sinne & the wrath of God, but also to driue men vnto Christ. This vse of the lawe the holy Ghost onely setteth forth in the Gospell, where he witnesseth that God is present vnto the afflicted and broken harted. Wherefore if thou be bruised with this hammer, vse not this bruising peruerfly, so that thou load thy selfe with moe lawes, but heare Christ, saying: Come vnto me all ye that laboure, and are heauie loaden, and I will refreſhe you. When the lawe so oppresseth thee that all thinges seeme to be viterly desperate, and thereby driueth thee vnto Christ, to seeke helpe and succour at his hands, then is the lawe in his true vse, and through the Gospell it helpeth to iustification. And this is the best and most perfect vse of the lawe.

The lawe not onely sheweth vnto a man his sinne, but also driueth him to Christ.

Mat. 11. 28.

The most perfect vse of the lawe.

Wherefore Paule here beginneth a fresh to entreat of the lawe, and defineth what it is, taking occasion of that which he sayed before: to witte, that the lawe iustificieth not. For reason hearing this by and by doth thus inferre: When God gaue the lawe in bayne. It was necessary therefore to seeke howe to define the lawe truely, and to shewe what the lawe is, and howe it ought to be vnderstand. That it be not taken moze largely or moze straitly then it should be. There is no lawe (sayeth he) that is of it selfe necessary to iustification. Therefore when we reason as touching righteousness, life, and euermourning saluation, the lawe must be viterly remoued out of our sight, as if it had neuer bene, or neuer should be, but as though it were nothing at all. For in the matter of iustification no man can remoue the lawe farre enough off of his sight, or beholde the onely promise of God sufficiently and as he should doe. Therefore I sayd before that the lawe and the promise must be separate farre asunder as touching the inward affections and the inward man, albeit in deede they are nerely ioyned together.

Verse.

Verse 19. Vntill the seede came vnto the which the promise was made.

Paule maketh not the lawe perpetuall, but he sayth that it was geuen and added to the promises for transgressions: that is to say, to restraine them ciuilly, but specially to reueale and to encrease them spirituallly, and that not continually, but for a time. Here it is necessarie to knowe howe long the power and the tyranny of the lawe ought to endure, which discouereth sinne, sheweth vnto vs what we are, and reuealeth the wrath of God. They whose hartes are touched with an inward feeling of these matters, shoulde suddenly perish if they shoulde not receaue comfort. Therefore if the dayes of the lawe shoulde not be shortned, no man shoulde be saved. A time therfore must be set, and bounds limited to the lawe, beyond the which it may not raigne. How long then ought the dominion of the lawe to endure? Vntill the Seede come: to witte, that Seede of which it is written: In thy Seede shall all the nations of the earth be blessed. The tyranny of the lawe then must so long continue vnto the fulnes of time, and vntill that Seede of the blessing come: Not to the ende that the lawe shoulde bring this Seede of gene righteousnes, but that it shoulde ciuilly restrayne the rebellious and obstinate, and shut them vp, as it were in a prison: and then spirituallly shoulde reprove them of sinne, humble them & terrifie them, and whē they are thus humbled & beaten done, it shoulde constrain them to looke vp to that blessed Seede.

Howe long
the dominion
of the lawe
endured.

We may vnderstand the continuance of the law both according to the letter, and also spirituallly. According to the letter thus: that the lawe continued vntill the time of grace. The lawe and the Prophetes (sayeth Christ) prophesied vntill Iohn. From the time of Iohn vntill this day, the kingdome of heauen suffereth violence, and the violent take it by force. In this time Christ was baptised and beganne to preach. At what time also, after the letter, the law, and all the ceremonies of Moises ceased.

The law according to
the letter,
ceased at
the coming
of Christ.
Mat. 11. 13.
13.

Spirituallly the law may be thus vnderstand, that it ought not to raigne in the conscience any longer then to the appointed time of this blessed Seede. When the lawe sheweth vnto me my sinne, terrifieth me, & reuealeth the wrath and iudgement of God, so that I begin to tremble and to dispaire: there hath the law his bounds, his time and his ende limited, so that he now ceaseth to exercise his

How long
the lawe
must raigne
in the conscience.

Psal. 42. 7.
 Psal. 69. 3.
 Psal. 136. 9.
 Psal. 6. 2.

exceeding any more. For then he hath done his office sufficiently, he hath reuealed the wrath of God, & terrified enough. Here we must say: how leaue of law: thou hast done enough: thou hast terrified & tormented me enough. All thy floudes haue runne ouer me, & thy terrours haue troubled me. Lorde turne not away thy face in thy wrath from thy seruauant: Rebuke me not I beseech thee, in thine anger. &c. When these terrours and troubles come, then is the time and the houre of the blessed Seede come. Let the lawe then geue place, which in deede is added to reueale & to encrease transgressions, and yet no longer, but vntill that blessed Seede be come. When that is come, then let the lawe leaue of to reueale sinne and to terrifie any more: and let him deliuer by his kingdome to another: that is to say, to the blessed Seede, which is Christ: who hath gracious lippes, wherewith he accuseth and terrifieth not, but speaketh of farre better thinges then doth the lawe, namely of grace; peace, forgiveness of sinnes, victorie ouer sinne, death, the Deuill and damnation, gotten by his death and passion vnto all belouers.

The continuance of the law, literally and spiri-
 tually.

Paule therfore sheweth by these wordes: Vntill the Seede should come, vnto whome the blessing was promised, how long the lawe should endure literally and spiritually. According to the letter, it ceased after the blessed Seede came into the worlde, taking vpon him our flesh, geuing the holy Ghost, and writing a newe lawe in our hearts. But the spirituall time of the lawe doth not end at once, but continueth fast rooted in the conscience. Therefore it is a hard matter for a man which is exercised with the spirituall vse of the lawe, to see the ende of the lawe. For in these terrours and feeling of sinne, the minde can not conceaue this hope, that God is mercifull, and that he will forgive sinnes for Christs sake: but it indgeth onely that God is angry with sinners, and that he accuseth and condemneth them. If faith come not here to raise vppe againe the troubled & afflicted conscience, or else (according to that saying of Christ: where two or three be gathered together in my name, &c.) there be some faithfull brother at hand that may comfort him by the word of God, which is so oppressed & beaten downe by the lawe, desperation & death must needs follow. Therefore it is a perilous thing for a man to be alone. Woe be to him that is alone (sayeth the Preacher) for when he falleth he hath none to raise him vp. Therefore they that ordeined that cursed monkish & solitary life,

The terrours of the lawe are driuen away by faith.
 Mai. 18. 30.

Ecc. 4. 10.

The solitarie or mo-
 g-

gave

gave occasion to many thousands to dispaire. If a man should separate him selfe from the companie of other for a day or two to be occupied in prayer (as we read of Christ; that sometime he went aside alone into the Mount, & by night continued in prayer) there were no danger therein. But when they constrained men continually to live a solitary life, it was a device of the Devil him selfe. For when a man is tempted and is alone, he is not able to raise up him selfe, no not in the least temptation that can be brought to him.

With life
hath hurt
many.
Mat. 26. 39.
Luk. 22. 41.

Verse. 19. And it was ordained by Angels in the hand of a Mediatour.

This is a little digression from his purpose, which he neither declares nor finisheth, but onely toucheth it by the way, & so proceedeth. For he returneth incontinent to his purpose, when he sayth: what is the law then contrary to the promises of God? Now, this was the occasion of his digression. He fell into this difference betweene the law and the Gospell, that the law added to the promises, did differ from the Gospell, not onely in respect of the time, but also of the author and the efficient cause thereof. For the law was delivered by the Angels, Heb. 1. but the Gospell by the Lord him selfe. Wherefore the Gospell is farre more excellent then the law. For the law is the voyce of the servants, but the Gospell is the voyce of the Lord him selfe. Therefore to abase and to diminish the authoritie of the law, and to exalt and magnifie the Gospell, he sayeth that the law was a doctrine given to continue but for a small time (for it endured but onely untill the fulnes of the promise, that is to say, untill the blessed Rede came which fulfilled the promise); but the Gospell was for ever. For all the faithfull have had alway one and the selfe same Gospell from the beginning of the world, and by that they were saved. The lawe therefore is farre inferiour to the Gospell, because it was ordained by the Angels which are but servants, and endured but for a short time; whereas the Gospell was ordained by the Lord him selfe, to continue for ever, Heb. 1. For it was promised before all worlds: *For ever.*

The law given by Angels, the Gospell by Christ.

The lawe was given to endure but for a time: but the Gospell was given to endure for ever.

Moreover the word of the law was not only ordained by Angels being but servants, but also by an other servant farre inferiour to the Angels, namely by a man, that is (as here he sayth) by the hand of a Mediatour, that is to say, Moses. Now, Christ is not a servant, but the Lord him selfe. He is not a Mediatour betwene

Christ is not a mediatour according

so the lawe
as Moyses
was

God and man according to the lawe; as Moyses was: but he is a Mediatour of a better Testament. The lawe therefore was ordeined by Angels as seruantes. For Moyses and the people heard God speaking in the Mount Sinai: that is to say, they heard the Angels speaking in the person of God. Therefore Stephen in the 7. chap. of the Actes saith: Ye haue receiued the lawe by the ministration of the Angels; and ye haue not regarded it. Also the text by the third of Exodus sheweth plainly that the Angell appeared vnto Moyses in a flame of fire, and spake vnto him from the middest of the bush.

Paule therefore signifieth that Christ is a Mediatour of a farre better Testament then Moyses. And here he alludeth to that history in Moyses concerning the giuing of the lawe, which saith, that Moyses ledde the people out of their tents to meete with God; and that he placed them at the fute of the Mount Sinai. There was an heauie and a horrible sight. The whole Mount was on a flaming fire. When the people saw this, they began to tremble: for they thought that they should haue there suddenly destroyed in this fearful tempest. Because therefore they could not abide the lawe sounding so horribly out of Mount Sinai, (for that terrifying voyce of the lawe would haue killed the people) they say vnto Moyses their Mediatour: Come thou hither and heare what the Lord sayth, and speake thou vnto vs. And he answered: I my selfe (saith he) was a Mediatour and one that stood betweene God and you, &c. By these places it is plaine enough that Moyses was appointed a Mediatour betwene the people, and the lawe speaking.

Moyses a
Mediatour.

Therefore Paule by this history goeth about to declare, that it is impossible that righteousnes should come by the lawe. As if he should say: how can the lawe iustifie, seeing the whole people of Israel, being purified and sanctified; yea and Moyses him selfe the Mediatour betwene God and the people, were afraid & trembled at the voyce of the lawe, as it is said in the Epistle to the Hebrewes. Here was nothing but feare and trembling. But what righteousnes and holines is this, not to be able to beare, yea not to be able or willing to beare the lawe, but to die from it, & so to hate it, that it is impossible to hate and abhorre any thing more in the whole worlde as the history most plainly testifieth, that the people when they heard the lawe, did hate nothing more then the lawe, and rather then death, then to beare the lawe.

The lawe
terrifieth,
therefore
iustified
not.

Now, when sinne is discovered, as it were by certaine bright beames which the law striketh into the hart, there is nothing more odious & more intollerable to man, then the law is. Here he would rather chuse death, then be constrained to bear these terrours of the law neuer so litle a time: which is a most certaine token that the law iustifieth not. For if the law did iustifie, then (no doubt) men would loue it, they would delight and take pleasure in it, & would embrace it with hearty good will. But where is this good will? For where neither in Moises nor in the whole people, for they were all astonished and fled backe. And how doth a man loue that which he feareth? Or how delighteth he in that which he deadly hateth?

Wherefore this sight sheweth a deadly hatred of mans heart against the law, and so consequently against God him selfe the author of the law. And if there were no other argument to proue that righteousness cometh not by the law, this one history were enough, which Paule setteth out in these words: In the hand of a Mediator. As though he would say: Doe ye not remember that your fathers were so far vnable to heare the law, that they had neede of Moises to be their Mediatour: & when he was now appointed to that office, they were so farre off from louing of the lawe, that they by a feare full flight, together with their Mediatour, shewen them selues to hate the same, as the Epistle to the Hebrewes testifieth: and if they could, they would haue gone euen through an Ieron mountaine backe againe into Egypt. But they were inclosed round about, so that they had no way to escape. Wherefore they cried vnto Moises: Speake thou vnto vs: for if we heare the voyce of the Lord our God any more, we shall die. Poise therefore, if they be not able to heare the lawe, howe should they be able to accomplish it?

Wherefore, if the people that were vnder the lawe, were constrained of necessity to haue a Mediatour, it followeth by an insaluable consequence, that the law iustified them not. What did it then? Euen the same thing that Paule saith: The lawe is added, that sinne might abound. The lawe therefore was a light and a Sunne which strooke his beames into the hearts of the children of Israel, whereby it terrified them, & strooke into them such a feare of God, that they hated both the lawe & the author thereof; which is an horrible impletie. Would ye now say that these men were righteous? They are righteous which heare the law, and with a good will em-

Nothing is more intollerable to man then the law.

All the people fled away at the voice of the law, therefore the law iustifieth not.

The whole historie of giuing the law witnesseth, that righteousness cometh not by the law.

Exod. 20. 19.
Deut. 5. 24.

Rom. 5. 20.

All men naturally hate the law.

hate the same and detest therein. But the historie of gining the law witnesseth that all men in the whole world, be they neuer so holy (especially seeing they which were purified & sanctified could not hate the law) do hate and abhorre the law; and wish that the law were not. Therefore it is impossible that men should be iustified by the law: nay it hath a cleane contrary effect.

Mo'es and
Christ both
Mediators.

Although Paule (as I haue sayd) doth but only touch this place by the way, and doth not thorowly wey it, nor fully finish the same; yet he that shall diligently and attentively reade it, may easily understand that he speaketh very well of both Mediators: that is to say, of Mo'es and of Christ; and compareth the one with the other, as hereafter we will declare. If he would haue prosecuted this matter more largely, this onely place would haue ministered vnto him an argument and occasion plentifull enough to write a newe epistle: and that historie also in the 19. and 20. of Exodus concerning the gining of the law, would minister matter enough to write a great volume, although it were read but slightly and without affection: albeit it may seeme to be very barren to those which know not the true office and vse of the law, if it be compared with other holy histories.

The whole
world ha-
teth the law
of God.

Whereby we may see that if all the world had stand at the point as the people of Israel did, they would haue hated the lawe and would haue fled from it, as they did. The whole world therefore is an enemy to the lawe and hateth it most deadly. But the lawe is holy, righteous and good, and is the perfect rule of the will of God. Howe then can he be righteous which doth not onely abhorre and detest the lawe and flee from it, but moreouer is an enemy of God, who is the author of the lawe? And true it is that the flesh can doe no otherwise, as Paule witnesseth Rom. 8. The wisdom of the flesh is enimitie against God: for it is not subiect to the lawe of God; neither in deede can it be. Therefore it is an extreame madness so to hate God and his lawe, that thou canst not abide to heare it, and yet notwithstanding to affirme that we are made righteous thereby.

The flesh
hateth the
law of God.

Wherefore the Sophisters and Scholedinnes are starke blind, and vnderstand nothing at all of this doctrine. They looke onely vpon the outward visage of the lawe, thinking that it is accomplished by ciuile workes, and that they are righteous before God; which doe the same externally, not considering the true and spiri-
tual:

small effect thereof: which is not to iustifie, and to quiet and pacifie afflicted consciences, but to increase sinne, to terrifie the consciences and to engender wrath. They being ignorant of this, not hauing that man hath a good will, and a right iudgement of reason to do the law of God. But whether this be true or no, as the people of the law with their Mediatour, who heard the voyce of the lawe in the Mount Sina. Alas! David him selfe, who as often as he complaineth in the Psalmes, that he was cast from the face of God, that he was enen in hel, and that he was terrified and oppressed with the greatness of his sinne, with the wrath and iudgement of God; set not sacrifices nor yet the law to it selfe against these mighty tyrannes, but was raised up and comforted by the only free mercy of God. Therefore the law iustifieth not.

The faith of the Papistes is nothing else but a good will and a right iudgement of reason, which the very infidels haue.

* Howe Dauid behaued him selfe in tentations.

If the law should serue mine affections, that is to say, if it should approue mine hypocritic, mine opinions and confidence of mine owne righteousness; if it should say that without the mercy of God and faith in Christ; through the helpe of it alone (as all the world naturally iudgeth of the law) I might be iustified before God: and moreover, if it should say that God is pacified and overcome by workes, and is bound to reward the doers thereof; that so hauing no neede of God, I might be a God vnto my selfe, and merite grace by my workes, and setting my Saviour Christ apart, might saue my selfe by mine owne merites: If (I say) the lawe should thus serue mine affections, then should it be swete, delectable, and pleasant in deede: so well can reason flatter it selfe. But withstanding this should no longer continue, but untill the lawe should come to his owne blis and office: then should it appeare that reason can not suffer those bright beames of the lawe. Where some Moises must needs come betwene as a Mediatour, and yet notwithstanding without any fruite, as I will declare hereafter.

The law flattereth not reason, and therefore reason hateth it.

To this purpose serueth that place in the 2. Cor. 3. chapter, concerning the covered face of Moises, where Paule out of the historie of Exod. 34. chapter, sheweth that the children of Israel, not onely did not knowe, but also could not abide the true and spirituall vse of the law: first, for that they could not looke vnto the end of the law (sayth Paule) because of the veile which Moises put vpon his face: Againe, they could not looke vpon the face of Moises being bare and diuined, for the glory of his countenance. For when Moises went about to talke with them, he covered his face with a

The place of Paule expounded, as touching the coue-

ring of Moises face.

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Faith in Christ dri-
neth away
the terrors
of the lawe.

The power
of free will.

This word
Mediatour
includeth
two name-
ly the party
offended &

the which they could not bence his talke; that is; they should not heare Moises him selfe the Mediatour; but another Mediatour betwene; that is to say; the velle. But then should they heare the voyce of God, by of an Angell; when they could not heare the voyce of Moises being but a man, yea and also their Mediatour; except his face had bene covered. Wherefore; except the blessed Rede come to raise up and comfort him which hath heard the lawe, he perisheth through desperation, in detesting of the lawe, in hating and blaspheming of God; and daily more and more offendeth against God. For this feare and confusion of conscience which the lawe bringeth; the deeper it pierceth and the longer it continueth; the more it increaseth hatred, and blaspheming against God.

This historie therefore teacheth what is the power of free will. The people are stricken with feare; they tremble & they die backe; where is now free will? where is now that good will, that good intent; that right iudgement of reason which the Papistes doe so much bragge of? What a daileth free will here in these limited and holy men? It can say nothing. It blindeth their reason; it peruerteth their will; it receiveth not, it sanctifieth not, it embraceth not with joy the Lord comming with thundering; lightning; and fire into the Mount Sina. It can not heare the voyce of the Lord but contemnitously it saith: Let not the Lord speake we quies lest we die! This is then what the strength and power of free will is in the children of ysaac, who though they were cleansed and sanctified, could not abide the hearing of one syllable or letter of the lawe. Wherefore these high commendations which the Papistes give to their free will, are nothing else but mere toys & dotting dreams.

Verse 20. Now, a Mediatour is not a Mediatour of one onely;

Here he compareth these two Mediatours together; and that with a marvellous brevity; yet so not withstanding, that he satisfieth the attentive reader, who; because this word Mediatour is general, by and by understandeth that Paule speaketh also of the Mediatour generally, and not of Moises only. A Mediatour (saith he) is not a Mediatour of one onely; but this word necessarily comprehendeth two; that is to say, him that is offended; and him that is the offender; of whom; the one hath neede of intercession; and

the other needeth none. Wherefore a Mediatour is not of one, but of two, and of such two as be at variance betwene them selves. So Moyses by a generall definition is a Mediatour, because he hath the office of a Mediatour betwene the lawe and the people, which can not abide the true and spirituall vse of the lawe. The lawe therefore must haue a new face, and his voyce must be chaunged: that is to say, the voyce of the lawe must be made spirituall, or the lawe must be made liuely in the inward affection, and must put on a veile or a beile, that it may now become more tollerable, so that the people may be able to heare it by the voyce of Moyses.

Now, the lawe being thus covered, speaketh no more in his maiestie, but by the mouth of Moyses. After this manner it doth not his office any more: that is, it terrifieth not the conscience. And this is the cause that they do neither understand, nor regard it: by means whereof they become secure, negligent, and presumptuous hypocrites. And yet notwithstanding the one of these two must needs be done: to wit, that either the lawe must be without his vse, and covered with a veile, (but then, as I haue sayd, it maketh hypocrites;) or else it must be in his vse, without the veile, and then it killeth. For mans heart can not abide the lawe in his true vse, without the veile. It becometh this therefore, if thou looke to the ende of the lawe without the veile, either to lay hold on that blessed Rede in Christ, that is to say, thou must looke beyond the ende of the lawe into Christ, which is the accomplishment of the lawe, which may say vnto thee: The lawe hath terrified thee enough: Be of good comfort my sonne, thy sinnes are forgiven thee. (whereof I will make more anon:) or else surely thou must haue Moyses for thy Mediatour, with his beile.

Because God speaketh not now in his Maieestic as he did in the Mount, but by the voice of me, therefore men feare him not, nor regard his lawe.

And thus I haue shewed thee the office of a Mediatour.

The office of a Mediatour.

For this cause Paule sayth: A Mediatour is not a Mediatour of one. For it could not be that Moyses should be a Mediatour of God alone, for God needeth no Mediatour. And againe, he is not a Mediatour of the people onely, but he hath the office of a Mediatour betwene God and the people, which were at variance with God. For it is the office of a Mediatour to pacifie the party that is offended, and to reconcile vnto him the party which is the offender. Notwithstanding Moyses is such a Mediatour (as I haue sayd) as doth nothing else but chaunge the voyce of the lawe, and maketh it tollerable, so that the people may abide the hearing thereof: but he giueth no power to accomplish the same. To continue, he

Moses a
Mediatour
of the veile.

is a Mediatour of the veile; and therefore he giueth no power to
performe the law, but onely in the veile. Therefore his Disciples
in that he is a Mediatour of the veile, must alwayes be hypo-
crites; for alwayes with an outward profession of piety, and

But what should haue come to passe (thinke ye) if the lawe had
bene giuen without Moses, either els before, or after Moses, and
that there had bene no Mediatour; and moreover, that the people
should neither haue bene suffered to die; nor to haue a Mediatour;
Here the people being beaten down with intolerable feare, should

When we
are terrified
by the law,
we haue
need of an
other ma-
ner of Me-
diatour then
Moses.

either haue perished forthwith, or if they should haue escaped,
there must needs haue come some other Mediatour, which should
haue seth in betwixt betwixt the law and the people; to the end that
both the people might be preserved, and the lawe remaine in his
force, and also an attonement might be made betwene the law and
the people. In vnder Moses cometh in the meane time, & is made
a Mediatour: he putteth on a veile and couereth his face: but he
can not bolster mens consciences from the anguish and terror
which the law bringeth. Therefore, when the poore sinner, at the
power of death or at the whistle of consciences feeleth the wrath and
iudgement of God for sinne, which the lawe reuelleth, and there-
fore, to haue him from desperatall, setting Moses asse with
his lawe, he must haue a Mediatour which may lay vnto him: Al-
though thou be a sinner, yet shall thou remaine, that is, thou shalt
not die, although the law, with his wrath and malediction do still
remaine.

Christ coue-
reth not the
lawe with a
veile, but ta-
keth it away
and therefore
he is a better
Mediatour
then Moses.

This Mediatour is Iesus Christ, which chaungeth not the
voice of the law, nor blotte the lawe with a veile as Moses did, but
leadeth me out of the sight of the lawe: but he setteth him selfe
against the wrath of the lawe and taketh it away, and satisfieth the
lawe in his owne body by him selfe. And by the Gospell he saith vnto
me: In vnder the lawe thou art vnto the wrath of God and
eternall death: but be not afraid: die not away, but stand fast. I sup-
ply and performe all things for thee! I satisfie the lawe for thee!
This is a Mediatour which hath excellently Moses, who setteth him
selfe betwene God being offended, & the offender. The intercession
of Moses here profiteth nothing: he hath done his duty, & he with
his veile is now banished away. Here the miserable sinner being
dreadfully desperate, or a man now approaching vnto death, and God
being offended, do misaduerse together: Therefore there must come

a starre other Mediatour then Moyses, which may satisfie the law, take away the wrath thereof, and may reconcile vnto God which is angry, that poore sinner, miserable and guilty of eternall death.

Of this Mediatour. Paule speaketh bylesely when he sayeth: A Mediatour is not a Mediatour of one. For this woorde Mediatour properly signifieth such a one as doth the office of a Mediatour betwene the party that is offended, and the offender. We are the offenders: God with his lawe is he which is offended. And the offence is such, that God can not pardon it, neither can we satisfie for the same. Wherefore betwene God, who of himselfe is but one, and vs, there is wonderful discord. Wherefore, God can not renoue his law, but he wil haue it obserued and kept. And we which haue transgressed the law, can not fflye from the presence of God. Christ therefore hath set him selfe a Mediatour betwene two which are quite contrary and separate with an infinite and euery lasting separation, and hath reconciled them together. And how hath he done this? He hath put away (as Paule sayth in an other place) the handwriting which was against vs, which by ordinances (that is, by the lawe) was contrarie vnto vs, and he hath taken it and fastened it to the crosse; and hath spoyled principallities and powers, and hath made a shewe of them openly; and hath triumphed over them by himselfe. Wherefore he is not a Mediatour of one, but of two, vtterly disagreeing betwene themselves.

A Mediatour is he that standeth betwene the offender & the person offended. God of his iustice can not forgive sinne without satisfaction, which is done by Christ.

Coloss. 2. 14

This is also a place full of power and efficacy, to confound the righteousness of the lawe, and to teach vs that in the matter of justification it ought to be vtterly remoued out of our sight. Also this woorde (Mediatour) ministreth sufficient matter to proue that the lawe iustifieth not: for else what neede should we haue of a Mediatour? Seeing then that mans nature can not abide the hearing of the lawe, much lesse is it able to accomplish the lawe; so to agree with the lawe.

This doctrine (which he so often repeateth and not without reasonnes) doe still beat into your heades, is the true doctrine of the law, which euery Christian ought with all diligence to learne, that he may be able truly to vnderstand what the lawe is; what is the true Christians office; what are the limits; what is the power; the time and the end thereof. For it hath an end a thing contrary to the judgement of all men, which thinketh by his owne strength and

Man can not abide the hearing of the law, therefore he can not keepe the law. The doctrine of the law.

pinion naturally rooted in them; that the law iustifieth. Therefore I feare least this doctrine will be defaced & darkened againe, when we are deade. For the worlde must be replenished with horrible darkenes and errors befoze the latter day come.

The proper
office of the
law.

Who so therefore is able to vnderstand this, let him vnderstand it, that the law, in true Christian diuinity and in his true and proper definition, doeth not iustifie, but hath a quite contrary effect. For it theweth and reueileth vnto vs our selues: it letteth God befoze vs in his anger: it reueileth Gods wrath, it terrifieth vs, and it doth not onely reueile sinne, but also mightily increaseth sinne, so that where sinne was befoze but litle, now by the lawe which bringeth the same to light, it becommeth exceeding sinnefull: so that a man now beginneth to hate the law and to flie from it, and with a perfect hatred to abhorre God the maker of the lawe. This is not to be iustified by the lawe (and that reason it selfe is compelled to graunt) but to commit a double sinne against the lawe: first, not onely to haue a will so disagreeing from the lawe that thou canst not heare it: but also to do contrary to that which it commaundeth. And secondly, so to hate it that thou wouldest wishe it were abolished, together with God him selfe, who is the author thereof and absolutely good.

The lawe is
good, and
holy and
yet intolerable
to mans
nature.
Exod. 20. 1.
Deu. 5. 5.

Nowe, what greater blasphemie, what sinne more horrible can be imagined then to hate God: to abhorre his lawe, and not to suffer the hearing thereof? Which notwithstanding is good and holy. For the history doth plainly witnes that the people of Israel refused to heare that excellent lawe, those holy and most gracious wordes (namely, I am the Lord thy God, which brought thee out of the lande of Aegypt, and out of the house of bondage. Thou shalt haue none other Gods, &c. Shewing mercy to thousandes, &c. Honour thy father and thy mother that it may goe well with thee, and that thy dayes may be prolonged vpon the earth, &c.) and that they had neede of a Mediatour. They could not abide this most excellent, perfect and diuine wisdome: this most gracious, sweete and comfortable doctrine. Let not the Lord speake vnto vs (say they) least we dye. Speake thou vnto vs, &c. Doubtless it is a marvellous thing that a man can not heare that which is his whole saluation, namely that he hath a God, yea and a mercifull God which will be mercifull vnto him in many thousandes of generations. And moreouer that he can not see that which is his chiefe safety and

The lawe
claimeth
pro-
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men can not
heare it.

and defence, namely: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: For by these wordes the Lord hath defended & fortified the life of man; his wife, his children and his gods, as it were with a wall, against the force and violence of the wicked.

The law then can doe nothing, saving that by his light it lighteneth the conscience that it may know sinne, death, the iudgement and the wrath of God. Before the law came, I am secure: I feele no sinne: but when the law cometh, sinne, death & hell are reveiled unto me. This is not to be made righteous, but guilty and the enemy of God, to be condemned to death and hell fire. The principle point therefore of the lawe in true Christian divinitie is, to make men, not better but worse: that is to say, it sheweth unto the their sinne, that by the knowledge thereof they may be humbled, terrified, broken and broken, and by this means may be given to take comfort, and so to come to that blessed State.

The lawmaketh not me better but worse.

Verse 20. But God is one.

God offendeth no man, & therefore needeth no Mediatour. But we offend God, and therefore we have neede of a Mediatour, not Moyses, but Christ, which speaketh farre better things for vs. Sec. Hitherto he hath continued in his digression: Now he returneth to his purpose.

Verse 21. Is the law then against the promise of God?

Paule sayd before that the law iustificieth not. Shal we then take away the law? No, not so. For it bringeth with it a certaine commodity: What is that? It bringeth men unto the knowledge of them selves: it discovereth and encreaseth sinne, &c. Here note riseth an other obiection: If the law doe nothing else but make men worse in shewing unto them their sinne, then is it contrary to the promises of God. For it seemeth that God is but onely provoked to anger and offended through the law, and therefore he regardeth not, nor performeth his promises. Well I knowe we have thought the contrary: to wit, that we are restrained and bield by this externall discipline, to the end that God being provoked thereby, might hasten the performing of his promise, and that by this discipline we might deserve the promise.

The judgement of the Jewes and of all others as touching the law.

Paule answereth: It is nothing so. But contrariwise; if ye

Reason can
not abide to
heare the
goodlaw of
God.

hane regard to the law, the promise is rather hindered. For natu-
rall reason offendeth God, which so faithfully promisseth, whiles it
will not beare his good and holy lawes. For it sayeth: Let not the
Lord speake unto vs. &c. How can it be then that God should per-
forme his promise vnto those, which, not onely receaue not his law
and his discipline, but also with a mortall hatred doe thynne it and
flye from it? Here therefore (as I sayd) riseth this objection: Is
the law then against the promise of God? This objection Paule tou-
cheth by the way and briefly aunswereth, saying: Iesus christus

Verse 21. God forbid.

Why so? First, for that God maketh no promise vnto vs be-
cause of our worthines, our merites, our good woorkes: but for his
owne goodnes and mercies sake in Christ. He sayth not to Abra-
ham: All nations shall be blessed in thee because thou hast kept the
law. But when he was uncircumcised, had no law, and was yet an
Idolater, he sayd vnto him: Go out of thine owne land, &c. I will
be thy protectour, &c. Also: In thy seed shall all nations be blessed.
These are absolute and mere promises: which God freely giueth
vnto Abraham, without any condition or respect of woorkes either
going before or comming after.

Gen. 12. 1, 15.
1. 12. 18.

The promi-
ses of God
are not hin-
dered be-
cause of our
sinnes.

This maketh specially against the Iewes, which thinke that the
promises of God are hindered because of their sinnes. God (sayeth
Paule) doth not slacke his promises because of our sinnes, or lessen
the same for our righteousness and merites: he regardeth neither
the one nor the other. Wherefore, although we become more sinne-
full, and are brought into greater contempt and hatred of God by
meanes of the law, yet notwithstanding God is not moued thereby
to deferre his promise. For his promise doth not stand vpon our
worthines, but vpon his only goodnes and mercy. Wherefore, where
the Iewes say: The Messias is not yet come because our sinnes do
hinder his comming; it is a detestable dreame. As though God
should become vnrightheous because of our sinnes, or made a lyer
because we are lyers. He abideth alwayes iust and true: his truth
therefore is the onely cause that he accomplisheth and performeth
his promise. Wherefore, although the law doe reueile and increase sinne, yet
is it not against the promises of God, yea rather it confirmeth the
promises. For as concerning his proper woorkes and ende, it him-
bleth

A diuclish
dreame of
the Iewes.

The law is
not against
the promi-

that is, when it desires these gifts: fearfulness and being subject to the power of sin, wrath, death and hell. Now to what hath Paul said? The apostle saith, neither right nor law and holiness can deliver a man from sin. Christ hath his benefits begun with his blood under the law. Wherefore the law is not against the promises of God, but rather to make them. True it is, that it doth not command the promise, nor bring righteousness: notwithstanding it is made as a schoolmaster and officer, and do maketh us wise in the way we are to receive the benefits of Christ. Wherefore the law is not to be feared, but rather to be loved, and to be kept, as a rule of life. For though it be a schoolmaster, yet it is not a master. It is not to be feared, but rather to be loved, and to be kept, as a rule of life. For though it be a schoolmaster, yet it is not a master. It is not to be feared, but rather to be loved, and to be kept, as a rule of life. For though it be a schoolmaster, yet it is not a master.

Paul saith
neither right
nor law and
holiness can
deliver a man
from sin.

Gal. 3. 10.
The law is
our schoolmaster
to bring us to
Christ.

Gal. 3. 10.
The law is
our schoolmaster
to bring us to
Christ.

then doth the same place of Pauls that by under sinne and under
 shewe; all Monkes, friars, Heremites, Catholians and such
 like; with their professions, rules, and religions; so the way they
 attributed such holiness, that when a man had once made a bovie of
 his profession, if he died by and by, they dreamed he went straight
 to heaven. But here we heare plainly that the scripture sheweth
 all under sinne. Wherefore neither the bovie nor religion of the Car-
 thusian, be it never so angelicall, is righteousness before God: for
 the scripture doth that all under sinne, all are accursed and dam-
 ned. And he pronounceth this sentence in the scripture. And where?
 First by this promise: The seed of the woman shall bruse the
 Serpentes head: In this shall be blessed, &c. and such like places:
 Moreover, by the whole lawe: whereof the principall office is to
 make men guiltie of sinne. And so by the Monks, and Catholians, no
 Castelline bruiseth the head of the Serpent; but they abide bound
 and broken under the Serpentes head; that is, under the power of
 the Devill. And he will believe this in a mans heart, that is, in
 his heart.

The proper
 office of the
 law.

11 Folio.

The things
 were coun-
 ted so high
 a service to
 God that
 scarce any
 man would
 beleue they
 could be so
 abhomi-
 nable.

Briefly, what so ever is without Christ and his promise, where-
 ever it be the lawe of God or the lawe of man, the ceremoniall or the
 morall lawe, without all exception is but under sinne: for the
 scripture sheweth all under sinne. Now, be that sayeth all except
 something. Wherefore we conclude with Paule, that the politicks
 and lawes of all nations, be they neuer so good and sweete, with
 all ceremonies and religions without faith in Christ, are and abide
 under sinne, death, and eternall damnation; except faith in Jesus
 Christ go withal: rather before, as followeth in the text. Of this
 matter we have spoken largely before.

Wherefore this is a true proposition: Wherby faith is sufficient
 without lawe (which notwithstanding our apostles say by no
 means abbe): for Paule here strongly concludeth that the lawe
 doth not quicken nor give life; because it is not given to have it.
 If then the lawe do not quicken and give life, much less do we need
 it. For when Paule sayeth that the lawe giveth not life, his
 meaning is that lawe alone do not give life. For it is not to say,
 that the lawe quickeneth and giveth life; then to say that without
 quicken and give life: yet then the lawe is false being faithlesse (al-
 though it be impossible that it should be accomplished) we not in
 him; much less do we need it. I conclude therefore that faith
 only is sufficient to bring us to life, without lawe. Paule can not

Only faith
 is sufficient.
 11 Folio.

If the lawe
 iustifie not
 much lesse
 it workes
 iustifie.

11 Folio.

suffer this addition: faith is given. With respect to itself: but so
passeth simply by the negative. Rom. 3. and yet also touch
in the second chapter in those by the words of the law (that is)
shall not be justified. And again in this place: The law is
given to bring life to them that believe.

Verse 22. That the promise by the Faith of Iesus Christ should be
given to them that believe.

The promise
given to A-
braha what
it is.

He says likewise that the scripture saith that it is by faith
that we are justified. For the promise should be given. Now
the promise is the inheritance it selfe; by the blessing promised to
Abraham: to wit, the deliverance from the law, sinne, death and
the Devil, and a free giving of grace, righteousness, salvation and
eternall life. This promise (sayeth he) is not obtained by any in-
trust, by any law, or by any works, but it is given. To wit, to
those that believe. In whom Iesus Christ, who is the blessed
Seed, which hath redeemed all believers from the curse, that they
might receive the blessing. These words be not obscure, but plaine
tough, notwithstanding we must marke them diligently and lay
well the force and weight thereof. For it shall be that under them
it followeth that all nations are redeemed with the blood of the
grace of Christ: so that they are under the shadow of Gods righte-
ousness of the Devil, and that no man can be delivered from them
by any other means, than by faith in Iesus Christ.

The promise
given to the
that believe

And therefore Paul in many mightie arguments against the fantastical
opinions of the Papists and all Jesuites touching the law and
works: when he sayth, that the promise by faith in Iesus Christ
might be given to all Gentiles, and to all nations.

The sen-
ence con-
cerning works.

And so he should answer to those sentences which speak
of law and works. I have sufficiently declared before that
the matter requireth not now, that we should speake any thing of
law and works: for we have not here taken hand to treat of law
but of justification: to wit, that it is not obtained by the law and
works: since all things are that come forth and to be the purchase
by faith in Christ. When we are out of the matter of justification
we can not sufficiently praise and magnifie those works which are
commanded of God. For who can sufficiently commend and set
forth the profits and fruits of one single work, though a Christian
doth through faith and by faith: yet who is it so many persons
then

The comen-
dation of
good works,
out of the
cause of Ju-
stification.

God seeth
the effect of
the law, that
is to say,
death, to
bring life.

Therefore I say, might he slaine: no other toll the man can obtaine
 life, but of our selfe: and so, without any sort of consequence, without a
 blood then that is the true blood, that God hath given, the offer of the
 law, this death of sinners, to a new and spiritual, a living life. For
 God seeing that this wicked fall of man in the whole world: to take
 satisfaction of his divine righteousness, his hypocrites: who stand
 in his law, but whose hearts are not bettered to love by any other
 means, he thought that it should be slaine by the law: not for ever,
 but that hee it is once slaine, man might be raised up againe above
 and beyond the law, and there might hear this word: I have mercy
 have not given the law, killed you by the law, that you should
 abide in this death: but that you should feare me, and live. For
 the promising of good works and righteousness standeth not with
 the feare of God: And where the feare of God is not, there can be
 no thriving for grace or life: God must therefore have a strong arme
 or a mighty man, to breake the rockes, and a holie burning
 fire in the midst of heaven to overthrow the mountaine: that is
 to say, to destroy this furious & obdurate heart: (this presumption
 I say) that when a man by this humbling and breaking is brought to
 nothing, he should dispaire of his owne strength, righteousness and
 holines, and being thus thoughtfully terrified, should thirst after mercie
 and redemption of sinnes: which will be attained in due season of

But before Faith came we were vnder the lawe thus
vp vnto the Faith which shoulde afterwarde be re-
uealed.

Extra to say, before the time of the Gospel and grace came) the office of the law was, that we should be kept by him kept under the same, as it were in prison. This is a goodly and a terrible thing; shewing the effect of the lawes, and how righteous it maketh men: therefore it is diligently to be deeper. So there, no man may see, no conquer by other means than through the lawes and statutes, the duties and labours which he must be like unto both himself rather, if he could, he would speak and bear his power they do sin, with his iron and fetters. In such wisdom he does punish he restraineth our going of evil; and not of a good will to his righteousness sake; but because the law restrained him that he cannot do it. And thus being thus restrained he patiently and his own mind sufferer. Thus he says, though his heart that he can not see and scale.

scale, cut and flay) but he hateth the prison, and if he could escape, he would rob and kill, as he did before.

The law shutteth men under sinne two wayes,

civillly and spirituallly.

Such is the force of the law and the righteousness that cometh of the law, compelling us to be outwardly good when it threatneth death or any other punishment to the transgressours thereof. We obey the law in deede, but for feare of punishment: that is, unwillingly and with great indignation. But what righteousness is this, when we abstaine from doing euill for feare of punishment? Wherefore, this righteousness of workes is in deede nothing else, but to love sinne and to hate righteousness, to detest God with his law, and to love and reverence that which is most horrible and abominable: For looke howe heartily the thiefe loveth the prison and hateth his theft: so gladly doe we obey the lawe in accomplishing that which it commandeth, and avoyding that which it forbiddeth.

What the righteousness of the law is.

The righteousness of workes.

The profite that cometh by the law.

The civill use of the lawe.

The law a spirituall prison.

Notwithstanding this fruite and this profite the law bringeth, although mens hearts remains neuer so wicked, that first outwardly and civillly after a sort it restraineth thienes, murderers and other malefactoris. For if they did not see & understand, that sinne is punished in this life by imprisonment, by the gallies, by the sword and such like, and after this life with eternall damnation & hell fire: no Magistrate should be able to bridle the furie and rage of men by any lawes, bondes or chaines. But the threatnings of the law strike a terrour into the hearts of the wicked, whereby they are bridled after a sort, that they runne not headlong, as otherwise they would do, into all kinds of wickednes. Notwithstanding they would rather that there were no law, no punishment, no hell, and finally no God. If God had no hell, or did not punish the wicked, he should be loved and praised of all men. But because he punisheth the wicked, and all are wicked: therefore in as much as they are shut under the law, they can do no other wise, but unthankfully hate and blaspheme God.

Furthermore, the law shutteth men under sinne, not only civillly, but also spirituallly: that is to say, the law is also a spirituall prison, and a very hell. For when it revealeth sinne, it readyly death, and the eternall torments of God, whom man can not avoid if, after any

The lamentable complaints of the Saints. *Psal. 65.*

comfort. For it is not in the power of man to shake off these horrible terrours which the law thrusteth vp in the conscience, or any other anguish or bitterness of spirit. Hereof come these lamentable complaints of the Saints, which are euery where in the Psalmes: In hell who shall confesse thee? &c. For then is a man shut vp in prison: out of the which he can not escape, nor seeke howe he may be deliuered out of these bondes, that is to say, these horrible terrours.

The law is a prison both ciuilly & spiritually.

This the law is a prison both ciuilly and spiritually. For first it restraineth and shutteth vp the wicked, that they pricke not head long according to their owne lust, into all kindes of mischief: & gaue, if they went vnto vs spiritually our sinne, terrifieth and humbleth vs, that when we are so terrified and humbled, we may learne to know our owne miserie and condemnation. And this is the true and the proper vse of the law, so that it be not perpetuall. For this shutting and holding vnder the law, must endure no longer, but vntill faith come: and when faith cometh, then must this spirituall prison haue his ende.

The law and the Gospell, as touching the inward affections, meere ly joined together. The shutting vp vnder the law, must not be continuall.

Here againe we see, that, although the law and the Gospell be separate farre asunder, yet as touching the inward affections, they are very meere ly ioyned the one to the other. This Paule sheweth when he saith: We were kept vnder the law, and shutt vp vnder the Faith which should be revealed vnto vs. Therefore it is not enough that we are shut vnder the law: for if nothing else should follow, we should be driuen to desperation and die in our sinnes. But Paule addeth moreover, that we are shut vp and kept vnder a Scholemaster (which is the law:) not for ever, but to bring vs vnto Christ, who is the ende of the law. Therefore this terrifying, this humbling and this shutting vp must not alwayes continue: but onely vntill faith be reuelled: that is, it shall so long continue, as shall be for our proffite and our saluation: so that when we are cast downe and humbled by the law, then grace, remission of sinnes, deliuerance from the law, sinne and death may become sweete vnto vs: which are not obtained by works, but are receiued by faith alone.

Wherof the lawe is eighly.

By which in time of temptation canis put these two things together to repugnant and contrary, that is to say, which when he is throughly terrified and cast downe by the law, both know that the ende of the law and the beginning of grace, or of faith to be reuelled,

vealed; is now come, bleth the law rightly. All the wicked are utterly ignorant of this knowledge and this cunning. Caine knew it not when he was shut vp in the prison of the law: that is, he felt no terrour, although he had now killed his brother: but dissimuled the matter craftily, and thought that God was ignorant thereof. Am I my brothers keeper, sayth he? But when he heard this worde, What hast thou done? Beholde the voyce of the blood of thy brother cryeth vnto me from the earth, he began to feele this prison in deede. What did he then? He remained still shut vp in prison. He ioynd not the Gospell with the law, but sayd: My punishment is greater then I can beare. He onely respected the prison, not considering that his sinne was revealed vnto him to this ende, that he should flie vnto God for mercie and pardon. Wherefore he dispaired and denied God. He belaued not that he was shutte vpp to this ende, that grace and faith might be revealed vnto him: but onely that he should still remaine in the prison of the law.

Caine being shut vp in the prison of the law, and abiding there, despaired. Gen. 4. 9.

Psal. 13.

These wordes: to be kept vnder, and to be shutt vpp, are not vaine and unprofitable, but most true and of great importance. This keeping vnder and this prison signifyeth the true and spiri-
What it is to be kept vnder the law.
tual terrours, whereby the conscience is so shutt vp, that in the wide world it can finde no place where it may be in safetie. Yea as long as these terrours endure, the conscience feeleth such anguish and sorow, that it thinketh heauen and earth, yea if they were ten times more wide and large then they are, to be straighter and narrower then a spoule hole. Here is a man utterly destitute of all wisdom, strength, righteousness, counsell and succour. For the conscience is a marvelous tender thing, and therefore when it is so shutt vp vnder the prison of the law, it hath no way howe to get out: and this straitnesse seemeth dayly so to increase, as though it would neuer haue an ende. For then doeth it feele the wrath of God which is infinite and insupportable, whose hand it can not escape, as the psalme saith, witnesseth. Whither shall I flie from thy presence? Psal. 139. 7.

Conscience.

What the prison is, ciuilly and spiritually.

Like as therefore this worldly prison or shutting vp is a bodily affliction, and he that is so shutt vpp can haue no ble of this world, even so the trouble and anguish of minde is a spiritual prison, and he that is shutt vpp in this prison can not enjoy the quietnesse of heart and peace of conscience. And yet this not so

How the
poore con-
science in so
be comfort-
ed, that is
shut vp vn-
der the law.

The law kil-
eth that we
may againe
be quickned
and restored
to life.

The shut-
ting vp vn-
der the law
must be
rightly used.

Ex. 4. 3. 11.

Ps. 147. 13.

The affi-
cted, & such
as are in pri-
son vnder
the law, wait-
ing for mer-
cy be re-
ueiled are
deare vnto
God.

for aye (as reason inuoceth when it seeth the prison) but vntill
Faith be reueiled. The seely conscience therefore shall be raysed
by and comforted after this sort: Brother, thou art in daunger
by: But perswade thyselfe that this is not done to the end that thou
shouldest remaine in this prison for euer. For it is written, that
we are shut vpp, vnto the Faith which shalbe reueiled. Thou art
then afflicted in this prison; not to thy destruction; but that thou
mayst be refreshed by the blessed word. Thou art killed by the
law, that through Christ thou mayst be quickened againe, and re-
stored to life. Despaire not therefore, as Caine, Saccar, and Iudas
did; who being thus shut vp; looked no further but to their darke
prison, and there still remained: therefore they despaired. But thou
must take an other way in these terrours of conscience then they
did: that is, thou must know that it is well done, & good for thee
to be so shut vpp, confounded, and brought to nothing. Well there-
fore this shutting vp rightly and as thou shouldest doe: that is,
to the end that when the law hath done his office, Faith may be re-
ueiled. For God doth not therefore afflict thee; that thou shouldest
still remaine in this affliction. He will not kill thee that thou shouldest
dwell aboue in death. I will not the death (sayth he by the Prophet)
of a sinner. God will not afflict thee that thou mayest be hum-
bled, and know that thou hast neede of mercy, and the benefite of
Christ.

This holding in prison then vnder the law, must not alwayes
endure; but must onely continue to the consuming or reuelling of
Faith: which this twente herte of the Psalmist 44. worthy teacheth.
The Lord deliecth in those that feare him: this is to say, which
are in prison vnder the law. But by and by after he addeth: and
in those that attende vpon his merke. Therefore we must ioyn
these two things together, which are at daunger as contrary the one
to the other as may be. For what can be more contrary then to
hate and abhorre the wrath of God, and againe to trust in his good-
nes and mercy? The one is hell, the other is heauen, and yet they
must be nereley ioyned together in the heart. By speculation and
waied knowledge a man may easily ioyn them together: but by
experience and inward practice to do so, of all things it is the har-
dest. Which I may here haue often proued by mine owne experi-
ence. For this matter the Psalmist and the apostle haue both
at all. Therefore it is no wonder that I haue thus written and thus

togeth

together unknowne: And when the law reneweth into them their sinne, accuseth and terrifieth them, they can finde no counsell, no rest, no helpe or succour: but fall to desperation, as Caine & Saul did.

Seeing the law therefore (as is sayd) is our tormentour and our prison, certaine it is that we can not loue it, but hate it. He therefore that sayth he loueth the lawe, is a lyer, and knoweth not what he sayth. A theefe & a robber shoulde shewe him selfe to be starke mad, that would loue the prison, the fetters and chains: Seeing then the law shutteth vs vp and holdeth vs in prison, it can not be but we must needs be extreme enemies to the law. To conclude, so well we loue the law and the righteousness thereof, as a murderer loveth the darke prison, the streit bondes and irons. How then shoulde the law iustifie vs?

Verse 23. And shutte vp vnder the faith which shoulde after be receiued.

This Paule speaketh in respect of the fulnes of the time where in Christ came. But we must apply it, not onely to that time, but also to the inward man. For that which is done as an historie and according to the time wherein Christ came, abolishing the lawe, and bringing liberty and eternall life to light, is alwaies done spiritually in euery Christian: in whome is found continually, some while the time of the lawe, and some while the time of grace. For the Christian man hath a body, in whose members (as Paule sayth in an other place) sinne dwelleth and warreth. Now, I understand mine to be, not onely the deede of the worke, but also the roots and the tree, together with the frutes, as the Scriptures begeth to speake of same. Which is yet not onely rooted in the baptised flesh of euery Christian, but also is at deadly warre within it and holdeth it captiue: if not to giue consent vnto it, or to accomplish the worke, yet doeth it torment him mightily thereunto. For albeit a Christian man doe not fall into outward and grosse sinnes, as murder, adultery, theft, and such like: yet is he not free from impatiency, murmuring, hating and blaspheming of God: which sinnes to reason and the carnall man, are altogether unknowne. These sinnes constrain him, yea so against his will, to detest the law: they compell him to flee from the presence of God: they compell him to hate and blaspheme God. For as carnall lust is strong in a young man,

No man loveth the law, because it is his prison.

Howe the Scripture defineth sinne.

The reuention of the godly.

The setting on of euery age.

in a man of full age the desire and love of glory, and in an old man sometimes even so in a holy and a faithfull man: impatience, murmuring, hatred, and blasphemy against God doe mightily preuaile. Examples herof there are many in the Psalmes, in Iob, in Ieremie, and throughout the whole Scripture. Paule therefore describing and setting forth this spirituall warfare, vseth very vehement words and stile for the purpose, as of fighting, rebelling, holding and leading captive, &c.

Paule describes the spirituall warfare of the godly, with very vehement and apt wordes.

Both these times when (of the law and the Gospell I meane) are in a Christian; as touching the affections and inward man. The time of the lawe is when the lawe exerciseth me; tormenteth me with heavines of hart, oppresseth me, bringeth me to the knowledge of sinne; and encreaseth the same. Here the lawe is in his true use and perfect worke: which a Christian oftentimes feeleth as long as he liueth. So there was giuen vnto Paule a pricke in the flesh; that is, the Angell of Satan to buffet him. He would gladly haue felt euery moment the ioy of conscience, the laughter of the heart, and the sweet taste of eternall life. Again he would gladly haue bene deliuered from all trouble and anguish of spirit, and therefore he desired that this temptation might be taken from him. Notwithstanding this was not done, but the Lord sayd vnto him: My grace is sufficient for thee: For my power is made perfect through weakenes. This battaile doth euery Christian feele. To speake of my selfe, there are many bowers in the which I chide and contend with God, and impatiently resist him. The ioy and iudgement of God displeaseth me: and agayne, my impatience, my murmuring, and such like sinnes doe displease him. And this is the time of the lawe, vnder the which a Christian man continually liueth as touching the flesh. For the flesh lusteth continually against the spirit, and the spirit against the flesh: but in some more, and in some lesse.

2 Cor. 12. 7.

This is the spirituall laughter which Dauid speaketh of Psalme 126, saying: Then shall our mouth be filled with laughter.

Gal. 5. 17.

The time of grace.

Gal. 3. 11.

The time of grace is, when the heart is raised up againe by the promise of the free mercy of God, and saith: Why art thou heavy O my soule, and why doest thou trouble me? Dost thou see nothing but the law, sinne, terrour, heavines, desperation, death, hell and the deuill? Is there not also grace, remission of sinnes, righteousness, consolation, ioy, peace, life, heauen, Christ and God? Wouldst thou no more, O my soule. What is the lawe, what is sinne, what are all euils in comparison of these thinges? Trust in God.

Gal. 3. 11.

Gal. 3. 11.

who hath not spared his owne deare sonne, but hath giuen him to the death of the crosse for thy finnes. This is then to be kept by vnder the law after the flesh, not for ever, but till Christ be reuealed. Therefore when thou art beaten downe, tormented and afflicted by the law, then say: Lady Law, Thou art not alone, neither art thou all things: but besides thee there are yet other things much greater and better then thou art, namely grace, faith, and blessing. This grace, this faith and this blessing, do not accuse me, terrifie me, condemne me: but they comfort me, they bid me trust in the Lord, and promise vnto me victorie and saluation in Christ. There is no cause therefore why I should despaire.

The true vie
of the law is
to shew vs
that Christ
be reuealed.

Who is a
right diuine.

A godly ma
is paralyse
der the law,
and partly
vnder grace.

For a
man to
be in the
law is
to be in
the law.

The time of
grace is e-
ternall.

Rey. 6.

For a
man to
be in the
law is
to be in
the law.

He that is skilfull in this art and this cunning, may in deede be called a right Diuine. The fantastickall spirites and their disciples at this day, which continually bragge of the spirite, doe persuade them selves that they are very expert and cunning herein. But I and such as I am haue scarcely learned the first principles thereof. It is learned in deede, but so long as the flesh and sinne doe endure, it can neuer be perfectly learned and as it should be. So then a Christian is deuided into two times. In that he is flesh, he is vnder the law: in that he is spirite, he is vnder grace. Concupiscence, couetousnes, ambition and pride be alwayes cleaue to the flesh, also ignorance, contempt of God, impatiencie, murmuring and grudging against God, because he hindereth and breaketh of our counsels, our deuises and enterprises, and because he speedily punisheth not such as are wicked, rebellious, and contemptuous persons; &c. Such manner of finnes are rooted in the flesh of the faithfull. Wherefore, if thou behold nothing but the flesh, thou shalt abide alwayes vnder the time of the law. But those dayes must be shortened, or else no flesh should be saved. The law must haue his time appointed, wherein it must haue his ende. The time of the law therefore is not perpetuall, but hath his ende, which ende is Iesus Christ. But the time of grace is eternall. For Christ being once dead, dyeth no more. He is eternall: therefore the time of grace is also eternall.

Such notable sentences in Pauls, we may not lightly passe ouer, as the Papistes and Sectaries are wont to doe. For they containe wordes of life, which doe wonderfully comfort and confirme afflicted consciences: and they which knowe and vnderstand them well, can iudge of faith: they can discern a true feare from a false

Feare may
not alwayes
continue,
but feare
ioyned with
Faith must
be alwayes
in a Christi-
an.

* How feare
must be van-
quished.

feare: they can iudge of all inward affections of the heart, and dis-
cerne all spirits: The feare of God is an holy & a precious thing;
but it must not alwayes continue. In deede it ought to be alwayes
in a Christian, because sinne is alwayes in him: but it must not be
alone: for then is it the feare of Caine, Saule and Iudas; that is to
say, a seruile and a desperate feare. * A Christian therefore must
vanquish feare by faith in the word of grace. He must turne away
his eyes from the time of the lawe, and looke vnto Christ and vnto
Faith which is to be reueiled. Here beginneth feare to be sweete
vnto vs, and maketh vs to delite in God. For if a man doe only be-
hold the lawe and sinne, setting Faith aside, he shall neuer be able
to put away feare, but shall at length fall to desperation.

Thus doth Paule very well distinguish the time of the lawe and
grace. Let vs also learne rightly to distinguish the time of them
both, not in wordes, but in the inward affection: which is a very
hard matter. For albeit these two thinges are separate farre asun-
der, yet are they most nereely ioyned together in one hart. Nothing
is ioyned moze nereely together then feare and trust, then the lawe
and the Gospell, then sinne and grace. For they are so vnited toge-
ther, that the one is swallowed vp of the other. Wherefore there is
no continuation like vnto this.

Feare and
Faith are se-
parated
farre asun-
der, and yet
are ioyned
together in
one hart.

At this place: Wherefore then serueth the lawe? Paule be-
ganne to dispute of the lawe: also of the vse and the abuse thereof,
taking occasion of that which before he had affirmed, that the
Faithfull doe obtaine righteounes by grace onely and by the pro-
mise; and not by the lawe. Vpon that disputation rose this questi-
on: Wherefore then serueth the lawe? For reason hearing that
righteounes or the blessing is obtained by grace and by the pro-
mise, by and by inferreth: When the lawe profiteth nothing. Where-
fore the doctrine of the lawe must be diligently considered, that
we may know what and how we ought to iudge thereof; least that
either we reiect the same altogether, as the fantastickall spirits doe
(which in the yeare, a thousand sine humored twenty and sine, stir-
ring vp the rustickall people to sedition, sayd, that the libertie of the
Gospell giveth freedom to all men from all manner of lawes;) or
else that we should attribute the force of Iustification to the lawe.
For both sortes doe offend against the lawe: the one on the right
hand, which will be iustified by the lawe, and the other on the left
hand which will be cleane deliuered from the lawe. And must there-
fore

A rehearsal
of those
thinges
wherof he
had spoken
before.

Touching
this sediti-
on of the
rustickall
people, and
the cause
thereof, read
Sleidan.

soe keepe the high way, so that we neither relet the lawe, nor at-
tribute more vnto it then we ought to do.

What which I haue before so often repeated concerning both the
vses of the lawe, namely, the ciuill and the spirituall vse, doe suffi-
ciently declare that the lawe is not giuen for the righteous: but
(as Paule sayth in an other place) for the vnrightheous and rebel-
lous. Nowe, of the vnrightheous there are two sorts, that is to say,
they which are to be iustified, and they which are not to be iusti-
fied. They that are not to be iustified must be bzideled by the ciuill
vse of the lawe: for they must be bound with the bondes of the
lawe, as sauage and vntamed beastes are bounde with cordes
and chaines. This vse of the lawe hath no end: and of this Paule
here speaketh nothing. But they that are to be iustified, are ex-
ercised with the spirituall vse of the lawe for a time: for it hath
not alwayes continuus, as the ciuill vse of the lawe doeth: but it
looketh to Faith which is to be reuealed, and when Christ come
meth it shall haue his ende. Hereby we may plainly see that all
the sentences wherein Paule intreateth of the spirituall vse of the
lawe, must be vnderstand of those which are to be iustified, and
not of those which are iustified already. For they which are ius-
tified already, in as much as they abide in Christ, are farre as-
horne all lawe. The lawe then must be layde vpon those that are
to be iustified, that they may be shut vp in the prison thereof,
vntill the righteousness of Faith come: Not that they attaine
this righteousness through the lawe (for that were not to vse the
lawe rightly, but to abuse it): but that when they are cast downe
and humbled by the lawe, they shoulde run vnto Christ, who
is the ende of the lawe to righteousness, to euerie one that belee-
ueth.

There are
two sortes
of the vn-
rightheous:
one to be
iustified, and
an other not
to be iusti-
fied.

Howe such
sentences
must be vn-
derstand,
wherein
Paule hand-
leth the spi-
rituall vse of
the lawe.

Rom. 10.

Nowe, the abusers of the lawe, are first all the Iusticiaries and
hypocrites which dreame that men are iustified by the lawe. For
that vse of the lawe doth not perseile and dzine a man to Faith which
is to be reuealed, but it maketh carelesse, and arrogant hypocrites,
rebelling and presuming of the righteousness of the lawe, and hin-
deth the righteousness of Faith. Secondly, they abuse the lawe
which will utterly exempt a Christian man from the lawe, as the
brauicke Anabaptistes went about to doe: which was the occasi-
on that they raised vp that sedition of the rusticall people. Of this
sort there are very many also at this day which professe the Gospell.

Who are
abusers of
the lawe.

1. Pet. 2. 16.

with vs : who being deliuered from the tyrannie of the Pope by the doctrine of the Gospell, do meane that the Christian libertie is a dissolute and a carnall libertie to do what so euer they list. These (as Peter sayth) haue the libertie of the spirite as a cloke of maliciousnes, through which the name of God and the Gospell of Christ is slandered euerie where, and therefore they shall once suffer worthy punishment for this their vngodlines. Thirdly, such doe also abuse the lawe, who feeling the terrors thereof, doe not vnderstande that such terrors ought no longer to continue, but vnto Christ. This abuse in them is the cause that they fall to desperation: as in the hypocrites it is the cause of arrogancie and presumption.

The true vse of the lawe can not be esteemed as it is worthy.

The true office of the lawe.

The true office of the lawe.

Contrariwise, the true vse of the lawe can neuer be esteemed & magnified as it is worthy, namely, that when the conscience shutt vp vnder the lawe, despaireth not, but being instructed by the wisdom of the holy Ghost, concludeth with it selfe after this sort: I am in deede shutt vp as a prisoner vnder the lawe, but not for euer: yea, this shuttingt vp shall turne to my great profite. How so? Because that I being thus shutt vp, shall be driuen to sigh and seeke the hand of an helper, &c. After this manner the lawe is as an enforcer, which by compulsion bringeth I hungry vnto Christ, that he may satisfie them with his good things. Wherefore the true office of the lawe is to shewe vnto vs our sinnes, to make vs guilty, to humble vs, to kill vs, and to bring vs downe to hell; and finally to take from vs all help, all succour, all comfort: but yet altogether to this end, that we may be iustified, exalted, quickned to life, caried vp into heauen, and obtaine all good things. Therefore it doth not onely kill; but it killeth that we may liue.

Verse 24. Wherefore the lawe was our Schoolemaister to bring vs to Christ.

Here againe he ioyneth the lawe and the Gospell together, (which are separate so farre asunder) as touching the affectionall and inward man, when he sayth: the lawe is a Schoolemaister to Christ. This similitude also of the Schoolemaister is worthy to be noted. Although a Schoolemaister be very profitable and necessary to instruct and to bring vpp children, yet shewe me one child a scholar which loneth his maister. What loue and obedience the Jewes shewed vnto their Moyses, it appeareth in that euery house

The similitude of the Schoolemaister worthy to be noted.

(as

(as the historie witnesseth) they would with all their heartes haue stoned him to death. It is not possible therefore that the schooler should love his master. For how can he love him which keepeth him in prison, that is to say, which suffereth him not to doe that which gladly he would? And if he doe any thing against his commandement, by and by he is rebuked and chastised, yea and is constrained mozeouer to kisse the rodde when he is beaten. Is not this (I pray you) a goodly righteousness and obedience of the scholler, that he obeyeth his maister so seuerely threatening and so sharply correcting him, and kisseth the rod? But doth he this with a good will? As soone as his maister hath turned his backe, he breaketh the rodde, and casteth it into the fire. And if he had any power ouer his maister, he would not suffer him selfe to be beaten of him, but rather he would beat him. And yet notwithstanding the scholemaister is very necessary for the childe to instruct and to chastise him: otherwise the childe, without his discipline, instruction, and good education, should be utterly lost.

Exod. 17. 4.
The schooler can not love his maister.

The scholemaister therefore is appointed for the childe to teach him, to bring him vp, and to keepe him, as it were in prison. But to what end, or how long? For it to the end, that this strict and sharpe dealing of the scholemaister should alwayes continue; so that the childe should remaine in continuall bondage: Not so, but onely for a time, that this obedience, this prison and correction might turne to the profit of the childe; that when the tyme cometh, he might be his fathers heire. For it is not the fathers will, that his sonne should be alwayes subiect to the scholemaister, and alwayes beaten with rodde: but that by his instruction and discipline he might be made able and meete to be his fathers successeur.

Why a Scholemaister is appointed for a childe.

Even so the lawe (sayeth Paule) is nothing else but a Scholemaister: not for ever, but vntill it haue brought vs to Christ: as in other wordes he sayed also before: The lawe was geuen for transgressions, vntill the blessed Seede should come. Also, the Scripture hath shew all vnder sinne, &c. Againe: we were kept vnder, and shut vp vnto faith which should after be reuealed. Wherefore the lawe is not onely a Scholemaister, but it is a Scholemaister so bring vs vnto Christ. For what a Scholemaister were he which should alwayes torment and beat the childe, and teach him nothing at all: And yet such Scholemaisters there were in tyme past, when Schooles were nothing else but a prison and a very hell, the schole-

The law is a Scholemaister to Christ.

Where Scholemaisters were.

went in
times past.

masters cruell tyrants and very butchers. The children were alwayes beaten, they learned with continual paine and trauell, and yet few of them came to any professe. The lawe is not such a Schoolemaster. For it doth not onely terrifie and torment (as the foolish Schoolemaster beateth his schollers and teacheth them nothing) but with his roddes hee driueth vs vnto Christ: like as a good Schoolemaster instructeth and exerciseth his schollers in reading and writing, to the end they may come to the knowledge of god letters & other profitable thinges, that afterwarde they may haue a delight in doing of that, which before when they were constrained therunto, they did against their wills.

By this godly similitude Paule sheweth what is the true vse of the lawe, namely, that it iustifieth not hypocrites, for they remaine without Christ in their presumption and securitie: and contrariwise that it leaueth not in death and damnation those that are of a contrite heart (so that they vse it as Paule teacheth, but driueth them vnto Christ. But they which in these terrours continue still in their weakenes, and doe not apprehend Christ by faith, doe fall at length into desperation, Paule therefore in this allegorie of the Schoolemaster, most liuely expresseth the true vse of the lawe. For like as the Schoolemaster reproveth his schollers, grieueth them and maketh them heauy, and yet not to the ende that this bondage shoulde alwayes continue, but that it shoulde cease when the children are well brought vnto and instructed accordingly, and that afterwards without any constraint of the Schoolemaster they shoulde cherefully enioy their libertie and their fathers goods: euen so they which are bered and oppressed with the lawe, doe knowe that these terrours and berations shall not alwayes continue, but that thereby they are prepared to come vnto Christ which is to be reuealed, and so to receaue the liberty of the spirit, &c.

The true vse
of the lawe
sette out in
the allegory
of the
Schoolema-
ster.

Verse. 24. That we may be made righteous by Faith.

The lawe is
not a Schoole
master to
bring vs to
an other
lawgiuer,
but to
Christ.

The lawe is not a Schoolemaster to bring vs vnto an other lawgiuer which requireth god woorkes, but vnto Christ our Justifier and Saviour, that by faith in him we might be iustified, and not by woorkes. But when a man seeth the force and strength of the lawe, he doth not vnderstand nor beleue this. Therefore he saith: I haue liued wickedly: for I haue transgressed all the commandments

Gal. 3. 12.
12. 13.

Of the true
vse of the
law, to make
an abuse.

ments of God, and therefore I am guilty of eternall death. If God would prolong my life certaine yeares, or at least certaine moneths, I would amend my life, and live holily hereafter. Here, of the true vse of the law he maketh an abuse. Reason being overtasken in these terrours and straits, is bold to promise unto God the fulfilling of all the works of the whole law. And herof came so many sects and swarmes of Monkcs and religious hypocrites, so many ceremonies and so many workes, deuised to deserue grace and remission of sinnes. And they which deuised these things, thought that the law was a Schoolemaster to leade them, not unto Christ, but to a new law, or unto Christ as a lawgiuer, and not as one that hath abolished the law.

The true vse
of the lawe.

But the true vse of the law is to teach me that I am brought to the knowledge of my sinne and humbled, that so I may come unto Christ and may be iustified by Faith. But Faith is neither lawe nor worke, but an assured confidence which apprehendeth Christ, who is the end of the law. Rom. 10. And how? Not that he hath abolished the old law and giuen a new: or that he is a iudge which must be pacified by workes, as the Papistes haue taught: but he is the ende of the law to all those that belene: that is to say, every one that beloneth in him is righteous, and the law shall neuer accuse him. The lawe then is good, holy and iust, so that a man vse it as he should do. Now, they that abuse the lawe, are first the hypocrites which attribute vnto the law a power to iustifie: and secondly they which doe despair, not knowing that the law is a Schoolemaster to leade men vnto Christ: that is to say, that the law humblyeth them not to their destruction, but to their saluation: for God woundeth that he may heale againe: he killeth that he may quicke againe.

Now, Paule (as before I haue sayd) speaketh of those that are to be iustified, and not of those which are iustified already. Therefore when thou goest about to reason as concerning the law, thou must take the matter of the lawe, or that wherenpon the law worketh, namely the sinner and the wicked person: whom the law iudgeth not, but setteth sinne before his eyes, casteth him down and bringeth him to the knowledge of him selfe: it sheweth vnto him hell, the wrath and the iudgement of God. This is in deede the proper office of the law. When followeth the vse of this office: to wit, that the sinner may know that the law doth not reueale vnto him

The proper
office of the
lawe, and
the vse of

The office
thereof.

When Faith
is come, we
are not any
longer vnder
the lawe.

his sinne and thus humbled him, to the end he should despise: but then by this accusing and punishing it may drive him vnto Christ the pardon and comforter. When this is done; he is no longer vnder the Scholemaster. And this be is very necessary, for seeing this whole world is overborne with sinne, it hath neede of this ministerie of the law; that sinne may be revealed: other wise no man should ever attaine to righteousness, as befoze we haue largely declared. But what worketh the law in them that are already iustified by Christ? Paule answereth by these wordes: which are not in there an addition to that which goeth befoze.

For 6. 25. But after that Faith is come, we are no longer vnder the Scholemaster.

When Faith
is come, we
are not any
longer vnder
the lawe.

What is to say: we are free from the law, from the prison, and from our Scholemaster: for when faith is revealed, the law ter-
rificeth and tormenteth us no more. Paule here speaketh of faith as it was preached and published vnto the world by Christ in the time befoze appointed. For Christ taking vpon him our flesh, came once into the world: he abolished the law with all his offices, and delivered from eternall death all those which receive his be-
nefitte by faith. If therefore ye looke vnto Christ and that which he hath done, there is now no law. For he coming in the time appointed, took away the lawe. Nowe, since the lawe is gone, we are not kept vnder the tyrannie thereof any more; but we live in joy and safetie vnder Christ, who nowe sweetely reigneth in vs by his spirit. Nowe, where the Lord reigneth; there is libertie. Therefore, if we coude perfectly apprehend Christ which hath abolished the lawe by his death; and hath recomited us vnto his fa-
ther, that Scholemaster should haue no power over vs at all. But the lawe of the members rebelling against the lawe of the minde, letteth vs that we can not perfectly lay holde vpon Christ. The lacke therefore is not in Christ, but in vs, which haue not yet put of this flesh, to the which sinne continually cleaueth as long as we live. Therefore, as touching our salues, we are partly free from the lawe, and partly vnder the lawe. According to the spirit, we terme with Paule the lawe of God: but according to the flesh, the lawe of sinne. Rom. 7.

Perof it followeth, that as touching the conscience we are fully delivered from the law, and therefore that Scholemaster must not rule

in it: that is, he must not afflict it with terrors, threatenings and captivity. And albeit it goe about so to doe neuer so much, yet is not the conscience wounded therewith. For it hath Christ crucified before her eyes, who hath remooued all the officers of the law out of the conscience: putting out the handwriting of ordinances that was against vs, sc. Coloss. 2. Therefore, euen as a virgin knoweth no man: so the conscience must not onely be ignorant of the law, but also it must be utterly dead vnto the law: the law likewise vnto the conscience. This is not done by any works, or by the righteousness of the law, but by faith which apprehendeth and layeth hold vpon Christ. Notwithstanding sinne cleaueth still in the flesh as touching the effect thereof, which oftentimes accuseth and troubleth the conscience. So long then as the flesh doth remaine, so long this scholemaster the law doth also remaine: which many times terrifieth the conscience, and maketh it heavy by reuealing of sinne and threatning of death. Yet is it raised vp again by the daily conuincing of Christ: who as he came once into the world in the time before appointed, to redeeme vs from the hard & sharpe seruitude of our Scholemaster: euen so he comforteth daily vnto be spiritually, to the end that we may increase in faith and in the knowledge of him, that the conscience may apprehend him more fully and perfectly from day to day, and that the lawe of the flesh & of sinne, with the terrour of death and all evils that the law bringeth with it, may daily be diminished in vs more and more. As long then as we liue in the flesh, which is not without sinne, the law oftentimes returneth and doth his office in one measure and in another lesse, as their faith is strong or weake, and yet not to their destruction, but to their saluation. For this is the errand of the lawe in the saints, namely the continual mortification of the flesh, of reason, and of our owne strength, & the daily renewing of our inward man as it is sayd in the 2. Cor. 4. and thus, &c. vnto the end of the chapter.

We receiue then the first frutes of the spirite: the leuen is hid in the masse of the dough: but all the dough is not yet leuened; no it is yet but onely began to be leuened. If I beholde the leuen, I see nothing else but pure leuen. But if I beholde the whole masse, I see that it is not all pure leuen; What is to say? If I beholde Christ, I am altogether pure and holy, knowing nothing at all of the lawe; for Christ is my leuen. But if I beholde mine owne flesh, I see in my selfe couetousnes, lust, anger, pride, and all other

By Faith in
Christ we
are dead to
the law.

Christ comforteth
daily
vnto vs
spiritually.

A Reminiscence
of the leuen.

The faithful
are holy, &c.
yet sinners.

gancie: also the feare of death, heauines, hatred, murmuring, and impatience against God. Who mays these finnes are in me, the more is Christ absent from us: as if he be present, he is felt but a little. Here haue we neede of a Scholemaster to exercise and weare this strong Asse the flesh, that by this exercise finnes may be diminished and a way prepared vnto Christ. For as Christ came once corporally at the time appointed, abolished the whole lawe, quenched finnes, destroyed death and hell: euen so he commeth spiritually without ceasing, and daily quencheth & killeth these finnes in vs.

The spiritual
conquering of
Chast.

Whoe I say, that thou mayest be able to answer, if any shall thus obiect: Christ came into the world, and at once took away all our finnes, and cleansed vs by his blood: what neede we then to heare the Gospell, or to receiue the Sacraments? True it is that in as much as thou beholdest Christ, the lawe and finnes are quite abolished. But Christ is not yet come vnto thee: or if he be come, yet notwithstanding there are remnants of sinne in thee: thou art not yet thoroughly leuened. For where concupiscence, heauines, be spirite, and feare of death is, there is yet also the lawe and sinne. Christ is not yet thoroughly come: but when he shall come in, hee will destroy feare and heauines, and bringeth peace and quietnes of conscience. So farre forth then as I doe apprehend Christ by faith, so much is the lawe abolished vnto me. But my flesh, the world, and the Diuill do hinder faith in me, that it can not be perfect. Right gladly I would that that little light of faith which is in my heart, were spread throughout all my body and all the members thereof: but it is not done: it is not by and by spread, but onely beginneth to be spread. In the meane season this is our consolation, that we haue the first frutes of the spirit, do now begin to be leuened. But we shall be thoroughly leuened when this body of sinne is dissolved, and we shall rise new creatures wholly together with Christ.

Howe farre
forth the
law is abo-
lished.

The conso-
lation of the
godly.

Abel.

The first of the
spiritual lawe
and sinne

Albeit then that Christ be one and the same yesterday, to day, and shall be for ever, and albeit that all the faithful which were before Christ had the Gospell and faith: yet notwithstanding Christ came oute in the time before determined. Faith also came once when the Apostles preached and published the Gospell throughout the world. For euer, Christ commeth also spiritually euer. Faith likewise commeth daily by the word of the Gospell.

Now,

Paul, when faith is come, the Scholemaster is constrained to
 give place to his heavy and grievous office. Christ cometh also
 spiritually when we still more and more do know and understand
 those things which by him are given unto us, and increase in grace
 and in the knowledge of him. 2. Cor. 13.

When faith
 is come, the
 lawe giveth
 place.

Verse 26. For ye are all the sonnes of God by Faith in Christ
 Iesus.

Paul, as a true and an excellent teacher of faith, hath also a pen
 these words in his mouth, By Faith, In Faith, Of Faith, which is in
 Christ Iesus. He sayth not: ye are the children of God because ye
 are circumcised, because ye have heard the law and have done the
 works thereof (as the Jewes do imagine, and the false Apostles
 teach) but by Faith in Iesus Christ. The law then maketh us not
 the children of God, and much lesse mens traditions. It can not
 beget us into a new nature or a new birth: but it setteth before us
 the old birth whereby we were borne to the kingdome of the de-
 vill, and so it preparerth us to a new birth which is by faith in Je-
 sus Christ, and not by the law, as Paule plainly witnesseth: For ye
 are all the sonnes of God by Faith, &c. As if he sayd: Albeit ye
 be circumcised, humbled, and killed by the law, yet hath not the law
 made you righteous, nor made you the children of God. This is
 the worke of Faith alone. What Faith? Faith in Christ. Faith
 therefore in Christ maketh us the children of God, and not the
 law. The same thing witnesseth also Iohn in the 1. chapter. He
 gave power to as many as beleeved in him, to be the children of
 God. What tongue either of men or Angels can confidently extoll
 and magnifie the great mercie of God towards us, that we which
 are miserable sinners and by nature the children of wrath, should
 be called to this grace and glory; to be made the children & heires
 of God, fellowheires with the sonne of God, and Lords over hea-
 ven and earth, and that by the onely meanes of our Faith which is
 in Christ Iesus.

Paule an ex-
 cellent tea-
 cher of faith

Iohn. 1. 12.
 Rom. 8. 16. 17.

Verse 27. For all ye that are baptized into Christ, have put on
 Christ.

To put on Christ is taken two manner of wayes; according to
 the law, and according to the Gospell. According to the law, as it
 is sayd in the 3. chapter to the Romanes: Put ye on as the Lord Ie-

his Christ: that is, follow the example and vertues of Christ. Doe this which he did, and suffer that which he suffered. And in the 1. **Part.** Christ hath suffered for vs, leaving vs an example that we should follow his steps. Now, we see in Christ a singular patience, an inestimable mildnes and love, and a wonderfull modestie in all things. This godly apparell we must put on, that is to say, follow these vertues.

To put on
Christ ac-
cording to
the Gospell.

The lether
coate of A-
dam,

How the old
man must be
put of.

In baptisme
we put on
Christ.

But the putting on of Christ according to the Gospell, consisteth not in imitation, but in a new birth and a new creation: that is to say, in putting on Christes innocencie; his righteousness, his wisdom, his power, his saving health, his life and his spirit. We are clothed with the lether coate of Adam, which is a mortall garment, and a garment of sinne: that is to say, we are all subiect by to sinne, all sold vnder sinne: There is in vs horrible blindness, ignorance, contempt and hatred of God: moreover, euill conceits, reuils, vncleanes, couetousnes, &c. This garment, that is to say, this corrupt and sinful nature we receiued from Adam: which Paul is wont to call the old man. This old man must be put of with all his works. *Ephes. 4. Coloss. 3.* that of the children of Adam we may be made the children of God. This is not done by chaunging of a garment, by any lawes or workes; but by a new birth, and by the reuerying of the inward man; which is done in baptisme, as Paul saith: All ye that are baptized, haue put on Christ. Also, According to his mercy hath he saued vs by the washing of the new birth and the renewing of the holy Ghost. *Tit. 3.* For besides that they which are baptized, are regenerate and renewed by the holy Ghost to a heavenly righteousness and to eternal life, there riseth in them also a new light and a new floure: there rise in them new and holy affections, as the feare of God, true faith, assured hope, &c. There beginneth in them also a new will. And this is to put on Christ truly and according to the Gospell.

Therefore the righteousness of the lawes of our stone workes is not giuen vnto vs in baptisme: but Christ him selfe is our garment. Now Christ is no law, no lawgiuer, no worke: but a diuine and an inestimable gift, whome God hath giuen vnto vs that he might be our Justifier, our Sanctifier and our redeemer. Wherefore, to be apparelled with Christ according to the Gospell is not to be apparelled with the law or with workes, but with an incomparable gift: that is to say, with remission of sinnes, righteousness, peace,

peace, consolation, lay of spirite, saluation, life, & Christ himselfe. This is diligently to be noted because of the fonde and fantastical spirites, which goe about to deface the maiestie of baptisme, and speake wickedly of it. Paule contrariwise commendeth and setteth it forth with honourable titles, calling it the washing of the new birth: the renewing of the holy Ghost. And here also he saith, that all they which are baptised, haue put on Christ. As if he saide: We are caried out of the lawe into a new birth, which is wrought in baptisme. Therefore ye are not now any longer vnder the law, but ye are clothed with a new garment: to wit, with the righteousness of Christ. Wherefore baptisme is a thing of great force and efficacy. For, when we are apparelled with Christ, as with the robe of our righteousness and saluation, then we must put on Christ also as the apparell of imitation and example. These things I haue handled more largely in another place, therefore I here briefly passe them ouer.

that this
new robe
The An-
baptists de-
face the ma-
iesty of bap-
tisme.

Verse 28. There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Iesus.

Here might be added moreover many more names of persons and offices which are obtained of God; as these: There is neither Magistrate nor subiect, neither teacher nor hearer, neither school-master nor scholler, neither maister nor servant, neither mistress nor maid &c. for in Christ Iesu all states, yea even such as are ordained of God, are nothing. In deede the male, the female, the bond, the free, the Jew, the Gentile, the Prince, the subiect are the good creatures of God: but in Christ, that is, in the matter of saluation they are nothing, with all their wisdom, righteousness, religion, and power.

Wherefore, with these wordes: There is neither Jew, &c. Paule mightily abolisheth the law. For here, that is, when a man is renewed by baptisme, and hath put on Christ, there is neither Jew nor Grecian, &c. The Apostle speaketh not here of the Jew according to his nature and substance: but he calleth him, a Jew which is the disciple of Moyses, is subiect to the law, is circumcised, and with all his indolour keepeth the ceremonies commanded in the law. Where Christ is put on (by the bap.) there is neither Jew, nor circumcision, nor ceremony of the law any more: for

There is nei-
ther Iewe
nor Grecian
&c.

Christ hath
taken away
the law.
The belee-
ving consci-
ence know-
eth no lawe.

Ioh. 1. 17.

The wife-
dome and
righteouf-
nes of the
Gentiles re-
iected.

The Gen-
tiles in all
ages had
their lawes,
religions &
ceremonies.

Christ hath abolished all the lawes of Moyses that were, therefore the conscience beloning in Christ, must be so surely perswaded that the lawe is abolished, with all his terrours and threatnings, that it should be utterly ignozant whether there were ever any Moyses, any law, or any Jew. For Christ and Moyses can in no wise agree. Moyses came with the lawe, with many lawes and with many ceremonies: but Christ came without any lawe, without any scruting of lawes, giuing grace and righteousness, yet for the lawe was giuen by Moyses, but grace and trieth came by Iesus Christ. For when he sayth: Nor Grecians, he also reiecteth and condemneth the wisdom and righteousness of the Gentiles. For among the Gentiles there were many notable men, as Xenophon, Themistocles, Martus Fabius, Attilius Regulus, Cicero, Pomponius Atticus and many other, which being endued with singular vertues, gouerned common weales excellently, & did many worthy actes for the preservation thereof: and yet all these were nothing before God, with their wisdom, their power, their notable actes, their excellent vertues, lawes, religions and ceremonies. For we must not thinke that the Gentiles did contemne all honesty and religion: For all nations of all ages dispersed throughout the world, to haue their lawes, religions, and ceremonies, without the which it is not possible that mankind should be gouerned. All righteousness therefore concerning either the gouernment of families, or common weales, or diuine matters (as was the righteousness of the law) with all the obseruance, execution and holiness thereof, he it neuer so perfect, is nothing worth before God. What then? The garment of Christ which we put on in baptisme. So, if the seruant doe his dutie, obey his maister, serue in his vocation neuer so diligently and faithfully: if he that is at libertie be in authoritie and gouerne the common wealth, or guide his owne familie honestly and with praise: if the man do that pertaineth to the man in marrying a wife, in gouerning his familie, in obeying the magistrate, in behauiing him selfe decently towards all men: if the woman liue chastly, obey her husband, be well to her household, bring up her children godly (which are in deede excellent gifts and holy works,) yet are all these nothing in comparison of that righteousness which is before God. No be briers, all the lawes, ceremonies, religions, righteousness and works in the whole

whole worlde, yea of the Iewes themselves, which were the first that had the kingdome and priesthoode ordained and appoynted of God, with their holy lawes, religions, ceremonies, and worshipings, al these (I say) take not away sinne, deliuer not from death, nor purchase life.

Wherefore your false Apostles doe subtilly seduce you (O ye Galathians) when they teach you that the law is necessary to saluation: and by this meanes they spoile you of that excellent glory of your newe birth and your adoption; and call you backe to your olde birth and to the most miserable seruitude of the lawe, making you of the free children of God, bonde children of the lawe, whyles they will haue a difference of persons according to the lawe. In dede there is a difference of persons in the law and in the worlde, and there it ought to be, but not before God. * All haue sinned, and are destitute of the glory of God. Let the Iewes therefore, the Gentiles, and the whole worlde keepe silence in the presence of God. God hath in dede many ordinaunces, lawes, degrees and kindes of life, but all these helpe nothing to deserue grace, and to obtaine eternall life. So many as are iustified therefore, are iustified, not by the obseruation of mans lawe or Gods lawe, but by Christ alone, who hath abolished all lawes. Him alone doth the Gospell set forth vnto vs for a pacifier of Gods wrath by the shedding of his owne blood, and a Saviour: And without Faith in him, neither shall the Iew be saued by the law, nor the Gouernour by his order, nor the Grecian by his wisdom, nor the Magistrate or Maior by his byright gouernment, nor the seruant by his obedience.

In the world there is a difference of persons, but not before God.
* Rom. 3. 23.

The Gospell set forth Christ vnto vs.

Verse 28. For ye are all one in Christ Iesu.

These are excellent wordes. In the world and according to the flesh there is a great difference and inequality of persons, and the same must be diligently obserued: For if the woman would be the man, if the sonne would be the father, the seruant would be the master, the subject would be the Magistrate, there should be nothing else but a confusion of all states and of all things. Contrariwise, in Christ there is no lawe, no difference of persons, there is neither Iew nor Grecian, but all are one. For there is but one body, one spirite, one hope of vocation: there is but one Gospell, one Faith, one Baptisme, one God & Father of all, one Christ and Lord.

There is a difference and an inequality of persons in the world.

Ephes. 4. 4.

of all. We haue the same Christ, I, thou and all the faithfull, which Peter, Paule, and all the Saints had. Here therefore the conscience knoweth nothing of the law, but hath Christ onely before her eyes. Therefore Paule is alwayes wont to adde this clause: In Christ Iesu. Who, if he be taken out of our sight, then commeth anguish and terrour.

In Christ
Iesu.

The opinion
of the
Schooledi-
uines con-
cerning
Faith.

The Popish Schoolediuines doe dreame that Faith is a quality cleauing in the heart, without Christ. This is a deuillish error, But Christ shoulde be so set forth, that thou shouldest see nothing besides him, and shouldest thinke that nothing can be more neare vnto thee, or more present within thy heart then he is. For he sitteth not idely in heauen: but is present with vs, toozking and liuing in vs, as he sayth before in the 2. chapter. I liue: yet not I, but Christ liueth in me. And here likewise: Ye haue put on Christ. Faith therefore is a certaine stedfast beholding, which looketh vpon nothing else but Christ the conquerour of sinne and death; and the giuer of righteousness, saluation and eternall life. This is the cause that Paule nameth and setteth forth Iesus Christ so often in his Epistles, yea almost in euery verse. But he setteth him forth by the Word: for otherwise he can not be comprehended then by the Word.

Faith.

Why Paule
maketh men-
tion of
Christ so of-
ten in his
Epistles.

The brazen
Serpent a fi-
gure of
Christ.

Num. 21. 6. 7.
8.

This was notably and liuely represented by the brazen serpent, which is a figure of Christ. Moises commaunded the Iewes which were slong of Serpents in the desert, to doe nothing else but stedfastly behold the brazen Serpent, & not to turne away their eyes. They that did so, were healed onely by that stedfast and constant beholding of the Serpent. But contrariwise, they dyed which obeyed not the commaundement of Moises, but looked vpon their woundes, and not vpon the Serpent. So if I would finde comfort when my conscience is afflicted, or when I am at the poynnt of death, I must doe nothing but apprehend Christ by faith, and say: I beleue in Iesus Christ the sonne of God, who suffered, was crucified, and dyed for me, &c: in whose woundes and in whose death I see my sinne; and in his resurrection victorie ouer sinne, death, and the deuill; also righteousness and eternall life. Besides him I see nothing, I heare nothing. This is true faith concerning Christ, and in Christ. Whereby we are made members of his body, fleshe of his fleshe, and bone of his bones. In him therefore we liue, we moue, and we haue our being. Christ & our faith must be throughly

True Faith
in Christ.
Eph. 5. 30.
Act. 17. 28.
Christ and
our Faith

ly ioyned together. We must be in heauen, and Christ must line and worke in vs. Now, he lineth and worketh in vs, not by speculation and naked knowledge, but in deede and by a true and a substantiall presence. must be thoroughly ioyned together

Verse 29. And if ye be Christes, then are ye Abrahams Seede, and heires by promise.

That is to say: If ye beleue and be baptised into Christ, if ye beleue (I say) that he is that promised Seede of Abraham which brought the blessing to all the Gentiles, then are ye the children of Abraham, not by nature, but by adoption. For the Scripture attributeth vnto him, not onely the children of the flesh, but also of adoption and of the promise, and for the which that they shall receaue the inheritance, and the other shall be cast out of the house. So Paul in few words translateth the whole glozy of *Labanus*, that is to say, of the nation of the Iewes, vnto the desert, that is, vnto the Gentiles. And this place comprehendeth a singular consolation: to wit, that the Gentiles are the children of Abraham, & consequently the people of God. But they are the children of Abraham, not by carnall generation, but by the promise. The kingdome of heauen then, life, and the eternall inheritance belongeth to the Gentiles. And this the Scripture signified long before when it sayth: I haue made thee a Father of many nations. Againe: In thy seed shall all nations be blessed. Nowe therefore, because we which are Gentiles doe beleue, and by faith doe receaue the blessing promised to Abraham and exhibited by Christ, therefore the Scripture calleth vs the children and heires of Abraham, not after the flesh, but after the promise. So that promise: In thy Seede, &c. belongeth also to all the Gentiles, & according to this promise Christ is become ours. The Gentiles that beleue, are the Seede of Abraham.

The Gentiles are the children of Abraham & the people of God.

Gen. 17. 5.
Gen. 22. 18.

In deede the promise was made onely to the Iewes, and not to vs that are Gentiles. Psal. 147. He sheweth his worde vnto Iacob, &c. He hath not dealt so with every nation, &c. Notwithstanding, that which was promised cometh vnto vs by faith, by the which onely we apprehend the promise of God. Albeit then that the promise be not made vnto vs, yet is it made as touching vs and for vs: for we are named in the promise: In thy seed shall all nations be blessed. For the promise sheweth plainly that Abraham should be the father, not only of the Iewish nation, but of many.

The promise made to the Iewes and not to the Gentiles.

The Gentiles are named in the promise.

my nations; and that he should be the heire, not of one kingdome, but of all the world. Rom. 4. So the glory of the whole kingdom of Christ is translated unto vs: Wherefore all lawes are utterly abolished in the heart and conscience of a Christian: notwithstanding they remaine without still in the flesh. And hereof we haue spoken largely before.

The fourth Chapter.

Verse 1. This I say, that the heire as long as he is a child, differeth nothing from a seruauant, though he be Lord of all.

Verse 2. But is vnder tutours and gouernours, vntill the time appointed of the Father.

The argument where with Paule fortifieth his matter.

YE see with what vehemēt affection Paule goeth about to call backe the Galatians, and what strong arguments he useth in debating the matter, gathering similitudes of experience, of the example of Abraham, of the testimonies of the Scripture, and of the time, so that oftentimes he seemeth to rene to the whole matter againe. For before, he had in a maner, finished the disputation concerning iustification, concluding that a man is iustified before God by faith onely and alone. But because he calleth also to remembrance this politicall example of the litle heire, he bringeth the same also for the confirmation of his matter. Thus trying every way, he lyeth in waite with a certaine holy subtilty to take the Galatians vniuares. For the ignorant people are soner perswaded with similitudes and examples, then with deepe and subtill disputations. They wil rather behold an image well painted, then a booke well written. Paule therfore now, after that he hath brought the similitude of a mans testament, of the prison of the Scholemaster, useth also this similitude of an heire (which is familiar & well knowne to all men) to moue and to perswade them. And surely it is a very profitable thing to be furnished with similitudes and examples: which not onely Paule, but also the Prophets, and Christ himselfe also did often vse.

Christ and the Apostles vsed examples and similitudes.

He ſie (ſayth he) that it is ordained by the ciuill lawes, that an heire, albeit he be the Lord of all his fathers goodes, differeth not from a ſervant. In dede he hath an assured hope of inheritance, but before he come to his yeares, his tutors holde him in ſubiecti- on, like as the ſchoolmaſter doth the ſcholler. They commit a not unto him the ordering of his owne goodes, but conſtraine him to ſerue, ſo that he is kept and maintained with his owne goodes like a ſervant. Therefore ſo long as this bondage endureth, that is, ſo long as he is vnder tutors and gouernours, he differeth nothing from a ſervant. And this ſubiecti- on and ſeruitude is very profitable for him: for otherwiſe through folly he would ſoone waſt all his goodes. This captiuitie endureth not alwayes, but hath a certaine time limited and appointed by the father where in it muſt ende.

A yong heire differeth nothing fro a ſervant.

Verſe 3. So alſo we as long as we were children, were in bondage vnder the rudiments of the world.

In like maner when we were little childzen we were heires, ha- uing the promiſe of the inheritance to come, which ſhould be ge- uen vnto vs by the ſeede of Abraham, that is to ſay, by Chriſt, in whom all nations ſhould be bleſſed. But becauſe the fulnes of time was not yet come, Moſes our tutor, gouernour & ſchoolmaſter came, holding vs in captiuitie with our handes bounde, ſo that we could beare no rule, nor poſſeſſe our inheritance. In the meane time notwithstanding, like as an heire is nourished and maintained in hope of libertie to come: even ſo Moſes did nourish vs with the hope of the promiſe to be redeemed in the time appointed, to wit, when Chriſt ſhould come; who by his coming ſhould put an ende to the time of the lawe, and beginne the time of grace.

In the time of the lawe we were vnder Moſes as vnder a tutor.

ſo the time of the lawe endeth two maner of wayes: Firſt (as I ſayd) by the coming of Chriſt in the fleſh at the time appointed of his father. But when the fulneſſe of time was come, God ſent forth his ſonne, made of a woman and made vnder the lawe, that he might redeeme them which were vnder the lawe, &c. He entered into the holy ſanctuarie once through his blood, & obtained eternall redemption for vs. After this, the ſame Chriſt who came once at the time appointed, cometh alſo vnto vs daily and ſouerely in ſpirit. In dede once with his ſhine blood he rede- emed and ſanctified all: but becauſe we are not yet perfectly pure

The time of the lawe is finiſhed. Gal 4. 5.

Heb 9. 12. The coming of Chriſt vnto vs in ſpi- rit. Heb 10. 14.

As it.

Gal. 3. 17.

(for the remnantes of sinne do yet cleaue in our flesh, which strueth against the spirit) therefore daily he cometh vnto vs spirituallly and continually more and more accomplisheth the appointed time of his father; abrogating and abolishing the law.

The fathers
of the olde
Testament
were saved
by faith in
Christ euen
as we are.

So he came also in spirit to the fathers of the olde Testament before he appeared in the flesh. They had Christ in spirit. They beleued in Christ which should be reueiled, as we beleue in Christ which is now reueiled; and were saved by him as we are, according to that saying: Iesus Christ is one yesterday, and to day, and shall be the same for ever. Yesterday, before the time of his coming in the flesh. To day, when he was reueiled in the time before appointed. Nowe and for ever he is one and the same Christ for euen by him onely and alone all the faithfull which either haue bene, be, or shall be, are deliuered from the lawe, iustified and saved.

The pollicke
vie of the
lawe.

The seruice
all vie of the
lawe.

In likemanner we also (sayth he) when we were children, serued vnder the rudimentes of the world, that is to say, the law had dominion ouer vs, oppressed vs and kept vs in a streit bondage, as seruantes and captiues. For first it restrained carnal and rebellious persons that they should not runne headlong into all kinds of vice. For the lawe threatneth punishment to transgressors, which if they feared not, there is no mischief which they would not commit: and ouer those whom the lawe so bridleth, it ruleth and constraineth. Again, it did accuse vs, terrifie vs, kill vs, and condemn vs spirituallly and before God: and this was the principall dominion that the lawe had ouer vs. Therefore like as an heire is subiect vnto his tutors, is beaten, and is compelled to obey their lawes and diligently to execute their commaundementes: such seruantes and sciences, before Christ came, are oppressed with the sharpe severity of the lawe: that is to say, they are accused, terrified, and condemned of the lawe. But this dominion, or rather this tyrannie of the lawe is not continuall, but must only endure untill the time of grace. Wherefore the office of the lawe is to reprove and to increase sinnes, but to bring righteousness: to kill, but to bring life. For the lawe is a Schoolemaister vnto Christ. Like as therefore the tutors doe handle the heire being yet a child, strictly and hardly, rule him and commaunde him as a seruant, and he againe is constrained to be subiect vnto them: euen so the lawe accuseth vs, humbleth vs, and bringeth vs into bondage; that we may be blessed

Gal. 3. 30.

For as many
as are
of the
lawe
are
cursed.

cursed

maimtes of sinne, death, and of the wrath of God, which is in deede a most miserable kinde of bondage. But as the power of the tennants, and the subiection and bondage of the litle heire is not continuall, but onely endureth vnto the time appointed of the Father, which being ended, he needeth not to be gouerned by his tennants, nor remaineth vnder their subiection any more, but with libertie enioyeth the inheritance: even so the law hath dominion ouer vs, and we are constrained to be seruants and captiues vnder his gouernement, but not for euer. For this clause which followeth must be added: vntill the time appointed of the Father. For Christ which was promised, came and redeemed vs which were oppressed with the tyranny of the law.

Contrariwise, the coming of Christ profiteth not the careless hypocrites, the wicked confemmers of God, nor the desperate which thinke that nothing else remaineth but terrours of the lawe which they feele. His coming onely profiteth those which are tormented and terrified with the law for a time: that is to say, such as dispaire not in those great and inward terrours which the lawe stirreth vp, but with a sure trust come vnto Christ the throne of grace, which hath redeemed them from the curse of the lawe, being made a curse for them, and so obtaine mercy and finde grace.

To whom
Christ com-
meth, & to
whome he
cometh not.
Heb. 4. 16.
Gal. 3. 13.

There is a certaine vehemencie therefore in this worde, we did serue. As if he would say: our conscience was subiect to the law, which holding vs as bondslaves and captiues, like as a tyrant holdeth his prisoners, whipped vs, and with all his power exercised his tyranny vpon vs: that is to say, it brought vnto vs a ferour & an heaviness of spirit, it made vs to tremble and ready to dispaire, threatening vnto vs euerlasting death & damnation. This spiritual bondage and slavery of the lawe, is most sharpe and bitter (and yet as I haue sayd), it is not continuall but endureth so long as we are children: that is, so long as Christ is absent. While he is absent we are seruants but vnder the law, destitute of grace, faith, and all the gifts of the holy Ghost.

The spiri-
tall slavery
of the law is
most sharpe
and bitter.

Verse 3. Vnder the elements or rudiments of the world.

Some haue thought that Paule speaketh here of those corporal elements, the fire, the aire, the water & the earth. But Paule hath his peculiar manner of speech, and he speaketh here euen of the law of God, which he calleth the elements or rudiments of the world:

Pauls manner of speaking.

1. Cor. 3. 6. 7.

2. Cor. 13. 5. 7.

Wherefore

Paul abaseth the law.

And his words seeme to be very hereticall. So is he wont in other places also to diminish and to abase the authority of the lawe very much when he calleth it the letter that killeth; the ministration of death and damnation, and the power of sinne. And these most odious names, which speak plainly the power and vice of the lawe, he chooseth of purpose, to admonish us that in the terrors of sinne, wrath, and the iudgement of God, we trust not to our owne righteousness, or to the righteousness of the lawe, seeing that that lawe in his principall use, can do nothing else but accuse our consciences, increase sinne, threaten death and eternall damnation. Wherefore this diminishing and abasing of the lawe must be applied to the conflict of conscience, and not to the civill life, nor to secure & careless minds.

The elements of the world

We calleth therefore the lawe, the elements of the world, that is to say, the outward lawes & traditions written in a certaine booke. For although the lawe do civillly bridle a man from euill and constraineth him to do well, yet notwithstanding being kept after this sort, it doth not deliuer him from sinne, it iustificth him not, it prepareth not a way for him to heauen, but leaueth him in the world. I do not obtaine righteousness and euermlasting life because I kill not, I commit not adulterie, I doe not steale, &c. These outward vertues and honell conuersation be not the kingdom of Christ, nor the heauenly righteousness, but the righteousness of the flesh and of the world: which also the Gentiles had, and not onely the meritori-mongers, as in the time of Christ the Pharisees, and in our time the Monks and Friars, &c. This righteousness some doe obserue to annoyde the punishments of the lawe: some that they may be praised of men and esteemed righteous, constant and patient; and therefore it is rather to be called coloured hypocrisie, then righteousness.

The righteousness of the flesh and of the world

Moreover, the lawe when it is in his principall use and office, can do nothing but accuse, terrifie, condemne and kill. But when such terrour, such feeling of sinne, of death, of the wrath and iudgement of God is, there is no righteousness, no diuine or heauenly thing, but all these are mere things of the world: which (because it is the kingdom of the deuil) is nothing else but a certaine puddle of sinne, of death, of hell, & of all euils, which the fearefull, sorrowfull, & heavy hearted do feele, but the secure and careless contemners doe not feele them. Wherefore the lawe euen in his best and most perfect

Where sinne, death & the wrath of God is felt, there is no righteousness as touching the law: but as

feet

set life, doth nothing else but reuile and intreate time, and strike into vs the terrour of death; and these are but worldly things. ^{touching} ^{Christ there} ^{is righteouf-} ^{nes and life.} ^{The lawes} ^{of the Ce-} ^{remonies.} ^{1. Tim. 4. 1.} ^{The Empe-} ^{rous lawes.} ^{The lawes} ^{of the Pope.} ^{1. Tim. 4. 1.} ^{The lawe of} ^{Moses gi-} ^{ueth onely} ^{worldly} ^{things.} ^{By the com-} ^{fort of the} ^{holy Ghost} ^{we are deli-} ^{uered from} ^{the terrours} ^{of the lawe.} ^{Rem. 10. 4.} ^{There is no} ^{worldly thing}

is then that the law giueth no liuely, no healthfull, no diuine or frequently thing, but onely worldly things. Wherefore Paule doth very fitly call the law the elements or rudiments of the world.

And although Paule call the whole lawe the rudiments of the world (as may appeare by that I haue sayd before) yet principally he speaketh thus in contempt of the ceremoniall lawes: which, although they profite neuer so much, yet (sayth he) they consist onely in outward things, as meate, drinke, apparell, places, times, the temple, the feasts, washings, the sacrifices, &c. which be but mere worldly, and things ordained of God onely for the vse of this present life, but not to iustifie or saue before God. Wherefore by this clause: The rudiments of the world, he reiecteth and condemneth the righteousnesse of the law, which consisted in these outward ceremonies; being notwithstanding ordained and commanded of God to be obserued for a time, and by a contemptible name calleth it the rudiments of the world. So the Emperours lawes be rudiments of the world, for they intreate of worldly matters: that is to say, of things concerning this present life, as of goods, possessions, inheritances, murders, adulteries, robberies, &c. Whereof speaketh also the second table of the commandements. As for the popes Canon lawes, and Decretals, which forbid mariage and meates, those Paule in another place calleth the doctrines of Devils: which are also rudiments of the world, but that they do most wickedly binde mens consciences to the obseruation of outward things; contrary to the word of God and faith.

Wherefore the lawe of Moises giueth nothing but worldly things, that is to say, it doth not onely shew civilly and spiritually the evils that be in the world. Notwithstanding, if it be in his true vse, it diueth the conscience by his terrours to seeke and thirst after the promise of God, and to looke vnto Christ. But that thou mayest knowe, thou hast neede of the ayde and assistance of the holy Ghost, which may say in thy heart: It is not the will of God, that after the lawe hath done his office in thee, thou shouldst onely be terrified and killed: but that when thou art brought by the law to the knowledge of thy miserie and damnation, thou shouldst not despair but beleeue in Christ: who is the ende of the lawe to righteousness; to euene one that beleeueth. There is no worldly thing

Rom. 1. 20.
Rom. 4. 15.

Don. 6. 3.

Wherefore
Paule aba-
seth the law.

When we
feele the
torments of
conscience,
the lawe
must be aba-
sed, and the
promise
magnified.

He alludeth
to the slowe
tongue and
stammering
speech of
Moyses.

Rom. 4. 18.

Whaena-
mes Paule
giueth to
the law.

1. Cor. 14. 20.

done, but here all worldly matters & all lawes cease, and heavenly things begin now to appeare. Therefore so long as we be vnder the rudiments of the world: that is to say, vnder the law, which giueth not onely in righteousness and peace of conscience, but reuealeth and increaseth finnes and engendreth wrath, we be seruants, thralled and subiect to the law, although we haue the promise of the blessing to come. In deede the law saith: Thou shalt loue the Lord thy God: but that I may be able so to do, or to apprehend Christ, this can not the lawe giue.

I speake not this to the ende that the law should be despised, nei- ther doth Paule so meane, but it ought to be had in great estimation: But because Paule is here in the matter of Iustification, it was ne- cessary that he should speake of the law as of a thing very contemp- tible and odious. For iustification is a farre other manner of thing then the lawe is: We can not speake basely and contemptuously enough of the law when we are in this matter. When the consci- ence therefore is in the conflict, then should it thinke vpon nothing, know nothing at all but Christ onely and alone. When should it remoue the law vtterly out of her sight, and embrace nothing but the promise concerning Christ. To say this, it is an easie matter: but in the time of temptation when the conscience wrestleth in the presence of God, to do it in deede, of all things it is the hardest: to wit, that when the law accuseth thee, terrifieth thee, reuealeth vnto thee thy sinne, threatneth the wrath of God and eternall death, that then (I say) thou shouldest haue such strength of faith in Christ, as if there had neuer bene any law or any sinne, but onely Christ, mere grace, and redemption: or that thou shouldest be able to say: O lawe, I will not heare thee, for thou hast a stammering and a slow tongue: moreover, the fulnesse of time is now come, and therefore I am free, and will not suffer thy tyrannie any longer. Here a man may see howe hard a matter it is to separate the lawe from grace: Again, howe diuine and heavenly a thing it is to hope here euen against hope, and howe true this proposition of Paule is, that we are iustified by faith alone.

Learn here therefore, to speake of the lawe as contemptuously as thou canst in the matter of Iustification, by the example of the Apostle, which calleth the lawe the rudiments of the world, pernicious traditions, the strength of sinne, the ministerie of death, &c. For if thou suffer the law to beare rule in thy conscience when thou

Rom.

standest before God wrestling against sinne and death, then is the law in deede nothing else but a sinke of all evils, hereses and blasphemies: for it doth nothing but increase sinne, accuse and terrifie the conscience, threaten death, & set forth God as an angrie iudge, which reiecteth and condemneth sinners. Heretherefore, if thou be wise, banish this flutting and stammering Moises farre from thee, with his law, and in any wise let not his terrours and threatnings moue thee. Were let him utterly be suspected unto thee as an heretike, as an excommunicate and condemned person, worse then the Pope and the deuil himselfe, and therefore not to be heard as obeyed in any case.

But out of the matter of Justification we ought with Paule to thinke reuerently of the law, to commend it highly, to call it holy, righteous, good, spiritnall and diuine. Out of the case of conscience we should make a God of it, but in the case of conscience it is a very deuill. For in the least temptation that can be, it is not able to raise vp and comfort the conscience, but it doth cleane contrary: it terrifieth, it oppresseth it with heauines, and plucketh it from the assurance of righteousness, of life, and of all goodnes. Whereupon Paule a litle after, calleth it weake and beggerly rudiments. Wherefore let vs not suffer the law in any case to beare rule in our conscience, especially seeing it cost Christ so great a price to deliuer the conscience from the tyrannie of the law. For he was made a curse for vs, that he might deliuer vs from the curse of the lawe. Let the world learne therefore that the law and Christ are two contrary things, whereof the one can not abide the other. For when Christ is present, the law may in no case rule, but must depart out of the conscience, and leaue the bed (which is so streit that it can not hold two, as Esay sayth) and giue place onely to Christ. Let him onely reigne in righteousness, in peace, in joy and life, that the conscience may sleepe and repose it selfe ioyfully in Christ without any feeling of the law, sinne, and death.

The commendation of the law.

Rom. 7. 12. 14
The lawe is good, & the lawe is euill.

Gal. 4. 9.

The law and Christ are two, which can not stand together.
E/4. 18. 20.

Why Paule calleth the law the elements of the world.
1. Cor. 3.

Paule here of purpose bleth this figuratiue speech, Elements of the world: whereby (as I said) he doth much abate and diminish the glozy and authoritie of the law, to stirr uppe our minds. For he that readeth Paule attentively, when he heareth that he calleth the law the ministration of death, the letter that killeth, &c. he and by he thinketh thus with him selfe: who doth he giue such odious, and (as it appeareth to reason) blasphemous testimony to

The lawe is
holy & right-
eous, & yet
is it the ad-
ministration
of death,

the lawe, which is a diuine doctrine reueiled from heauen: To this
Paul answereth, that the lawe is both holy, iust and good, and that
it is also the ministration of sinne and death; but in diuers respects:
Before Christ it is holy: after Christ it is death. Wherefore when
Christ is come, we ought to know nothing at all of the lawe, vntill
it be in this respect, that it hath power and dominion ouer the flesh,
to subdue it and to keep it vnder. Here is a conflict betwix the lawe
and the flesh, in whom the yoke of the lawe is hard and grieuous, as
long as we liue, not as when we are dead.

2. Cor. 3. 6.

Pauls man-
ner of spea-
king must
be marked,
Aik. 9. 15.

Quicly. Paul among all the Apostles, calleth the lawe the ruoti-
ments of the world, weak and beggerly elements, the strength of
sinne, the letter that killeth, &c. The other Apostles spake not so of
the lawe. Whosoever then will be a right scholler in Christs schole,
let him waite diligently this manner of speech vntill of the Apostles.
Christ calleth him an elect vessel, and therefore gaue vnto him an
equiuite utterance, and a singular kind of speech aboue all the rest
of the Apostles; that he as an elect vessel might faithfully lay the
foundations of the articles of Iustification, and clearly set forth the
same.

Verf. 4. But after the fulnes of time was come, God sent his
sonne, made of a woman, and made vnder the lawe, that he
might redeeme them which were vnder the lawe.

That is to say, after that the time of the lawe was fulfilled, and
that Christ was reueiled, and had delineated vs from the lawe, and
that the promise was published aduising all nations, &c.
Marke here diligently how Paul testifieth Christs Christ (sayth
he) is the sonne of God and of a woman, which soj to sinners was
made vnder the lawe, to redeeme vs that were vnder the lawe. In
these words he comprehendeth both the person of Christ and the
office of Christ. His person consisteth of his diuine and humane na-
ture. This he sheweth plainly when he saith: God sent his sonne
borne of a woman. Christ therefore is very God & very man.
His office he setteth forth in these words: Being made vnder the
lawe, to redeeme them that were vnder the lawe, &c.

The person
and office
of Christ.

And it seemeth that Paul here, as it were in reproch, calleth
the virgine Marie but onely a woman: which thing was not well
taken euen of some of the ancient Monks, who would haue
thought rather ymagine her a virgine, than a woman. But Paul

intrea-

Why Paule
callethe the
mother of
Christ a wo-
man, and
not a virgin.

Intreateth in this Epistle of the most high and principall matter of all; to wit, of the Gospell, of Faith, of Christian righteousness: Also, what the person of Christ is, what is his office, what he hath taken upon him and done for our cause, and what benefites he hath brought to vs wretched sinners. Wherefore the excellencie of so high and so wonderfull a matter was the cause that he had no regard to her virginittie. It was enough for him to set forth & preach the inestimable mercy of God, which would that his sonne should be bozne of that sexe. Wherefore he maketh no mention of the dignitie of the sexe, but of the sexe onely. And in that he nameth the sexe, he signifieth that Christ was made true and very man of womankind. As if he sayd: He was bozne, not of man and woman, but only of womankind. Wherefore when he nameth but only the womankind, saying: made of a woman, it is as if he should haue sayd, made of a virgine. Iohn the Euangelist, when he thus setteth forth the Word, that it was in the beginning, and was made flesh, *Iohn. 1. 1.* speaketh not one word of his mother.

Furthermoze, this place also witnesseth that Christ, when the time of the lawe was accomplished, did abolish the same, and so brought libertie to those that were oppressed therewith, but made no new lawe after or besides that olde lawe of Moises. Wherefore the Ponkes and popish Scholemen doe no lesse erre & blaspheme Christ, in that they imagine that he hath giuen a new lawe besides the lawe of Moises, then doe the Turkes, which baunt of their Mahomet as of a newe lawgiuer after Christ, and better then Christ. Christ then came not to abolish the old lawe, that he might make a newe, but (as Paule here sayth) he was sent of his Father into the world, to redeeme those which were kept in thraldome vnder the lawe. These wordes paint out Christ liuely and truely: they do not attribute vnto him the office to make any newe lawe, but to redeeme them which were vnder the lawe. And Christ him selfe sayth: I iudge no man. And in another place: I came not to iudge the world, but that the world should be saued by me: What is to say, I came not to bying any lawe, nor to iudge men according to the same, as Moises and other lawgiuers, but I haue a higher and a better office. The lawe killed you, and I againe do iudge, condemne and kill the lawe, and so I deliuer you from the tyrannie thereof.

The errour
& blasphemie
of the
Papists and
Turkes.

The true picture
of
Christ.

Iob. 8. 15.

Iob. 12. 47.

The office
of Christ.

That are old men, which haue bene so nussed by in this per-

A false opinion of
Christ is not
easily cast of

The iudgement of naturall reason
concerning
Christ.

The sweete
and comfortable places
of the Scripture
touching Christ
must be al-
wayes be-
fore our
eyes.

* The comfort of afflicted consciences against the errors of the law.

pernicious doctrine of the Papistes, that it hath taken deepe roote even in our bones and marrow, haue conceiued an opinion quite contrary to that which Paule here teacheth. For although we confessed with our mouth that Christ redeemed vs from the tyrannie of the law, yet in very deede in our heart we thought him to be a lawgiuer, a tyranne and a Iudge, moze terrible then Moises him selfe. And this peruerse opinion we can not yet at this day in so great light of the truth, vtterly reiect: so strongly are those things rooted in our hearts which we learne in our yench. But ye which are yet young, and are not infected with this pernicious opinion, may learne Christ purely with lesse difficultie then we that are old can reioyne out of our mindes these blasphemous imaginations which we haue conceiued of him. Notwithstanding ye haue not vtterly escaped the deceites of the deuill. For although ye be not as yet infected with this cursed opinion, that Christ is a lawgiuer, yet haue ye in yon the roote whereof it springeth, that is, ye haue the flesh, reason, and the corruption of nature, which can iudge no otherwise of Christ, but that he is a lawgiuer. Wherefoze ye must endemour with al your power to learne so to know and to appzehend Christ, as Paule hath set him forth in this place. But if besides this naturall corruption, there come also corrupt and wicked teachers (of whom the world is full) they will increase this corruption of nature, and so shall the euill be doubled: that is to say, euill instruction will increase and confirme the pernicious error of blind reason, which naturally iudgeth Christ to be a lawgiuer, and printeth that error mightily in our mindes, that without great traiaile and difficultie it can neuer be abolished.

Wherefoze it is very profitable for vs to haue alwayes before our eyes this sweete and comfortable sentence and such like, which set out Christ truely and liuely, that in our whole life, in all daungers, in the confession of our faith before tyrannes, and in the power of death we may boldly & with sure confidence say: "O law, thou hast no power ouer me, and therefore thou dost accuse & condemne me in vaine. For I beleue in Iesus Christ the Sonne of God, whom the father sent into the world to redeeme vs miserable sinners oppressed with the tyrannie of the law. He gaue his life & shed his blood for me. Therefore feeling thy terrors and threatenings, O lawe, I plunge my conscience in the woundes, blood, death, resurrection and victorie of my Saviour Christ. Besides him

I will see nothing, I will heare nothing. This faith is our victory, whereby we overcome the terrours of the law, sinne, death and all evils, and yet not without great conflicts. And here doe the children of God, which are dayly exercised with grievous temptations, waile and sweate in deede. For oftentimes it commeth into their minds that Christ will accuse them and pleade against them: that he will require an accompt of their former life, and that he will condemne them. They can not assure them selves that he is sent of his Father to redeeme vs from the tyrannie and oppression of the law. And wherof commeth this? They haue not yet fully put of the flesh, which rebelleth against the spirit. Therefore the terrours of the law, the feare of death, & such like sorrowfull and heauy sights doe oftentimes returne, which hinder our faith that it can not apprehend the benefite of Christ (who hath redeemed vs from the bondage of the law) with such assurance as it should do.

The conflicts of the
godly.

The wrestling of the
flesh against
the spirit in the
Saintes

But howe or by what meanes hath Christ redeemed vs? This was the maner of our redemption: He was made vnder the law. Christ when he came, found vs all captiues vnder gouernours and tutors, that is to say, shut vp and holden in prison vnder the law. What doth he then? Although he be Lord of the law, and therefore the law hath no authoritie or power ouer him (for he is the sonne of God) yet of his owne accord he maketh him selfe subiect to the law. Here the law erecteth vpon him all the iurisdiction which it had ouer vs. It accuseth and terrifieth vs also: it maketh vs subiect to sinne, death, the wrath of God, and with his sentence condemneth vs. And this it doth by good right: for we are all sinners, and by nature the children of wrath. Contrariwise, Christ did no sinne, neither was there any guile found in his mouth: therefore he was not subiect to the law. Yet notwithstanding the law was no lesse cruell against this innocent, righteous and blessed Lambe, then it was against vs cursed and damned sinners, yea much more rigorous. For it accused him as a blasphemour and a seditious person, it made him guiltie before God of the sinnes of the whole world, it so terrified and oppressed him with heauines and anguish of spirit, that he sweat blood, and briefly, it condemned him to death, yea even to the death of the crosse.

Ephes. 2. 3.
1. Pet. 2. 13.

Mat. 26. 65.
Luke. 23. 5.

Luke. 23. 44.

This was in deede a wonderfull combate, where the law being a creature, giveth such an assault to his creatour, and against all right and equitie practiseth his whole tyrannie vpon the Sonne of

A marvellous combat
betweene
the law and
Christ.

The law ruleth all mankind.

Mat. 11. 28.

The law condemned and killed by Christ.

Christ by double might hath conquered the law.

**Prosopopeia* is a figure where by things that haue no life, are fayned personally to speake, or to be spoken to.
Rom. 8. 3.
Christ by his victorie hath deliuered vs from the terrors of the law.

God which it is retised vpon vs the children of Iosaph. Now, therefore; because the law did so horribly and so cursedly sinne against his God, it is accused and arraigned. Where Christ sayth: O law, thou mighty Quene and cruel Regent of all mankind, what haue I done, that thou hast accused me, terrified me and condemned me, which am innocent: Here the law, which had before condemned and killed all men, when it hath nothing wherewith to defend or purge it selfe, is againe so condemned and vanquished, that it lea- seth his whole right; not onely ouer Christ (whom it so cruelly handled and killed) but also ouer all them that belene in him. For to those Christ sayth: Come vnto me all ye that labour vnder the yoke of the law. I could haue overcome the law by my absolute power, without mine owne smart: for I am Lord of the law; and therefore it hath no right ouer me. But I haue made my selfe subiect vnto the law for your cause which were vnder the law, taking your flesh vpon me: that is to say, of mine inestimable loue I humbled and yielded my selfe to the same prison, tyrannie and bondage of the law, vnder the which ye serued as captiues and bondslaves; I suffered the law to haue dominion ouer me which was his Lord; to terrifie me, to make me thrall and captiue vnto sinne, death and the wrath of God; which it ought not to haue done. Therefore I haue vanquished the law by double right and authoritie: first as the sonne of God and Lord of the law: secondly in your person: which is as much as if ye had overcome the law your selues: for my victorie is yours.

After this manner Paule speaketh euery tobers of this marue- lous combate betwixt Christ and the law. And to make the mat- ter more delectable and more apparant, he is wont to set forth the law by a figure called *Prosopopeia*, as a certaine mighty person which had condemned and killed Christ: whom Christ againe ouercomming death, had conquered, condemned and killed. *Ephes. 2.* Killing enmitie in him selfe. *Against Psalme 68.* Thou art gone vp on high, thou hast led captiue captiue. &c. He bleth the same figure also in his Epistles to the Romanes, Corinthians and Co- lossians. By sinne he condemned sinne, &c. Christ therefore by this his victorie, banished the lawe out of our conscience, so that now it can no more confound vs in the sight of God: vnto vs to desperation, or condemne vs. In deed it causeth not still to reueale our sinne, to accuse and to terrifie vs: but the conscience taking hold

hold of this worde of the Apostle: Christ hath redeemed vs from the law, is raised by by faith, and concealed great comfort. Moreover it triumpheth ouer the law with a certaine holy pride, saying: I care not for thy terrours and thzearnings. For thou hast crucified the Sonne of God, and this hast thou done most vniually; therefore the sinne that thou hast committed against him, can not be forgiven. Thou hast lost thy right and soueraignty, and now for ever thou art not onely overcome, condemned and shaine vnto Christ, but also to me belouing in him, vnto whome he hath freely giuen this victorie. So the law is dead to vs for ever, so that we abide in Christ. Thanks be therefore to God, which hath giuen vs victorie through our Lord Iesus Christ. 1. Cor. 15. 57.

These things doe also confirme this doctrine, that we are iustified by faith onely. For when this combate was fought betwixt Christ and the law, none of our workes or deserts came betwixt, but onely Christ was founde, who putting vpon him our person, made him selfe subiect to the lawe, and in perfect innocencie suffered all tyranny. Therefore the lawe, as a theefe and a cursed murderer of the sonne of God, loseth all his right, and deserteth to be condemned in such sorte, that wheresoever Christ is, or is once named, there it is compelled to auoyde and flie away, no otherwise then the deuill (as the Papistes imagine) flyeth from the crosse. Wherefore if we beleeue, we are deliuered from the lawe through Christ, who hath triumphed ouer it by him selfe. Therefore this glorious triumphe purchased vnto vs by Christ, is not gotten by any workes, but onely by faith: therefore faith onely iustificieth. These wordes then: Christ was made vnder the lawe, &c. as they are pithy and import a certaine vehemencie, so are they diligently to be weyed and considered. For they declare that the sonne of God being made vnder the lawe, did not onely performe one or two workes of the lawe, that is to say, he was not onely circumcised, or presented in the temple, or went by to Jerusalem with other at the times appoynted, or only lined ciuilly vnder the lawe, but he suffered all the tyranny of the lawe. For the lawe being in his principall use and full power, set vpon Christ, and so horribly assailed him, that he felt such anguish & terrour, as no man vpon the earth had ever felt the like. This his bloody sweat doth sufficiently witness, his comfort ministred by the Angell, that mighty prayer which he made in the garden, and bytesty that lamentable com-

The law by his sentence killed the sonne of God.

Coloss. 2. 13.

Christ suffered all the tyranny of the lawe.

plaint vpon the crosse: O my God why hast thou forsaken mee? These thinges he suffered to redeeme those which were vnder the law, that is to say, in heauines of spirite, in anguish & terrour, and ready to despaire, which were oppressed with the heauy burden of their sinnes, as in deede we are al oppressed. For as touching flesh we sin daily against all the commandements of God. But Paule giueth vs good comfort when he saith: God sent his sonne, &c.

Christ came
not to make
a law, but to
take the law
cleane away

So Christ a diuine and humane person, begotten of God with out beginning, and bozne of the virgin in the time appointed, came not to make a lawe, but to siele and suffer the terrours of the lawe with all extremitie, and to ouercome the same, that so he might vterly abolish the law. He was not made a teacher of the law, but an obedient discipule to the lawe, that by this his obedience he might redeeme them which were vnder the lawe. This is against the doctrine of the Papistes, who haue made Christ a lawgiver, yea much more severe and rigorous then Moyses. Paule teacheth here cleane contrary, to wit, that God humbled his sonne vnder the lawe, that is to say, constrained him to beare the iudgement and curse of the lawe, sinne, death, &c. For Moyses the minister of the lawe, sinne, wrath and death, apprehended, bound, condemned & killed Christ, and all this he suffered. Therefore Christ standeth as a mere patient, and not as an agent, in respect of the lawe. He is not then a lawgiver, or a Iudge after the law, but in that he made him selfe subiect to the law, bearing the condemnation of the law, he deliuered vs from the curse thereof.

The ministerie
of Moyses.

It is not the
proper office
of Christ
to teach the
law.

Now, whereas Christ in the Gospel giueth commandements, and teacheth the lawe, or rather exponeth it, this pertaineth not to the doctrine of Iustification, but of good workes. Forsooner, it is not the proper office of Christ (for the which he came principally into the world) to teach the law, but an accidentall or a byoffice: like as it was to heale the weake, to raise vp the deade, &c. These are in deede excellent and diuine workes: but yet not the very proper and principall workes of Christ. For the Prophets also taught the law, and wrought miracles. But Christ is God and man, who fighting against the law, suffered the vttermost crueltie and tyrannie thereof. And in that he suffered the tyrannie of the law, he banquished it in him selfe: And afterwarde being raised vpe againe from death, he condemned & vterly abolished the lawe which was our deadly enemy, so that it can not condemne and kill the faithful any

any more. Wherefore the true and proper office of Christ is to
wraſtle with the lawe, with the ſinne and the death of the whole
world, & ſo to wraſtle that he muſt ſuffer and abide al theſe things,
and by ſuffering them in him ſelfe, conquer and aboliſh them, and
by this meanes deliuer the faithfull from the lawe and from all e-
uils. Wherefore to teach the law and to worke miracles, are par-
ticular benefites of Chriſt, for the which he came not principally
into the world. For the Prophets, and eſpecially the Apoſtles did
greater miracles then Chriſt did. Iohn. 14.

The particu-
lar benefites
of Chriſt.

Saying then that Chriſt hath overcome the lawe in his owne
perſon, it followeth neceſſarily that he is naturally God. For there
is none, whether he be man or Angell, which is aboue the law, but
onely God. But Chriſt is aboue the law, for he hath vanquiſhed it:
therefore he is the ſonne of God, and naturally God. If thou lay
hold vpon Chriſt in ſuch ſorte as Paule here painteth him out, thou
canſt not erre nor be confounded. Moreover, thou ſhalt eaſily iudge
of all kindes of life, of the religions and ceremonies of the whole
world. But if this true picture of Chriſt be defaced, or in any wiſe
darkened, then followeth a confuſion of all thinges. For the natu-
rall man can not iudge of the law of God. Here faileth the cunning
of the Philoſophers, of the Canoniſts, and of all men. For the law
hath power and dominion ouer man. Wherefore the lawe iudgeth
man, and not man the lawe: onely the Chriſtian hath a true and a
certaine iudgement of the law. And how? That it doth not iuſtifie.
Wherefore then is the law made, if it doe not iuſtifie? Righteouſ-
nes before God which is receaued by faith alone, is not the ſmall
cauſe why the righteous doe obey the lawe, but the peace of the
world, thankfulnes towards God, and good example of life, wher-
by other be prouoked to beleue the Goſpell. The Pope hath ſo con-
founded & mingled the ceremoniall law, the moſall law, and faith
together, that he hath at length preferred the ceremoniall lawe be-
fore the moſall law, and the moſall law before faith.

Chriſt is
God by na-
ture.

The true pi-
cture of
Chriſt.

The naturall
man hath
no certaine
iudgement
as touching
the law.

Verſe 5. That we might receiue the adoption of the ſonnes.

Paule ſetteth forth & amplifieth very largely this place of Gen. In thy ſeede
all the nations of the earth be bleſſed. A li-
tle before he called this bleſſing of the ſeede of Abraham, righte-
ouſnes, life, the promiſe of the ſpirite, deliuerance from the law, the
teſtament, &c. Here he calleth it the adoption and inheritance of e-
uerlaſting life. All theſe this word bleſſing doth comprehend. For.

When the curse (which is sinne, death, &c.) is abolished, then in the stead thereof succeedeth the blessing, that is, righteousness, life, and all good things.

But by what merite haue we receaued this blessing, that is to say, this adoption and inheritance of euerm-lasting life? By none at all. For what can men deserue that are shut vnder sinne, subiect to the curse of the lawe, and woorthye of euerm-lasting death? We haue then receiued this blessing freely & being vtterly vnwoorthy thereof, but yet not without merite. What merit is that? Not ours, but the merite of Iesus Christ the sonne of God, who being made vnder the lawe, not for himselfe but for vs (as Paule sayd afore, that he was made a curse for vs) redeemed vs which were vnder the lawe. Wherefore we haue receaued this adoption by the onely redemption of Iesus Christ the sonne of God, which is our rich and euerm-lasting merite, whether it be of congruence or woorthines, going before grace or comming after. And with this free adoption we haue also receaued the holy Ghost, which God hath sent into our hearts, crying Abba, Father, as followeth.

The merite whereby we receaue the adoption of the sonnes of God.

He vseth the tearmes of the schoolemen.

Verse 6. And because you are sonnes, God hath sent forth the spirite of his sonne into your hearts.

The holy Ghost is sent two manner of wayes. In the primitive Church he was sent in a manifest and visible appearance. So he came vpon Christ at Iordane in the likenes of a Dove, and in the likenes of fire vpon the Apostles and other beleeuers. And this was the first sending of the holy Ghost: which was necessary in the primitive Church, for it was expedient that it shoulde be established by manifest miracles because of the unbelieuers, as Paule witnesseth 1. Cor. 14. Strange tongues (sayth he) be for a signe and a token, not to them that beleue, but to them that beleue not. But after that the Church was gathered together and confirmed with these miracles, it was not necessary that this visible sending of the holy Ghost shoulde continue any longer.

The holy ghost is sent two manner of wayes.
* Mat. 3. 16.
* Mt. 2. 2.

Secondly the holy Ghost is sent by the woorde into the hearts of the beleeuers, as here it is sayd: God sent the spirite of his sonne; &c. This sending is without any visible appearance: to wit, when by the hearing of the external woord, we receiue an inward seruency and light, whereby we are chaunged and become new creatures: whereby also we receaue a new iudgement, a new feeling,

and

and a newe moving. This chaunge and this newe iudgement is no worke of reason, or of the power of man, but is the gift and operation of the holy Ghost, which cometh with the woꝛde preached, which purifieth our hearts by faith, and bringeth forth in vs spiritual motions. Wherefore there is a great difference betwixt vs and those which with force and subtiltie persecute the doctrine of the Gospell. For we by the grace of God can certainly iudge by the woꝛd, of the will of God towards vs, also of all lawes and doctrines, of our owne life and of the life of others. Contrariwise the Papistes and Sectaries can not certainly iudge of any thing: For they corrupt, they persecute and blasphem the woꝛd. So we, without the woꝛde a man can giue no certayne iudgement of any thing.

The godly
are able
certainly to
iudge of all
things.

And although it appeare not before the woꝛld, that we be renewed in spirit and haue the holy Ghost, yet notwithstanding our iudgement, our speeche and our confession doe declare sufficiently that the holy Ghost with his giftes is in vs. For before we coulde iudge rightly of nothing, we spake not as nowe we doe. We confessed not that all our works were sinne and damnable, that Christ was our onely merite both before grace and after, as nowe we doe in the true knowledge and sight of the Gospell. Wherefore let this trouble vs nothing at all, that the woꝛld (whose woꝛks we testifie to be euill) iudgeth vs to be most pernicious heretikes and seuitous persons, destroyers of religion, and troublers of the common peace, possessed of the Deuill speaking in vs and governing all our actions. Against this peruerse and wicked iudgement of the woꝛld, let this testimonie of our conscience be sufficient, whereby we assuredly knowe that it is the gift God, that we doe not onely beleue in Iesus Christ, but that we also openly preach and confesse him before the woꝛld. As we beleue with our heart, so do we speake with our mouth, according to that saying of the Psalme: *Psal. 116.* beloeued and therefore haue I spoken.

Signes of
regeneratio
in the godly.

Christ our
only merite
of congru-
ence & wor-
thines both
before grace
and after.

Our consciences therefore be liues in the feare of God, and moue sinne as much as loyng. If we sinne, we sinne not of purpose, but of ignorance, and we are sorry for it. We may sinne, for the Deuill lieth in wait to vs both day and night. Also, the remnants of sinne cleaue yet fast in our flesh: therefore as touching the flesh we are sinners, yea after that we haue receiued the holy Ghost. And there is no great difference betwixt a Chyistian and a chaffe honest man.

The remnants
of sinne in the
Saintes.

There is
small diffe-
rence in out-
ward shewe
betweene a
Christian, &
a man that is
but outward-
ly & ciuilly
righteous.

For the workes of a Christian in outward shewe are but base and simple. He doth his duetie according to his vocation; he guideth his family, he tilleth the grounde, he giveth counsell, he aydeth and succoureth his neighbour. These workes the carnall man doth not much esteeme, but thinketh them to be common to all men and such as the heathen may also doe. For the worlde understandeth not the thinges which are of the spirit of God, and therefore it iudgeth perversly of the workes of the godly. But the monstrous superstition of hypocrites and their sillworkes they haue in great admiration. They count them holy workes and spare no charges in maintaining the same. Contrariwise the workes of the faithfull (which although in outward appearaunce they seeme to be but vile and nothing worth, yet are they good workes in deede, and accepted of God because they are done in faith, with a sincere heart, and with obedience and thankfulness towardes God) these workes, I say, they doe not onely not acknowledge to be good workes, but also they despise and condemne them as most wicked and abominable. The worlde therefore beleneth nothing lesse then that we haue the holy Ghost. Notwithstanding in the time of tribulation or of the crosse, and of the confession of our faith (which is the proper and principall worke of those that beleue) when we must either forsake wife, children, goods and life, or else deny Christ, then it appeareth that we make confession of our faith that we confesse Christ and his worde, by the power of the holie Ghost.

1. Cor. 3. 16.

Signes of the
presence of
the holy

We ought not therefore to doubt whether the holy Ghost dwelleth in us or not: but to be assuredly perswaded that we are the temple of the holy Ghost, as Paule saith. For if any man feele in himselfe a loue towardes the word of God, and willingly heareth, talketh, writeth and thinketh of Christ, let that man knowe that this is not the worke of mans will or reason, but the gift of the holie Ghost: For it is impossible that these thinges should be done without the holy Ghost. Contrariwise, where hatred and contempt of the word is, there the Idoll the God of this worlde reigneth, blinding mens heartes, and holding them captiue, that the light of the glorious Gospell of Christ should not shine vnto them. Which thing we see at this day in y most part of y common people, which haue no loue to y word, but contemne it as though it pertained no thing at all vnto them. But whosoever doe feel any loue or desire

1. Cor. 4. 4.

1. Cor. 4. 4.
1. Cor. 4. 4.
1. Cor. 4. 4.

to the woꝝd, let them acknowledge with thankfulness, that this affection is powꝛed into them by the holy Ghost. For we bring not this affection and desire with vs, neither can we be taught by any lawes howe we may obtaine it: but this chaunge is plainly and simply the woꝝke of the right hand of the most highest. Wherefoze when we willingly and gladly heare the woꝝd preached concerning Christ the sonne of God, who for vs was made man and became subiect to the law, to deliuer vs from the malediction of the law, hell, death and damnation: then let vs assure our selues that God by and with this preaching sendeth the holy Ghost into our hearts. Wherefoze it is very expedient for the godly to know, that they haue the holy Ghost.

This I say, to confute that pernicious doctrine of the Papists, which taught that no man can certainly knowe (although his life be neuer so vpright and blamelesse) whether he be in the fauour of God or no. And this sentence commonly receaued, was a speciall principle and article of faith in the whole Papacie, whereby they utterly defaced the doctrine of faith, tormented mens consciences, banished Christ quite out of the Church, darkened & denied all the benefites of the holy Ghost, abolished the whole woꝝshippe of God, set vp Idolatrie, contempt of God, and blasphemie against God in mens hearts.

The doctrine of the Papists teaching that no man knoweth whether he be in the fauour of God or no.

Augustine saith very well and godly, that euery man seeth most certainly his owne faith, if he haue faith. This doe they deny. God forbid (say they) that I should assure my selfe that I am vnder grace, that I am holy, & that I haue the holy Ghost, yea although I liue godly and do all god woꝝks. We which are yong, and are not infected with this pernicious opinion (whereupon the whole kingdom of the Pope is grounded) take heede and shie from it, as from a most horrible plague. We that are old men haue bene trained vp in this error euen from our youth, & haue bene so nussed therein, that it hath taken deepe roote in our hearts. Wherefoze it is to vs no lesse labour to vnlearn and forget the same, then to learne and lay hold vpon true faith. But we must be assured and out of doubt that we are vnder grace, that we please God for Christs sake, and that we haue the holy Ghost: For if any man haue not the spirite of Christ, the same is none of his.

The Papists damnable diuinitie.

We must assure our selues that we are vnder grace.
Rom. 8. 9.

Wherefoze, whether thou be a Minister of Gods woꝝd or a Magistrate in the common wealch, thou must assuredly thinke that

Howe thou
mayst assure
thy selfe
that not on-
ly thy office
but also thy
person plea-
seth God.

thy office pleaseth God: but this canst thou neuer doe unless thou haue the holy Ghost. But thou wilt say, I doubt not but that my office pleaseth God because it is Gods ordinance, but I doubt of mine owne person whether it please God or no. Here thou must resort to the worde of God, which teacheth and assureth vs, that not onely the office of the person, but also the person it selfe pleaseth God. For the person is baptised, beleueth in Christ, is purged in his blood from all his sinnes, liueth in the communion and fellowshipp of his Church: Moreover he doeth not onely loue the pure doctrine of the worde, but also he is glad and greatly reioyceth when he seeth it aduanced, and the number of the faithfull increased. Contrariwise he detesteth the Pope and all Sectaries with their wicked doctrine, according to that saying of the Psalme: I hate them that imagine euill things, but thy lawe doe I loue.

Psal. 119. 113

We ought therefore to be surely perswaded, that not onely our office, but also our person pleaseth God: Yea whatsoever it sayth, doth, or thinketh particularly, the same pleaseth God, not for our owne sakes, but for Christs sake, who was made vnder the law for vs. Nowe, we are sure that Christ pleaseth God, that he is holy, &c. For as much then as Christ pleaseth God and we are in him, we also please God and are holy. And although sinne doe still remaine in our flesh, and we also daily fall and offend, yet grace is more abundant and stronger then sinne. The mercy and truth of the Lord reigneth ouer vs for euer. Wherefore sinne can not terrifie vs and make vs doubtfull of the grace of God which is in vs. For Christ that most mighty, giuant hath quite abolished the law, condemned sinne, vanquished death and all euils. So long as he is at the right hand of God, making intercession for vs, we can not doubt of the grace and fauour of God towards vs.

Grace is
more strong
and more
mighty then
sinne.

Moreover, God hath also sent the spirit of his sonne into our hearts as Paule here sayth. But Christ is most certaine in his spirit that he pleaseth God, &c: therefore we also hauing the same spirit of Christ, must be assured that we are vnder grace for his sake which is most assured. This I haue sayd concerning þe inward testimony, whereby a Christian mans heart ought to be fully perswaded that he is vnder grace & hath the holy Ghost. Nowe, the outward signes (as before I haue sayd) are, gladly to heare of Christ, to preach & teach Christ; to render thanks vnto him, to praise him,

Outward
tokens that
we are in
the fauour
of God.

to

to persecute him, yea with the losse of goods and life: Moreover to do our dutie according to our vocation as we are able: to do that (I say) in faith, joy, &c: that is, delight in things, and to thank our selves into an other mans vocation, but to attend upon our owne, to helpe our needy brother, to comfort the heavy hearted, &c. By these signes as by certaine effects and consequents, we are fully assured & confirmed, that we are in Gods favour. The which also do imagine that they haue the same signes, but they haue nothing lesse. Whereby we may plainly see that the Pope with his doctrine doth nothing else, but trouble and torment mens consciences, and at length driueth them to desperation: for he not onely teacheth, but also commaundeth men to doubt. Therefore as the psalme sayth: There is no truth or certaintie in his mouth. And in another place: vnder his tongue is iniquitie and mischief.

psal. 59.
psal. 107.

Here we may see what great infirmities are yet in the faith of the godly. for if we could be fully perswaded that we are vnder grace, that our sinnes are forgiven, that we haue the spirit of Christ, that we are the children of God: then doubtlesse we should be ioyfull, and thankfull to God for this inestimable gift. But because we feele contrary motions; that is to say, feare, doubtfulness, anguish and heaviness of heart, and such like, therefore we can not assure our selves hereof: yea our conscience laboureth it a great presumption and pride to chalenge this glory. Wherefore, if we will vnderstand this thing rightly and as we should do, we must put it in practise: for without experience and practise it can neuer be learned.

The weakness of faith in the godly.

Wherefore let every man so practise with him selfe, that his conscience may be fully assured that he is vnder grace: and that his person and his workes doe please God. And if he feele in him selfe any waivering or doubting, let him exercise his faith and wrestle against this doubting; and let him labour to attaine more strength and assurance of faith, so that he may be able to say: I know that I am accepted, and that I haue the holy Ghost: not for mine owne worthines, my worke, my merite, but for Christes sake, who of his inestimable loue towards vs, made him selfe thyll and subject to the law, and took away the sinnes of the world: In him doe I beleue. If I be a sinner and erre, he is righteous and can not erre. Moreover, I gladly heare, reade, sing and write of him; & desire nothing more then that his Gospell may be knowne

The assurance of faith.

to the whole world, and that he might be converted into him.

These things we plainly witness that the holy Ghost is present with vs and in vs. For such things are not wrought in the heart by mans strength, nor gotten by mans industrie or travell; but are obtained by Christ alone; who first maketh vs righteous by the knowledge of him selfe in his holy Gospell, and afterwards he createth a new heart in vs, bringeth forth new motions, and giveth unto vs that assurance whereby we are perswaded that we please the father for his sake. Also he giveth vs a true iudgement whereby we know and trie those things which be; for we knowe not for our selfe altogether despised. It becometh vs therefore to wrestle against this doubting, that we may dayly overcome it more and more, and attaine to a full perswasion and certainty of Gods favour towards vs, rooting out of our hearts this cursed opinion, that a man might doubt of the grace and favour of God: which hath infected the whole world.

Verse. 6. Crying: Abba Father.

Paul might have sayd: God sent the spirite of his sonne into our hearts, calling, Abba Father. He sayth not so, but crying, Abba Father, that he might shew and set forth the temptation of a Christian, which yet is but weak and weakly beloneth. In the 8. to the Rom. he calleth this crying an unspeakeable groning. Likewise he sayth: The spirit helpeth our infirmities: For we knowe not how to pray as we ought, but the spirit maketh intercession for vs with unspeakeable gronings, &c.

The crying
of the spirit.

And this is a singular consolation when he sayeth, that the spirite of Christ is sent into our hearts, crying, Abba Father: And againe, that he helpeth our infirmities; making intercession for vs with unspeakeable gronings. He that could assuredly beleue this, should never be overcome with any affliction, were it never so great. But there are many things that hinder this faith in vs. First our heart is bozne in sinne: Whereover this euill is naturally grafted in vs, that we doubt of the good will of God towards vs, and can not assure our selues that we please God, &c. Besides all this, the Demill our aduersarie raungeth about with terrible rozings, and sayeth: Thou art a sinner: therefore God is angry with thee, and will destroy thee for ever. Against these horrible and intollerable rozings, we haue nothing whereupon to hold and

The hinderances
of
Faith.

1. Pet. 5. 3.

The rozing
of the deuill.

day

stay our selues, but onely the word, which setteth Christ before vs as a conquerour ouer sinne & death, & ouer all evils. But to cleare fast in the word in this temptation and these terrours of conscience, herein standeth all the difficultie. For then Christ appeareth to no sense. We see him not; the heart seeth not his presence or succour in temptation: but rather it seemeth that he is angrie with vs, and that he forsaketh vs. Whereouer, when a man is tempted and afflicted, he seeth the strength of sinne and the infirmities of the flesh, he doubteth, he seeth the fire darts of the Deuill, the terrours of death, the anger and iudgement of God. All these things cry out horribly against vs, so that we see nothing else but desperation and eternall death. But yet in the midst of these terrours of the law, thunnings of sinne, assaults of death, and roings of the deuill, the holy Ghost (saith Paule) crieth in our hearts: Abba Father. And this cry surmounteth those mightie and horrible cries of the law, sinne, death, the Deuill, &c: it pierceth the cloudes and the heauens; and ascendeth vp into the eares of God.

The cry of
the holy
Ghost in
the hearts
of the god-
ly.

Paule signifieth therefore by these words, that there is yet infirmity in the godly: As he doth also in the 8. chap. to the Rom. when he saith: The spirit helpeth our infirmities. For as much there is in the sense and feeling of the contrary in strong in vs: that is to say, for as much as we feele more the righteousness of God, then his good will and saueur towards vs: therefore the holy Ghost is sent into our heartes, which doth not onely sigh and make request for vs, but mightily cryeth: Abba Father, and prayeth for vs according to the wil of God with teares and unspeakable groanings. And howe is this done? When we are in terrours, and in the conflict of conscience, we take hold of Christ and beleue that he is our Saviour: but then does the lawe and sinne terrifie and torment vs most of all. Whereouer the Deuill assaulteth vs with all his engines and fierie darts, and goeth about with all his power to take away Christ and all consolations from vs. Here we feele our selues almost gone, and at the point of desperation: for then are we that haue receiued and smoking flaxe which Christ speaketh of. But with standing in the meane season the holy Ghost helpeth our infirmities, and maketh intercession for vs with unspeakable groanings, and certifieth our spirits that we are the children of God. Thus is the mind raised vp in terrours, it looketh into his Saviour & high Bishop Iesus Christ, it surmounteth the infirmities of the flesh

Why the
holy Ghost
is sent into
our heartes.

E/a. 43.3.
Rom. 8.26.

The spirit
maketh re-
quest for vs
and helpeth
our infirmities.

Paul call-
eth the
growing of
our heart a
erie.

It constantly conflict against flesh, Abba Father. This growing
which then we faintly felt, Paul calleth a crying and unspoke-
n growing, which fillet both heaven and earth. Forsooner, he
callet it the crying and growing of the spirit, because the holy Ghost
worketh by the same in our hearts when we are weak and oppres-
sed with temptation and terror.

The profit
of temptati-
ons.

Although then the law, sinne and the Devil cry out against
us with much wrath and terrible roings, which seeme to
fill heaven and earth, and farre to exceede this growing of our hart,
yet can they not hurt us. For the more fiercely they assault us, the
more we are comforted with their cryings: so much the more doe we
growe, and in growing lay hold upon Christ, call upon him with
heart and mouth, cleane unto him, and believe that he was made
under the law, that he might deliver us from the curse of the law,
and deliver both sinne and death. And thus when we have taken
hold of Christ by faith, we crye through him, Abba Father. And
this our crye both farre surmount the roing of the law, sinne, the
Devill, &c.

The crye of
our heart we
heare not, &
the growing
we scarcely
perceive.

But so farre of is it that we thinke this growing which we make
in these devours, and this our weakenies, to be a crye, that scarcely
we perceive it to be a growing. For our faith which in temptation
thus groweth unto Christ is very weak, if we consider our owne
sense and feeling, and therefore we heare not this crye. We have
but onely the word, which when we apprehend in this conflict, we
have a little breathing, and then we growe. At this growing some
times feeling we have, but the crye we heare not. But he (saith Paul)
which searcheth the heartes, knoweth what is the meaning of the
spirit, &c. As this searcher of the heartes, this small and feeble
growing, as it seemeth unto us is a load and a mighty crye, and an
unspokeable growing: in comparison whereof the great and hor-
rible roings of the law, of sinne, of death, of the devil, and of hell
are nothing, neither can they be once heard. Paul therefore, not
without cause calleth this growing of a goodly afflicted heart, a crye
and a growing of the spirit which can not be expressed. For it fil-
let heaven, so that the Angels thinke they heare nothing else but
this crye.

How we are
afflicted in
the terror
of conscience

For in us there is a cleane contrary feeling: for it seemeth un-
to us that this our small growing doeth not to part the cloudes,
that there is nothing we heare in heaven of God nor his Angels.

say,

say, we thinke, and especially during the time of temptation; that the deuill horribly roareth against vs, that the heauens thunder and the earth trembleth, that all will fall vpon vs, that all creatures threaten our destruction; that hell is open and ready to swallowe vs vp. This feeling is in our heart; these horrible voyces and this fearefull sight we heare and we see. And this is it that Paule sayth in the 2. Cor. 12. That the strength of Christ is made perfect through our weaknesse. For then is Christ Almighty indeede, then both he truly raigne and triumph in vs, when we are so weak that we can scarcely grone. But Paule sayth, that this groning is in the eares of God, a most mighty cry, which filleth both heauen and earth.

Christ also in the 18. of Luke, in the parable of the wicked iudge, calleth this groning of a faithfull heart, a cry, yea and such a cry as crieth not day and night to drie vnto God, where he sayth: Heare what the vnrighteous Iudge sayeth. Nowe shall not God auenge his elect, which drie day and night vnto him; yea though he suffer long for them? yea I tell you, he will auenge them quickly. We at this day in so great persecution and contradiction of the Pope, of tyrannes and Sectaries which fight against vs both on the right hand and on the left, can doe nothing else but utter such gronings. And these were our gunnes and artillery wherewith we haue so many yeares scattered the counsels and enterprises of our aduersaries: whereby also we haue begun to ouerthrowe the kingdome of Antichrist. They also shall prouoke Christ to hasten the day of his glorious comming, wherein he shall abolish all rule, an thoyistie and power, and shall put all his enemies vnder his feete. So be it.

The groning
of the heart
is a cry.

In the 14. of Exodus the Lord speaketh vnto Moises at the red sea, saying: Why cryest thou vnto me? Yet Moises cryed not, but trembled and almost despaired, for he was in great trouble. It seemed that infidelitie rained in him, and not faith. For he saw the people of Israell to be compassed and enclosed with the Egyptians both and with the sea, that there was no way whereby they might escape. Here Moises durst not once open his mouth. How then did he cry? We must not iudge therefore according to the feeling of our owne heart, but according to the word of God, which teacheth vs that the holy Ghost is giuen to those that are afflicted, terrified, and ready to despair, to rapse them vp and to comfort them, that

The wea-
pons of the
godly, wher-
with they
ouerthrow
the king-
dome of the
Pope, &c.

The cry of
Moises at
the red sea.

The office
of the holy
Ghost.

they be not overcome in their tentations and afflictions, but may overcome them, and yet not without great terrors and troubles. The apostles declared that holy men have the holy Ghost in such sort that they never had nor felt any temptation. They spake of the holy Ghost onely by speculation and naked knowledge. But Paule sayeth, that the strength of Christ is made perfect through our weakenesse: Also, that the spirit helpeth our infirmities, and maketh intercession for us with unspeakable groanings. Therefore we have then most neede of the helpe and comfort of the holy Ghost, yea and then is he most ready to help us when we are most weak and nearest to desperation. If any man suffer affliction with a constant and a ioyfull heart, then hath the holy Ghost done his office in him. And in deede he exerciseth his worke specially and properly in those which have suffered great terrors and afflictions, and have, as the Psalmist saith, approached nigh to the gates of hell. As I sayd of Moyses, which saw present death in the waters, and on every side whither so ever he turned his face. He was therefore in extreme anguish and desperation, and (no doubt) he felt in his heart a mighty cry of the devill against him, saying: All this people shall this day perish, for they can escape no way, and of this great calamitie thou onely shalt be found to be the author, because thou hast let them out of Egypt. Besides all this, the people cryed out against him, saying: Where were no graves in Egypt? Thou hast brought us out that we should die here in the wilderness. Was it not better for us to have served the Egyptians, than here wretchedly to die in the wilderness? The holy Ghost was not here in Moyses by bare speculation and knowledge onely, but truly and effectually, who made intercession for him with an unspeakable groaning, so that he sighed unto the Lord and said: O Lord, at thy commaundement have I led forth this people: helpe us therefore. This groaning and sighing unto God, the Scripture calleth a crying.

This matter I have the more largely profered, that I might plainly shew what the office of the holy Ghost is, and when he specially exerciseth the same. In temptation therefore we must in no wise iudge thereof according to our owne sense and feeling, as by the crying of the law, sinne and the devill, &c. If we here followe our owne sense & beleue those cryings, we shall thinke our selves to be destitute of all helpe and succour of the holy Ghost, and utter

In whom
the holy
Ghost doth
his office,
&c at what
time,

The tentati-
on of Moyses
at the red
sea.

Exod. 14. 22.

we call away from the presence of God. Nay rather let us therefore remember what Paul saith: The spirit helpeth our infirmities; &c. And, it cryeth: Abba Father, that is to say, it uttereth according to the flesh sighing and groining of the heart (as it saith unto us) which notwithstanding before God is a loud cry and an unspeakable groining. Wherefore in the middes of thy temptation and infirmities, cleave only unto Christ and groine unto him: he giueth the holy Ghost which cryeth, Abba Father: And this feeble groining is a mighty cry in the eares of God; and so filleth heauen and earth, that God heareth nothing else: and moreover, it stoppeth the cries of all other things, whatsoeuer.

The groining of the faithfull before God, are great cries.

Thou must marke also that Paul saith, that the spirit maketh intercession for us in our temptation: not with many words, or long prayer, but onely with a groining, which not withstanding can not be expelled: and that he cryeth not a loud with teares, saying: Haue mercie of me O God, &c. but onely uttereth a little sound and a feeble groining, as, Ah Father: This is but a little word, and yet notwithstanding it comprehendeth all things. The mouth speaketh not: but the affection of the heart speaketh with this manner: Although I be oppressed with anguish and terror on every side, and I come to be forsaken and utterly call away from thy presence, yet my Father, the child, and thou art my Father for ever: I am beloued because of the beloued. Wherefore this little word Father, conceived effectually in the heart, passeth all the eloquence of Demosthenes, Cicero, and of the most eloquent rhetoricians that euer were in the world. This matter is not expressed with words; but with groinings, which groinings can not be uttered with any words or eloquence, for no tongue can expresse them.

Psalm. 116. Ah Father.

I haue used many words to declare that a Christian must assure him selfe that he is in the fauour of God; and that he hath the crying of the holy Ghost in his heart: What haue I done that we may learne to reiect and utterly to abandon that deuillish opinion of the whole kingdom of the Pope, which taught that a man ought to be uncertaine & to stand in doubt of the grace & fauour of God towards him. If this opinion be receined, then Christ profiteth nothing. For he that doubteth of Gods fauour towards him, must needs doubt also of the promises of God, and so consequently of the will of God, and of the benefites of Christ: namely that he was borne,

The Pope taught that we ought to doubt of the mercy of God towards vs. He speaketh not here of that doubting which

Sometimes
richeth of in
firmities in
the godly:
but of wilful
doubting
which the
Papistes
teach and
maintaine.

suffered, died, and rose againe for vs, &c. But there can be no greater blasphemy against God, then to deny his promises, to deny God him selfe (saying Ch. vi. &c. Wherefore it was not onely an erring mannes, but an horrible impiety that the monks did so earnestly enforce the youth both men and women to their Monasteries, and to their holy orders (as they called them) as to a most certaine state of saluation; and yet, when they had thus done, they had their doubt of the grace and fauour of God towards them.

the Pope
kingdom.

The Popes
kingdom.

Moreover, the Pope talles all the world to the obedience of the holy Church of Rome, as to an holy state, in the which they might undoubtedly attaine saluation, and yet after he had brought them vnder the obedience of his lawes, he commaunded them to doubt of their saluation. In the kingdome of Antichrist braggeth he himselfe at the first, of the holines of his orders, his rules & his lawes, and assurably promitteth euerlasting life to such as observe & keepe them. But after wards when these miserable men haue long afflicted their bodies with watching, fasting, and such like exercises, according to the traditions and ordinances of men, this is all that they saye, thereby, that they are vncertaine whether this obedience please God or no. Thus farther most horribly deliues in the world any destruction of soules through the Pope, and therefore is the Papacy a slaughter house of consciences, and the very kingdom of the deuill.

The Papacy
is a very
slaughter-
house of
consciences.

Nowe, to establish and confirme this pernicious and cursed error, they alleaged the saying of Salomon, Eccle. 9. The iust and the wise men are in the hands of God: and yet no man knoweth whether he be worthy of loue or of hatred. Some vnderstande this of that hatred which is to come, and some againe of that which is present: but neither of them vnderstande Salomon, who in that place meaneth nothing lesse then that which they dreame. Moreover the whole Scripture teacheth vs, especially and aboue all things, that we should not doubt; but assure our selues and undoubtedly believe that God is mercifull, louing and patient: that he is neither dissembler nor deceiver: but that he is faithfull and true, and keepeth his promise: yea and hath performed that he promised, in deliuering his only begotten Sonne to death for our sinnes, that euery one that belieueth in him might not perish, but haue euerlasting life. Here we can not doubt but that God is pleased with vs, that he loveth vnto deede, that the hatred and wrath of God is taken

The chief
drift of the
Scripture, is
to make vs
certaine of
the mercy
of God to-
ward vs.
Ioh. 3. 16.

taken away, seeing he suffered his sonne to die for vs wretched sinners. Although this matter be set out and often repeated through out the whole Gospell, yet it profited nothing at all. This one saying of Salomon peruerfly vnderstand, doo moze preuaile (especially among the votaries and hypocrites of the straiter religion) then all the promises and consolations of the whole Scripture: yea then Christ him selfe. They abused the Scriptures therefore to their owne destruction, and were most iustly punished for despising the Scriptures and reiecting the Gospell.

One only sentence out of Ecclesiastes not well vnderstand, was of more force in the Papacie, then all the promises of the Scripture.

It is expedient for vs to knowe these things: First because the Papists bannt of their holines, as if they had neuer committed any euill. Therefore they must be conuinced by their owne abominations, wherewith they haue filled the whole world, as their owne bookes doe witnesse, whereof there is yet an infinite number: Secondly, that we may be fully certified that we haue a pure doctrine of the Gospell: of which certaintie the Pope can not gloze. In whole kingdomes though all things else were found and vncorrupt, yet this monstrous doctrine of doubting of Gods grace and fauour, passeth all other monsters. And although it be manifest that the enemies of Christs Gospell teach vncertaine things because they commaund that mens consciences should remaine in doubt, yet notwithstanding they condemne and kill vs as heretikes, because we dissent from them, and teach those things which are certaine. And this they doe with such deuillish rage and crueltie, as if they were most assured of their doctrine.

Doubtfulness of saluation in the Papacie.

Let vs therefore giue thanks vnto God, that we are deliuered from this monstrous doctrine of doubting, and can now assure our selues that the holy Ghost crieth and bringeth forth in our hearts vnspeakeable gronings. And this is our ankerhold and our foundation. The Gospell commaundeth vs to behold, not our owne god workes, our owne perfection: but God the promiser, and Christ the Mediatour. Contrariwise, the Pope commaundeth vs to looke, not vnto God the promiser, nor vnto Christ our high Bishop, but vnto our workes and merites. Here, on the one side, doubting and desperation must needs follow: but on the other side assurance of Gods fauour and ioy of the spirit. For we cleaue vnto God who can not lie. For he sayth: Behold, I deliuer my Sonne to death, that through his blood he may redeeme this from thy sinnes and from eternall death. In this case I can not doubt, unless

Howe we may know that we are in Gods fauour, and haue the holy Ghost.

The doctrine
which we
professe, is
certaine.

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The true
meaning of
the sentence
out of the 9.
of Ecclesia-
sties.

What think
the world gi-
ueth to the
that deserue
well of it.

I will utterly deny God. And this is the reason that our doctrine is most sure and certaine, because it carrieth vs out of our selues, that we shoulde not leane to our owne strength, our owne conscience, our owne feeling, our owne person and our owne works: but to that which is without vs, that is to say, the promise and truth of God which can not deceaue vs. This the Pope knoweth not, and therefore he wickedly imagineth that no man knoweth, be he neuer so iust or so wise, whether he be worthy of loue or of hatred. But if he be iust & wise, he knoweth assuredly that he is beloued of God, or else he is neither iust nor wise.

Moreover, this sentence of Salomon speaketh nothing at all of the hatred or fauour of God towards men, but it is a morall sentence reproving the ingratitude of mē. For such is the perversenes and ingratitude of the world, that the better a man deserueth, the lesse thanks he shall haue, and oftentimes he that shoulde be his most friend, shall be his most enemy. Contrariwise, such as least deserue, shall be most esteemed. So Dauid a holy man and a good king, was cast out of his kingdome. The Prophets, Christ and his Apostles were slaine. To conclude, the histories of all nations witnesseth, that many men well deserving of their countrey, were cast into banishment by their owne Citizens, and there lived in great miserie, and some also shamefully perished in prison. Wherefore Salomon in this place speaketh not of the conscience hauing to doe with God, nor of the fauour or iudgement, the loue or hatred of God: but of the iudgements and affections of men among them selues. As though he would say: There are many iust and wise men, by whome God worketh much good, and giueth peace and quietnes vnto men. But so farre of are they from acknowledging the same, that oftentimes they requite them againe most unkindly and vniustly for their well doings and desertings. Therefore although a man doe all things well & neuer so well, yet he knoweth not whether by this his diligence and faithfulness he deserue the hatred or fauour of men.

So we at this day, when we thought we shoulde haue found fauour among our owne countrey men, for that we preach vnto them the Gospell of peace, life, and eternall saluation, in steede of fauour we haue found bitter and cruell hatred. In dede at the first many were greatly delighted with our doctrine, and receiued it gladly. We thought they would haue bene our friendes and byethen, and that

with

with one consent together with vs, they would haue planted and preached this doctrine to others. But now we finde that they are false brethren and our deadly enemies, which sowe and spreade abroad false doctrine, and that which we teach well and goodly, they wickedly peruert & ouerthrowe, stirring vp offences in the Churches. Whosoever therefore doth his duty goodly and faithfully, in what kind of life so euer he be, and for his well doing receaueth nothing againe but the unkindnes & hatred of men, let him not beare and torment him selfe therefore, but let him say with Christ: They hated me without a cause. Again: For that they shoulde haue loved me, they sclaundered me, but I did pray.

Howe we
must ouer-
come vn-
thankfulness.
Psal. 109. 3. 4.

The Pope therefore with this deuillish doctrine, whereby he commanded men to doubt of the fauour of God towards them, toke away God and all his promises out of the Church, barred all the benefites of Christ, and abolished the whole Gospell. These inconueniences doe necessarily follow: for men doe not leane to the promises of God, but to their owne workes and merits. Therefore they can not be assured of the good will of God towards them, but must needes doubt thereof, and so at length despaire. No man can vnderstande what Gods will is and what pleaseeth him, but in his word. This word assureth vs that God hath cast away all the anger and displeasure which he had conceaied against vs, when he gaue his onely begotten sonne for our sinnes, &c. Wherefore let vs utterly abandon this deuillish doubting, wherewith the whole Papacie was poysoned, and let vs be fully assured that God is mercifull vnto vs, that we please him, that he hath a care ouer vs, that we haue the holy Ghost, which maketh intercession for vs with such crying and groining as can not be expressed.

The will of
God is seene
in his word.

Now, this is the true crying and groining in deede, when a man in temptation calleth vpon God: not as a tyranne, not as an angry Iudge, not as a tormentor, but as a father, although this groining be so soft and so secrete, that it can scanty be perceaued. For in serious tentations, & in the tyme of triall where the conscience wasteth with the iudgement of God, it is wont to call God, not a father, but an vniust, an angry, a cruell tyranne and Iudge. And this crying which Satan stirreth vp in the heart, faire passeth the cry of the spirite, and is strongly felt. For then it seemeth that God hath forsaken vs, & wil throw vs downe into hel. So the faithful complaine oftentimes in psalmes: I am cast from the presence of God. Psa. 31. 22.

Also: I am become as a broken vessell, &c. This is not in dede the groning that cryeth, Abba, Father: but the roaring of Gods wrath, which crieth strongly, O cruell Judge, O cruell tormentor, &c. Here it is now time that thou turne away thine eyes from the lawe, from woakes, and from the sense and feeling of thine owne conscience, and lay hold by Faith of the promise, that is to say, of the woze of grace and life, which raiseth vp the conscience againe, so that now it beginneth to grone and say: Although the lawe accuse me, sinne and death terrifie me neuer so much, yet O my God, thou promisest grace, righteousness and euermlasting life through Iesus Christ: And so the promise bringeth a sighing & a groning, which crieth: Abba, Father.

Verse 7. Wherefore thou art no more a seruauant, but a sonne.

This is the shutting vp and the conclusion of that which he said before. As if he should say: This being true that we haue receaued the Spirit by the Gospell, whereby we cry, Abba, Father: then is this decree pronounced in heauen, that there is now no bondage any more, but more liberty and adoption. And who bringeth this libertie: verely this groning. By what meanes: The father offereth vnto me by his promise, his grace and his fatherly fauour. This remaineth then, that I should receaue this grace. And this is done when I againe with this groning doe cry, and with a childlike heart doe assent vnto this name Father. Here then the Father and the Sonne meete, and the marriage is made vp without all pompe and solemnitie: that is to say, nothing at all commeth betwene, no lawe nor woake is here required. For what should a man doe in these terrours and horrible darknes of tentations: Here is nothing else but the father promising, and calling me his sonne by Christ, who was made vnder the lawe, &c. and I receauing and answering by this groning, saying, Father. Here then is no exacting, nothing is required, but onely that childlike groning that apprehendeth a sure hope and trust in tribulation, and sayth: Thou promisest, and callest me thy child for Christs sake, & I againe receaue thy promise and call thee Father. This is in dede to be made childlike simply and without any woakes. But these thinges without experience and practise can not be vnderstand.

Paule in this place taketh this worde Seruauant otherwise then he did before in the third chapter where he sayth: There is neither
bond

By what
meanes the
adoption
commeth
vnto vs.

bond nor free, &c. Here he calleth him a seruauant of the law which is subiect to the lawe, as he did a litle before: We were in bondage vnder the rudimentes of the worlde. **Wherefore to be a seruauant according to Paule in this place, is to be gilty & captiue vnder the law, vnder the wrath of God and death, to behold God, not as a mercifull ffather, but as tormentor, an enemy and a tyranne. This is in deede to be kept in bondage and babylonicall captiuitie, and to be cruelly tormented therein: For the law delinereth not from sinne and death, but reuealeth & increaseth sinne, and ingendreth wrath. This bondage (sayth Paule) continueth no longer: it oppresseth vs not, nor maketh vs heauy any more, &c. Paule sayth: Thou shalt be no more a seruauant. But the sentence is more generall if we say: there shall be no bondage in Christ any more, but more freedom and adoption. For when faith cometh, that bondage ceaseth, as he sayd before in the third Chapter.**

What Paule
calleth a
seruauant in
this place.

Rom. 3. 20.
Rom. 4. 15.

Nowe, if we by the spirit of Christ crying in our heartes, Abba Father, be no more seruantes, but children, then it followeth that we are not onely deliuered from the Pope and al the abominations of mens traditions, but also from all the iurisdiction and power of the lawe of God. Wherefore we ought in no wise to suffer the lawe to raigne in our conscience, and much lesse the Pope with his vaine threatninges & terrours. In deede he roareth mightely as a Lion Apoc. 10. and threatneth to all those that obey not his lawes, the wrath and indignation of Almighty God and of his blessed Apostles, &c. But here Paule armeth and comforteth vs against these roarings, when he sayth: Thou art no more a seruant but a sonne. Take holde of this consolation by faith, and say: O lawe, thy tyranny can haue no place in the throne where Christ my Lord sitteth: there I can not heare thee (much lesse do I heare thee Antichrist): for I am free and a sonne, who must not be subiect to any bondage or seruile lawe. Let not Moyses therefore with his lawes, (much lesse the Pope) ascend vp into the hyde chamber there to lie, that is to say, to raigne in the conscience, which Christ hath deliuered from the law, to the ende that it should not be subiect to any bondage. Let the seruantes abide with the Aile in the halley: Let none but Isaac ascende vp into the fountaine with his father Abraham: that is, let the lawe haue dominion over the bodie and ouer the olde man: let him be vnder the lawe and suffer the burden to be layed vpon him: let him suffer him selfe to be ex-

The lawe
must not be
suffered to
rule in the
conscience.

The lawe
hath no
power ouer
the consci-
ence, but o-
uer the fleſh.

Gen. 12. 4. 5.

excised and bared with the lawe : let the lawe iunite and prescribe vnto him what he ought to doe, what he ought to suffer, and howe he ought to liue and to gouerne him selfe among men . But let it not deile the bed in which Christ should rest and sleepe alone : that is to say, let it not trouble the conscience . For she alone ought to liue with Christ her Spouse in the kingdome of libertie and adoption.

What the
adoption
bringeth.

1. Cor. 13. 52.

If then (sayth he) by the spirite of Christ ye crie : Abba, Father, then are ye in deede no longer seruants, but s^cer uen and sonnes. Therefore ye are without the lawe, without sinne, without death: that is to say, ye are saved, and ye are now quite deliuered from all euils. Wherefore the adoption bringeth with it the eternall kingdome, and all the heauenly inheritance. Now, how inestimable the glory of this gift is, mans heart is not able to conceaue, and much lesse to utter. In the meane time we see this but darkely and as it were a farte of : We haue this litle groning & feeble faith which onely resteth vpon the hearing & the sound of the voyce of Christ in giuing the promise. Therefore we must not measure this thing by reason or by our owne feeling, but by the promise of God. Now, because he is infinite, therefore his promise is also infinite, although it seeme to be neuer so much inclosed in these narrowe streetes, these anguishes I meane. Wherefore there is nothing that can now accuse, terrifie, or bind the conscience any more. For there is no more seruitude, but adoption : which not only bringeth vnto vs libertie from the lawe, sinne and death, but also the inheritance of eternall life, as followeth.

Verse 7. Nowe, if thou be a sonne, thou art also the heire of God through Christ.

For he that is a sonne, must be also an heire : for by his birth he is woorthy to be an heire. There is no worke or merite that bringeth to him the inheritance, but his birth onely : And so in obtaining the inheritance he is a mere patient and not an agent: that is to say, not to beget, not to labour, not to care : but to be bozne is that which maketh him an heire . So we obtaine eternall gifts, namely the forgiveness of sinnes, righteousness, the glory of the resurrection and euertlasting life, not as agents, but as patients, that is, not by doing but by receauing. Nothing here opposeth betwene but faith alone apprehendeth the promise offered. Like as therefore

a sonne in the politike and household government is made an heire by his onely birth : so here saith onely maketh vs sonnes of God, borne of the woꝝd, which is the wombe of God, wherein we are created, carried, borne, and nourished by, &c. By this birth then we are made new creatures, formed by faith in the woꝝd : we are made Christians, children & heires of God through Iesus Christ. Now, being heires we are deliuered from death, sinne and the Devils will, and we haue righteousness and eternall life.

The worde
of God is
the wombe
of God.

But this farre passeth all mans capacity, that he calleth vs heires : not of some riche and mighty Prince, not of the Emperour not of the woꝝld : but of God the almighty creator of all thinges. This our inheritance then (as Paule saith in an other place) is incalculable. And if a man could comprehend the great excellencie of this matter, that he is the sonne and heire of God, and with a constant faith beleue the same, this man would esteeme all the power and riches of all the kingdoms of the woꝝld but as filthy dung in comparison of his eternall inheritance. He would abhorre whatsoever is high and glorious in the woꝝld; yea, the greater the pompe and gloꝝy of the woꝝld is, the more would he hate it. To conclude, whatsoever the woꝝld most highly esteemeth and magnifieth, that should be in his eyes most vile & abominable. For what is all the woꝝld, with all his power, riches and gloꝝy, in comparison of God whole sonne and heire he is : furthermore, he would hartely desire with Paule to be losed and to be with Christ, and nothing could be more welcome vnto him, then speedy death, which he would embrace as a most ioyfull peace, knowing that it should be the ende of all his miseries, and that through it he should attaine to his inheritance, &c. Yea a man that could perfectly beleue this, should not long remaine alieue, but should be swallowed vp incontinent with excessive ioy.

Phil. 1. 23.

But the lawe of the members striving against the lawe of the minde, hindreth faith in vs, and suffereth it not to be perfect. Therefore we haue neede of the helpe & comfort of the holy Ghost, which in our troubles and afflictions may make intercession for vs with unspeakable gronings, as before I haue said. Sinne yet remaineth in the flesh, which oftentimes oppresseth the conscience, and so hindreth faith, that we can not with ioy perfectly behold and desire those eternall riches which God hath geuen vnto vs thorough Christ. Paule himselfe seeing this battel of the flesh against the spi-

The godly
haue neede
of the com-
fort of the
holy Ghost.

Rom. 7. 24.

rite, crieth out : O wretched man that I am, who shall deliuer me from this body of death ? He accuseth his body, which notwithstanding it behooued him to loue, calling it by an odious name, his death. As if he would say : My body doth moze afflict me, and moze grieuouſly bere me then death it ſelfe : For it bindz in him alſo this toy of ſpirit. He had not alwayes the ſweete & ioyful cogitations of the heauenly inheritance to come, but he felt oftentimes alſo much heauines of ſpirit, great anguiſh and terrors.

Whereby we may plainly ſee how hard a matter Faith is : which is not eaſily and quickly apprehended, as certaine full and lothing ſpirits dreame, which ſwallowe vp at once all that is contained in the holy ſcriptures. The great infirmity which is in the ſaints, and the ſtriving of the fleſh againſt the ſpirit, doe ſufficiently witneſſe howe feeble Faith is in them. For a perfect faith bringeth by and by a perfect contempt and lothing of this preſent life. If we could fully aſſure our ſelues, & conſtantly beleue that God is our Father, and we his ſonnes and heires, then ſhould we vtterly condemne this worlde with all the glozy, righteouſnes, wiſedom and power, with all the royall ſcepters and crownes, and with all the riches and pleaſures thereof. We ſhould not be ſo carefull for this life: we ſhould not be ſo addicted to the worlde and worloly thinges, truſting vnto them when we haue them, lamenting & deſpairing when we loſe them: but we ſhould doe all thinges with great loue, humilitie and patience. But we do the contrary: for the fleſh is yet ſtrong, but Faith is feeble and the ſpirit weake. Therefore Paule ſayth very well, that we haue here in this life, but onely the firſt fruites of the ſpirit, and that in the worlde to come, we ſhall haue the tenthſ alſo.

Signes wher
by it appea-
reth that
our faith is
weake.

In this life
we haue but
only the firſt
fruites of the
ſpirit.

Verſe 7. Through Chriſt.

Paule hath
alwayes the
name of
Chriſt in his
mouth.

Paule hath Chriſt alwayes in his mouth: he can not forget him. For he did well ſeele that nothing ſhould be leſſe knowne in the worlde (yea among them which ſhould profeſſe themſelues to be Chriſtians) then Chriſt and his Goſpell. Therefore he talketh of him and ſetteth him befoze our eyes continually. And as often as he ſpeaketh of grace, righteouſnes, the promiſe, adoption and inheritance, he is alwayes wont to adde : In Chriſt, or through Chriſt, conertly impugning the lawe. As if he would ſay : Theſe thinges come vnto vs, neither by the law, nor by the workes thereof much

much lesse by our owne strength, or by the woordes of mens traditions: but onely by Christ.

Verse 8.9. But euen then when ye knewe not God, ye did seruice vnto them which by nature are no Gods. But nowe seeing ye know God, yea rather are knowne of God: howe turne you againe vnto impotent and beggerly rudiments, whereunto, as from the beginning, ye will be in bondage againe?

This is the conclusion of Paules disputation. From this place vnto the ende of the Epistle he doth not much dispute, but onely giveth precepts as touching maners. Notwithstanding he first repproueth the Galatians, being sore displeased that this true and heavenly doctrine should be so suddenly and easily removed out of their hearts. As if he would say: Ye hate teachers which will bring you backe againe into the bondage of the law. This doo not I: but by my doctrine I called you out of darkenes and out of the ignorance of God, into a wonderfull light and knowledge of him. I brought you out of bondage & set you in the freedom of the sonnes of God, not by preaching vnto you the works of the law, or the merites of men, but the grace and righteousness of God, and the glaiing of heavenly and eternall blessings through Christ. Now, seeing this is true, why doe ye so sone forsake the light and returne to darknes? Why doe ye suffer your selues so easily to be brought from grace vnto the law, from freedom to bondage?

What the
Gospell
bringeth.

Here againe we see (as before I haue sayd) that to fall in faith is an easie matter, as the example of the Galatians witnesseth. The example of the Anabaptistes, Libertines and such other heretikes witnesseth the same also at this day. We for our part doe set forth the doctrine of faith with continuall travell, by preaching, by reading and by writing: we purely and plainly distinguish the Gospell from the law, and yet do we little preuaile. This cometh of the Deuill, who goeth about by all subtile meanes to seduce men and to hold them in errour: he can abide nothing lesse then the true knowledge of grace and faith in Christ. Wherefore, to the ende he may take Christ cleane out of sight, he setteth before them other thewes, wherewith he so deceiveth them, that by litle and litle he leadech them from faith and the knowledge of grace, to the disputation of the lawe. When he hath brought this about, then is Christ taken away. It is not without cause therefore that Paule

To slide in
Faith, is an
easie thing.

The Deuill
laboureth
to bring me
from Faith
to the law.

Speaketh so much, and so often of Christ, and that he goeth about so purely to set forth the doctrine of Faith: whereunto he attributeth righteousness only and alone, and taketh it from the law, declaring that the lawe hath a cleane contrary effect: that is, to ingender wrath, to increase sinne, &c. For he would gladly perswade vs, that we should not suffer Christ to be plucked out of our heart: that the spouse should not suffer her husbande to departe out of her armes, but should alwayes embrace him and cleaue fast vnto him, who being present, there is no daunger: yea there is the faithful groning, fatherly good will, adoption and inheritance.

Why Paule sayeth that the Galathians returned backe to weake and heggerly rudiments.

But why sayth Paule that the Galathians turned backe againe to weake and heggerly rudiments or ceremonies, that is to say, to the lawe, whereas they neuer had the lawe: for they were Gentiles (notwithstanding he wrote these things to the Iewes also, as afterwards he wil declare) or why speaketh he not rather after this manner: Once when ye knew not God, ye did seruice vnto them which by nature were no Gods: but now, seeing ye knowe God, why turne ye backe againe, forsaking the true God, to worship Idols: Doth Paule take it to be all one thing, to fall from the promise to the lawe, from faith to workes; and to do seruice vnto Gods which by nature are no Gods: I answer: Whosoever is fallen from the article of iustification, is ignorant of God an Idolater. Therefore it is all one thing, whether he afterwards turne againe to the lawe, or to the worshipping of Idols: it is all one, whether he be called a Pome, a Turke, a Iew, or an Anabaptist, for when this article is taken away, there remaineth nothing else but error, hypocrisie, impietie and idolatry, how much sooner it same in outward appearance to be the very truth, the true seruice of God, and true holines, &c.

God is knowne by Christ onely.

The reason is, because God wil or can be knowne no other wise then by Christ, according to that saying of John. 1. The onely begotten Sonne, which is in the bosome of the Father, he hath declared him: He is the Sonne promised vnto Abraham, in whome God hath established all his promises. Wherefore Christ is the onely meane, and as ye would say, the glasse by the which we see God, that is to say, we knowe his will. For in Christ we see that God is not a cruell eradour, or a iudge, but a most favourable, loving and mercifull Father, who to the end he might blesse vs, that is to say, deliver vs from the lawe, sinne, death and all evils, and might

might endue vs with grace, righteousness and euermlasting life, spau-
red not his owne Sonne, but gaue him for vs all, &c. This is a true
knowledge of God, and a diuine perswasion; which decreaueth vs
not, but painteth out God vnto vs liuely.

2 Cor. 13. 12.
The true
knowledge
of God.

He that is fallen from this knowledge; must needs conceaue
this fantasie in his heart: I will set by such a seruice of God: I
will enter into such an order: I will chuse this or that worke, and
so will I serue God, and I doubt not but God will accept this, and
reward me with euermlasting life for the same. For he is mercifull
and liberall, giuing all good things euen to the vnborthy and vn-
thankfull: much moze will he giue vnto me grace and euermlasting
life for my great and manifold good deedes and merites. This is
the highest wisdom, righteousness and religion that reason can
iudge of: which is common to all nations, to the Papists, Iewes,
Turkes, heretikes, &c. They can go no higher then that Pharisee
did, of whom mention is made in the Gospel. They haue no know-
ledge of the Christian righteousness; or of the righteousness of faith.
For the naturall man perceaueth not the mysteries of God. Also:
There is none that vnderstandeth, there is none that seeketh after
God, &c. Therefore there is no difference at all betwene a Pa-
pist, a Iewe, a Turke and an heretike. In deede there is a difference
of the persons, the places, rites, religions, workes and worship-
pings: notwithstanding there is all one and the same reason; the
same heart, opinion and cogitation in them all. For the Turke
thinketh the selfe same thing that the Charterhouse Monk doeth:
namely, if I do this or that worke, God will be mercifull vnto me:
if I do it not, he will be angry. There is no meane betwene mans
working and the knowledge of Christ. If this knowledge be darke-
ned or defaced, it is all one whether thou be a Monk, a Turke, a
Iewe, &c.

The highest
wisdom of
reason.

Luke. 13. 11.
12.

1. Cor. 2. 14.
Rom. 3. 11.

There is no
difference
betwene
the Turkes,
Iewes and
Papists.

There is no
meane
betwene
mans
working
and
the
knowledge
of
Christ.

The imagi-
nation of

Therefore it is an extreme madnes that the Papists & Turkes
doe so strine among them selves about the religion and seruice of
God, contending that both of them haue the true religion and true
worship of God. And the Monks themselves agree not together.
For one of them will be accounted moze holy then another for cer-
taine foolish outward ceremonies; and yet in their hearts the opi-
nion of them all is so like, that one egge is not moze like to an o-
ther. For this is the imagination of them all: If I doe this worke,
God will haue mercy vpon me: if I doe it not he will be angry.

all the men-
mooers
alike.

And therefore euery man that revolteth from the knowledge of Christ, must needs fall into Idolatrie, and conceiue such an imagination of God as is not agreeable to his nature: As the Charterhouse Sponke for the obseruing of his Rule, the Turke for the keeping of his Alcoran hath this affiance, that he pleaseth God & shall receiue a reward of him for his labour.

All merite-
mooers ho-
nour a God
which by
nature is no
God.

Such a God as after this sort forgineth sinnes and iustifieth sinners, can no where be found, and therefore this is but a vaine imagination, a dreame, and an Idoll of the heart. For God hath not promised that he will saue and iustifie men for the religious observations, ceremonies, and ordinaunces deuised by men: yea God abhorreth nothing more (as the whole Scripture witnesseth) then such wilworshes, such service, rites and ceremonies: for the which also he ouerthroweth whole kingdoms and Empires. Therefore, as many as trust to their owne strength and righteousness, do serue a God, but such a God as they them selues haue deuised, and not the true God in deede. For the true God speaketh thus: No righteousness, wisdom, nor religion pleaseth me, but that only whereby the Father is glorified through the Sonne. Whosoever appeareth this Sonne, and me, and my promise in him by faith, to him I am a God, to him I am a Father, him doe I accept, iustifie and saue. All other abide vnder wrath, because they worship that thing which by nature is no God.

God abhor-
reth wilwor-
shippings &
works deu-
ised by man.

Doctrin
concerning
the true
God.

Whosoever forsaketh this doctrine, must needs fall into the ignorance of God: he vnderstandeth not what the true Christian righteousness, wisdom, and seruite of God is: he is an Idolater abiding vnder the law, sinne, death, and the power of the Deuill, and all things that he doth, are accursed and condemned. Therefore the Anabaptist imagining with him selfe that he pleaseth God if he be rebaptized, if he forsake his house, wife and children, if he mortifie his flesh and suffer much aduersitie, and at length death it selfe, yet there is not one droppe of the knowledge of Christ in him, but secluding Christ, he desameth altogether of his owne worke, of the forsaking of his goods, of his affliction and mortification, and now differeth nothing from the Turke, Jewe or Papist in spirit or in heart, but onely in the outward appearance, worke and ceremonies which he hath chosen to him selfe. The same conscience in worke hath all the Sponkes and other religious opera: notwithstanding their apparell and other outward things.

To what e-
uils they be
subiect,
which de-
stroy the
doctrine of
faith.

things there is a difference.

There are at this day very many like vnto these, which notwithstanding would be counted among the true professors and teachers of the Gospell, and as touching the wordes, they teach that men are deliuered from their sinnes by the death of Christ. But because they teach faith in such sort, that they attribute more to charitie then to faith, they highly dishonour Christ and wickedly peruert his word. For they dreame that God regardeth and accepteth vs for our charities sake, whereby we being reconciled to God, do loue God and our neighbour. If this be true, then haue we no neede of Christ at all. Such men serue not the true God, but an idoll of their owne hart, which they them selues haue deuised. For the true God doth not regard or accept vs for our charitie, vertues, or newnesse of life, but for Christes sake, &c.

But they make this obiection. Yet notwithstanding the Scripture commaundeth that we should loue God with all our heart, &c. It is true. But it followeth not, that because God commaundeth vs, therefore we do it. If we did loue God with all our heart, &c. then, no doubt, we should be iustified, and line through this obedience, as it is writtten: He that shall doe these things shall line in them. But the Gospell sayth: Thou doest not these things: therefore thou shalt not line in them. For this sentence: Thou shalt loue the Lord thy God, &c. requireth a perfect obedience, a perfect feare, trust and loue towards God. These things men neither doe nor can performe in this corrupt nature. Wherefore this law: Thou shalt loue the Lord thy God, &c. iustificeth not, but accuseth and condemneth all men, according to that saying: The law causeth wrath, &c. Contrariwise, Christ is the finishing and accomplishing of the law to righteousness, to euery one that beleaueth. Of this we haue spoken largely before.

Leuit. 18.3.
Rom. 10.3.

Rom. 4.15.
Rom. 10.4.

In like maner the Jewe keeping the law with this opinion, that he by this obedience will please God, serueth not the true God, but is an Idolater, worshipping a dreame and an Idoll of his owne heart, which is no where to be found. For the God of his fathers, whome he sayth he worshippeth, promised to Abraham a Rede,

God is not knowne and the blessing given thorough the law, but by the Gospell.

Wherefore God is knowne and the blessing is giuen, not by the law but by the Gospel of Christ. Although Paule speake these wordes: Then when ye knewe not God, ye did seruite, &c. properly and principally

The Gentiles
idolatry was
grosse. Contrariwise the
Iewes idolatry was outwardly holy,
& therefore
more hurt-
full.

to the Galathians, which were Gentiles: yet not withstanding by the same words he also toucheth the Iewes, who though they had reiected their idols outwardly, yet in their hearts they worshipped them more then did the Gentiles, as it sayd, Rom. 2. Thou abhorrest Idols, and committest sacrifice. The Gentiles were not the people of God, they had not his word, and therefore their Idolatrie was grosse. But the Idolatrous Iewes cloked their Idolatrie with the name and word of God (as all Iusticiaries which seeke righteousness by works, are wont to do) and so with this outward shewe of holines they deceived many. Therefore Idolatry the more holy and spiritual it is, the more hurtfull it is.

But howe may these two contrary sayings which the Apostle here setteth downe, be reconciled together? Ye knew not God: and ye worshipped God. I answer: All men naturally haue this generall knowledge, that there is a God, according to that saying. Rom. 1. Forasmuch as that which may be knowne of God, was manifest in them. For God was made manifest vnto them, in that the inuisible things of him did appeare by the creatiō of the world. Whereouer the ceremonies and religions which were, and alwayes remained among all nations, sufficiently witnesseth that all men haue had a certaine generall knowledge of God. But whether they had it by nature or by the tradition of their forefathers, I will not here dispute.

A generall
and particu-
lar know-
ledge of
God.

But here some will object againe: If all men knew God, wherefore then doth Paule say, that the Galathians knew not God before the preaching of the Gospell? I answer: There is a double knowledge of God, generall and particular. All men haue the generall knowledge, namely, that there is a God, that he created heauen & earth, that he is iust, that he punisheth the wicked. But what God thinketh of vs, what his will is towards vs, what he will giue or what he will do to the end we may be deliuered from sinne & death & be saued (which is the true knowledge of God in deede) this they know not. As it may be that I know some man by sight, whom yet in deede I know not thoroughly, because I vnderstand not what affection he beareth towards me. So men know naturally, that there is a God, but what his will is, or what is not his will, they doe not know. For it is written: There is none that vnderstandeth God. And in an other place: No man hath scene God: that is to say, no man hath knowen what is the will of God. Nowe, what doth it a-
uaille

Rom. 3. 13.
Iohn. 1. 18.

nalle thee if thou know that there is a God, & yet art ignorant what is his will towards thee: Here some thinke one thing, and some another. The Iewes imagine this to be the will of God, if they worship him according to the rule of Moyses lawe, the Turke if he observe his Alcoran, the Spanke if he keepe his order & performe his bowes. But all these are deceived and become vaine in their owne cogitations, as Paule sayth Rom. 1. not knowing what pleaseth or displeaseth God: therefore in steede of the true and naturall God, they worship the dreames and imaginations of their owne heart.

This is it that Paule meaneth when he sayth: When ye knewe not God: that is, when ye knew not the will of God, ye served those which by nature were no gods: that is to say, ye served the dreames and imaginations of your owne heart, whereby ye imagined without the word, that God was to be worshipped with this or that worke, with this or that rite or ceremonie. For upon this proposition, which all men do naturally hold, namely that there is a God, hath sprung all idolatrie, which without the knowledge of the Diuinitie could neuer haue come into the world. But because men had this naturall knowledge of God, they concealed vaine and wicked imaginations of God without and against the word, which they esteemed and maintained as the very truth it self, and so dreamed that God is such a one, as by nature he is not. So the Spanke imagineth him to be such a God as forgiveth sinnes, giveth grace and everlastig life for the keeping of his rule. This God is no where to be found: therefore he serveth not the true God, but that which by nature is no God: to wit, the imagination and idoll of his owne heart: that is to say, his owne false and vaine opinion of God, which he dreameth to be an undoubted truth. Now reason it selfe will enforce vs to confesse that mans opinion is no God. Therefore whosoever will worship God without his word, serveth not the true God (as Paule sayth:) but that which by nature is no God.

Therefore whether ye call rudiments here the law of Moyses, or the traditions of the Gentiles (albeit he speaketh here properly and principally of the rudiments of Moyses) there is no great difference. For he that falleth from grace to the lawe, falleth with no lesse danger then he that falleth from grace to Idolatrie. For without Christ there is nothing else but more Idolatrie, an idoll and false imagination of God, whether it be called Moyses lawe,

The diuers opinions of men concerning the will of God.

Whence idolatrie came.

The opinion of the Moke as touching Gods will.

Worshippers of God without his word.

Without Christ all worship pings and

all lawes are
idolatrie.

of the Popes ordinance, of the Turkes Alcoran, &c. Therefore he
sayth with a certaine admiration;

Verse 9. But now seeing ye know God.

The will of
God.

Gal. 3. 2.
Gal. 3. 7.

As though he would say: This is a marvellous thing, that ye
knowing God by the preaching of Faith, doe so suddenly reuolt
from the true knowledge of his will (wherein I thought ye were
so surely established, that I feared nothing lesse then that ye should
so easily be overthrowne) and do now againe by the instigation
of the false Apostles, returne to the weake and beggerly ceremo-
nies, which ye would serue againe afresh. Ye heard before by my
preaching, that this is the will of God, to blesse all nations: not by
circumcision or by the obseruation of the law, but by Christ promi-
sed to Abraham. They that beleue in him shall be blessed with faith-
ful Abraham: they are the sonnes and heires of God. Thus (I say)
haue ye knowen God.

Verse 9. Yea rather are knowen of God, &c.

Our know-
ledge con-
sisteth in
God.

Ye are kno-
wen of God.

Leu. 10. 22.
2/2. 53. 11.

He correcteth the sentence going before: But now seeing ye
haue knowen God, or rather turneth it after this maner: yea ra-
ther ye are knowen of God: For he feared lest they had lost God
utterly. As if he would say: Alas, are ye come to this point, that
now ye know not God, but returne againe from grace to the law?
Yet notwithstanding God knoweth you. And in vnder our know-
ledge is: rather passive then active: that is to say, it consisteth in
this, that we are rather knowen of God, then that we know him.
All our doing, that is, all our endeavour to know and to apprehend
God, is to suffer God to worke in vs. He giveth the word: which
when we haue received by Faith giuen from aboue, we are newe
borne and made the sonnes of God. This is then the sense and mea-
ning: Ye are knowen of God, that is, ye are visited with the word,
ye are endued with Faith and the holy Ghost, whereby ye are re-
newed, &c. Wherefore euen by these word. Ye are knowen of God,
he taketh away all righteousness from the law, and denieth that we
attaine the knowledge of God through the worthines of our owne
workes. For no man knoweth the father but the Sonne, and he
to whom the sonne will reueale him. Also: He by his knowledge
shall iustifie many, because he shall beare our iniquities. Where-
fore our knowledge concerning God, consisteth in suffering and
not

not in doing.

He much marvelleth therefore, that seeing they knew God truly by the Gospell, they returned so suddenly to weake and beggerly rudimentes, by the perswasion of the false Apostles. As I my self also shoulde greatly maruell if our Church (which by the grace of God is godly reformed in pure doctrine and faith) shoulde be seduced and perverted by some fond and frantike head, through the preaching of one or two sermons, that they woulde not acknowledge me for their Pastor any more. Which thing notwithstanding shall one day come to passe, if not whilst we live, yet when we are dead and gone, for many shall then rise up, which will be maisters and teachers: who under a colour of true religion shall teach false and peruerse doctrine, and shall quickly overthrow all that we in so long time and with so great travail have builded. We are not better then the Apostles, who, whilst they yet lived, sawe (not without their great grieve and sorrow) the subuersion of those Churches which they them selues had planted through their ministry. Wherefore it is no great marvel if we be constrained to behold the like euill at this day in those Churches, where Hereticks doe raigne, who hereafter when we are dead, shall possesse those Churches which we have wonne & planted by our ministry, and with their poison infect and subuert the same. And yet notwithstanding Christ shall remaine and raigne to the end of the worlde, and that maruellously, as he did vnder the Payes.

The Apostles euen in their life time sawe the subuersion of those Churches, which they had planted.

Paule seemeth to speake very spitefully of the law, when he calleth it rudimentes (as he did also befoze in the beginning of this chapter) and not onely rudiments, but weake and beggerly rudimentes and ceremonies. Is it not blasphemie to giue such odious names to the law of God? The law being in his true ble, ought to serue the promises and to stand with the promises and grace. But if it fight against them, it is no more the holy lawe of God, but a false and a deuillish doctrine, and doth nothing else but bring men to desperation, and therefore must be rejected.

Rudimentes or elements are called the principles & first beginnings of any thing and so the law is but as an A.B.C. in respect of the Gospell.

Wherefore, when he calleth the lawe weake and beggerly rudiments; he speaketh of the law in respect of vaine and presumptuous hypocrites which would be iustified by it, and not of the lawe being spiritually vnderstand, which ingendreth iust. For the law, (as I haue often sayd) being in his owne proper ble, accuseth and condemneth a man: and in this respect it is not onely a strong

Rom. 4.15.

When the lawe is weake and

beggerly, &
when it is
strong and
mighty.

and a rich rudiment, but also most mighty and most rich, yea rather an invincible power and riches: and if here the conscience be compared with the law, then is it most weake and beggerly. For it is so tender a thing, that for a small sinne it is so troubled & terrified, that it utterly despaireth, vnlesse it be raised vpp againe. Wherefore the lawe in his proper vse hath moze strength and riches, then heauen and earth is able to containe: inso much that one letter of one title of the law is able to kill all mankinde, as the historie of the lawe giuen by Moyses, *Exod. 19. 20.* doth witnesse. This is the true and diuine vse of the lawe, of which Paule speaketh not in this place.

Paule therefore intreateth here of hypocrites, which are fallen from grace, of which haue not yet attained to grace. These, abusing the law, seeke to be iustified by it. They exercise and tyze them selues day and night in the woorkes thereof: as Paule witnesseth of the Iewes, *Rom. 10.* For I beare their recorde (sayth he) that they haue the zeale of God, but not according to knowledge, for they being ignorant of the righteousnes of God, &c. Such doe hope to be strengthened and enriched by the law, that they may be able to set their power and riches which they haue gotten by the righteousnes thereof, against the wrath and iudgement of God, and so to appease God, and to be saued thereby. In this respect then we may well say that the lawe is a weake and a beggerly rudiment: that is to say, which can giue neither helpe nor counsell.

When the
lawe is a
weake and
beggerly
rudiment.

And who so listeth to amplifie this matter, may further say, that the law is a weake & a beggerly rudiment, because it maketh men moze weake and beggerly: Againe, because that of it selfe it hath no power, or riches whereby it is able to giue or to bring righteousnes: And moreover, that it is not onely weake and beggerly, but euen weakenes and beggerly it selfe. How then shall it enrich or strengthen those, which were before both weake and beggerly: Wherefore to seeke to be iustified by the law, is as much as if a man being weake and feeble already, would seeke some other greater skill whereby he might overcome his weakenes and pouerty, which notwithstanding would bring vnto him utter destruction. As if he which hath the falling sicknes, would seeke to wyne vnto it the pessillence for a remedy: or if a leaper should come to a leaper, or a begger to a begger, the one to helpe and to enrich the other.

Paule therefore sheweth, that they which seeke to be iustified by the

the

the law, haue this commoditie thereby, that daily they become more and more weake and beggerly. For they be weake and beggerly of them selues: that is to say, they are by nature the children of wrath, subiect to death and euermlasting damnation, and yet they lay holde vpon that which is nothing else but more weakenes and beggerie, seeking to be strengthened and enriched thereby. Wherefore euery one that falleth from the promise to the law, from faith to woorkes, doth nothing else but lay vpon him selfe such a burden, being weake and feeble already, as he is not able to beare. *Act. 15.* and in bearing thereof is made ten times more weake, so that at length he is giuen to despaire, vnlesse Christ come & deliuer him.

The more men seeke to be iustified by the lawe, the more they are drowned in sin.

This thing the Gospell also witnesseth, speaking of the woman which was greued 12. yeares with a bloudy issue, and suffred many things of many Physicians, vpon whom she had spent all her substance, & yet could not be cured, but the longer she was vnder their handes, the worse she was. As many therefore as doe the woorkes of the law to the end they may be iustified thereby, are not onely not made righteous, but twise more vnrightheous then they were before, that is (as I haue sayd) more weake and beggerly, and more vnapt to doe any good worke. This haue I proponed to be true both in my selfe and in many others. I haue knowne many Spounges in the Papacy, which with great zeale haue done many great woorkes for the attaining of righteousness and saluation, and yet were they more impatient, more weake, more miserable, more faithles, more fearful, & more ready to despaire then any other. The ciuill Magistrates who were euer occupied in great & weighty affaires, were not so impatient, so fearful, so faint hearted, so superstitions & so faithles as these Iusticiaries and Heretomongers were.

Luke. 5. 45. Of the woman which was diseased with the bloudy issue.

Whosoever then seeketh righteousness by the law, what can he imagine else, but that God being angry, must needs be pacified with woorkes? Now, when he hath once conceived this fantasie, he beginneth to worke. But he can neuer find so many good woorkes as are able to quiet his conscience, but still he desireth mo. Pea he findeth sinnes in those woorkes that he hath done already. Therefore his conscience can neuer be certified, but must needs be alwaies in doubt, and thus thinke with it selfe: Thou hast not sacrificed as thou shouldest doe: thou hast not prayed aright: this thou hast left undone: this or that sinne thou hast committed. Here the heart trembleth and feleth it selfe oppressed with innumerable sinnes

The conscience is neuer quieted thorough woorkes.

which will increase without end, so that he swarvels from righte-
paines more and more, until at length he fall to desperation. Where-
of it cometh that many being at the point of death, haue uttered
these desperate words: Wretch that I am: I haue not kept mine
order: Whither shall I flie from the wrath of Christ, that angry
Judge: Would to God I had bene made a swineheard or the vilest
wretch in the whole world.

Thus the Sponke in the ende of his life is more weake, more
beggery, more faithles and fearfull then he was at the beginning
when he first entred into his order. The reason is, because he would
strengthen him selfe through weakenes, & enrich him selfe through
pouerty. The lawe or mens traditions, or the Rule of his order
should haue healed him when he was sicke, and enriched him when
he was poore: but he is become more feeble and more poore then
the Publicanes and harlots. The Publicanes and harlots haue not
an heape of good woorkes to trust vnto as the Sponkes haue: but al-
though they feele their sinnes neuer so much, yet they can say with

Luke. 18. 13.

A lively de-
scription of
all the reli-
gious hypo-
crites in the
kingdom of
Antichrist.

the Publicane: O Lorde be mercifull to me a sinner. But contra-
ritie the Sponke which hath spent all his time in weake and beg-
gerly elementes, is confirmed in this opinion: If thou keepe thy
rule thou shalt be saved, &c. With this false perswasion he is so be-
luded and bewitched, that he can not apprehend grace, no nor once
remember grace. Thus, notwithstanding all the woorkes which
either he doth or hath done, be they neuer so many and so great, he
thinketh that he hath neuer done enough, but hath still an eye to
more woorkes, and so by heaping vp of woorkes he goeth about to ap-
pease the wrath of God and to satisfie him selfe, until he be driuen
to utter desperation. Wherefore, whosoever falleth from faith
and followeth the law, is like to Closes dogge, which followeth the
fleete, and snatcheth at the shadowe. Wherefore it is impossible
that such as seek righteousness and saluation by the lawe (where-
unto men are naturally inclined) should euer finde quietnes and
peace or conscience: yea they do nothing else but heape lawes vpon
lawes, whereby they torment both themselues and others, and afflict mens
consciences so miserably, that through extreme
anguish of heart many dye before their time. For one lawe alwaies
bringeth forth ten more, and so they increase without number and
without end.

The fable
is this, that
a dogge
swimming
ouer the wa-
ter with a
peece of
flesh in his
mouth, let
the flesh go,
and snatch-
ed at the
shadowe,
which ap-
peared in
the water.

now, who would haue thought that the Galatians, which
had

had learned so sound and so pure a doctrine of such an excellent ^{Falling a-} ^{way from} ^{the Gospell} ^{is very easie.} possle and teacher, could be so suddenly ledde away from the same, and utterly perverted by the false apostles: It is not without cause that I repeat this so often, that to fall away from the truth of the Gospell, is an easie matter. The reason is, because men do not sufficiently consider, no not the very faithful, what an excellent and a precious treasure the true knowledge of Christ is. Therefore they doe not labour so diligently and so carefully as they should doe, to obtaine and so retaine the same. Moreover, the greater parte of those that heare the word, are exercised with no crosse or affliction: they are able not against sinne, death and the Devill, but live in securitie without any conflict. Such men, because they are not proved & tried with tentations, and therefore are not armed with the word of God against the subtilties of the Devill, neuer feele the use and power of the word. In daies whiles they are among faithful ministers and preachers, they can follow their words and say as they say, perswading themselves that they perfectly understand the matter of iustification. But when they are gone, and wolves in shæpes clothing are come in their place, it happeneth unto them as it did to the Galathians: that is to say, they are suddenly seduced and easily turned backe to weake and beggerly rudiments.

They that are not tried with afflictions and tentations neuer feele the power of the word.

Paule hath here his peculiar manner of speech, which the other Apostles did not use. For there was none of them besides Paule, that gave such names to the lawe: to witte, that it is a weake and a beggerly rudiment; that is to say, utterly unprofitable to righteousness. And surely I durst not have given such tearmes unto the lawe, but should have thought it great blasphemie against God, if Paule had not so done before. But of this I have intreated more largely before, where I shewed when the lawe is weake and beggerly, and when it is most strong and rich, &c. Nowe, if the lawe of God be weake and unprofitable to iustification, much more are the lawes and detraes of the Pope, weake and unprofitable to iustification. Therefore we give sentence against the ordinances, lawes and decrees of the Pope with such boldnes and assurance as Paule did against the law of God, that they are not only weake and beggerly rudimentes, and utterly unprofitable to righteousness, but also execrable, accursed, devillish and damnable: for they blasphemie grace, they overthrowe the Gospell, abolishe the faith, take away Christ, &c.

Pauls manner of speeche

If the lawe of God be weake and unprofitable to obtaine righteousness, much more the Popes traditions.

For as much then as the Pope requireth that we should keepe his lawes as necessary to saluation, he is very Antichrist and the Vicar of Satban: And as many as cleaue vnto him, and confirme his abhominations & blasphemies, or keepe them to this ende, that thereby they may merite the forgiveness of their sinnes, are the seruantes of Antichrist and of the Deuill. Nowe, such hath the doctrine of the Papistical church bene of a long time, that the lawes ought to be kept as necessary to saluation: Thus the Pope sitteth in the temple of God, vaunting him selfe as God: he setteth him selfe against God, and exalteth him selfe aboue all that is called God: or worshipped, &c: and mens consciences more feared and reuerenced the lawes and ordinaunces of the Pope, then the word of God and his ordinaunces. By this meanes he was made the Lord of heauen, of earth, and of hell, and bare a triple crowne vpon his head. The Cardinals also and Bishoppes his creatures, were made Kings and Princes of the world: and therefore if he did not burden many consciences with his lawes, he could not long maintaine his terrible power, his dignity and his riches: but his whole kingdom would quickly fall.

This place which Paule here handleth, is weighty and of great importance, and therefore the more diligently to be marked: to witte, that they which fall from grace to the lawe, doe utterly lose the knowledge of the truth, they see not their owne sinnes, they neither know God nor the Deuill, nor themselues, and moreover they vnderstand not the force and vse of the law, although they bragge neuer so much that they keepe and obserue the same. For without knowledge of grace, that is to say, without the Gospell of Christ, it is impossible for a man to giue this definition of the lawe, that it is a weake and a beggerly rudiment, and vnprofitable to righteousness. But he rather indgeth quite contrary of the lawe: to wit, that it is not onely necessary to saluation, but also that it strengtheneth such as are weake, and enricheth such as are poore and beggerly: that is to say, that such as obey and obserue the same, shall be able to merite righteousness and euermlasting saluation. If this opinion remaine, the promise of God is denied, Christ is taken away, lying, impiety and idolatry is established. Nowe, the Pope with all his Bishops, his Scholes and whole Synagogue, taught that his lawes are necessary to saluation: Therefore he was a teacher of weake and beggerly elementes, wherewith he made the Church

1. The. 3. 4.

The Popes
triple
croune.To fall from
the grace of
God.What iudge
ment they
giue of the
law which
knowe not
Christ.The thunders
of Luther a-
gainst the
Pope & his
lawes.

Church of Christ throughout the whole world, most weak & beggerly: that is to say, he burdened & miserably tormented his Church with his wicked lawes, defacing Christ and burying his Gospell.

Verse 9. Whereunto ye will be in bondage againe.

This he addeth, to declare that he speaketh of proud and presumptuous hypocrites, which seeke to be iustified by the lawe, as I haue shewed before. For other wise he calleth the lawe, holy & good. As 1. Timot. 1. We knowe that the lawe is good, if a man vse it rightly, that is to say, civilly to brydle euil doers, and spiritually to increase transgressions. But, whosoener obserueth the lawe to obtaine righteousness before God, maketh the lawe which is good, damnable and hurtfull vnto him selfe. He reponeth the Galatians therfore, because they would be in bondage to the lawe againe, which doth not take away sinne, but increaseth sinne: For whilest a sinner, being weak and poore of him selfe, seeketh to be iustified by the lawe, he findeth nothing in it but weakenes and pouertie it selfe. And here two sicke & feeble beggers meete together, of whom the one is not able to help and heate the other, but rather molesteth and troubleth the other.

Gal. 3. 19.

We as being strong in Christ, will gladly serue the lawe: not the weak and beggerly, but the mighty and riche lawe: that is to say, so farre soorth as it hath power & dominion ouer the body: For then we serue the lawe but onely in our body and outward members, and not in our conscience. But the Pope requireth that we should obey his lawes with this opinion, that if we do this or that, we are righteous; if we doe it not, we are damned. Here the lawe is more then a weak & beggerly element: For whiles this bondage of the conscience continueth vnder the lawe, there can be nothing but more weakenes and pouerty. Wherefore all the weight of the matter lieth in this word, To serue. The meaning therfore of Paul is this, that he would not haue his conscience to serue vnder the lawe as a captiue, but to be free and to haue dominion ouer the lawe. For the conscience is dead to the lawe through Christ, & the lawe againe vnto the conscience. Whereof we haue more largely intreated as foze in the second Chapter.

Verse 10. Ye obserue dayes and moneths, times and yeares.

By these wordes he plainely declareth what the false apo-

The do-

Ed. iii.

Drine of the
false Apo-
stles.

The holy
dayes of the
Iewes.

As taught, namely the obseruation of dayes, moneths, times and yeares. The Iewes were commaunded to keepe holy the Saboth day, the newe Moones, the first and the seventh moneth, the three appointed times or feastes, namely, the pascall or pasche, the feast of weekes, of the tabernacles, and the yeare of Iubile. These ceremonies the Galatians were also constrained by the false apostles to keepe as necessary to righteousness. Therefore he sayth that they, loosing the grace and liberty which they had in Christ, were turned backe to the seruing of weake and beggerly elements. For they were perswaded by the false apostles, that these lawes must needs be kept, and by keeping of them they should obtaine righteousness: but if they kept them not they should be damned. Contrariwise Paule can in no wise suffer that mens consciences should be bound to the lawe of Moises, but alwayes deliuered them from the law. Behold I Paule (sayth he a litle after in the 5. chapter) do write vnto you, that if ye be circumcised, Christ shall profit you nothing. And Coloss. 2. Let no man iudge you in meate or drinke, or in a peece of an holy day, or of a newe Moone or Saboth day, &c. So sayth our Saviour Christ: The kingdome of God cometh not with obseruation of the lawe. Much lesse then are mens consciences to be burdened and shadred with humane traditions.

Luke. 17. 20.

Verse 11. I am in feare of you, least I haue bestowed on you labour in vaine.

The father-
ly affection
of Paule to-
wardes the
Galatians.

Here Paule sheweth him selfe to be greatly troubled through the fall of the Galatians: whom he would more bitterly reprove, but that he feareth least if he should deale with them more sharply he should not onely not make them better, but more offends them and so utterly alienate their mindes from him. Therefore in writing he chaungeth and mitigateth his wordes, and as though all the harme redounded vnto him selfe, he sayth: I am in feare of you least I haue bestowed my labour on you in vaine: What is to say, it griueneth me that I haue preached the Gospell with so great diligence and faithfulness amongst you, and see no fruite to come thereof. Notwithstanding, although he shew a very louing and a fatherly affection to wardes them, yet withall he chideth them somewhat sharply, but yet couertly. For when he sayth, y he had laboured in vaine, that is to say, that he had preached y Gospell amongst them without any fruite, he sheweth couertly that either they were obstinate

To labour in
vaine.

on.

Unbelievers, or else were fallen from the doctrine of faith. Now, both these, as well unbelievers as backsliders from the doctrine of faith, are sinners, wicked, unrighteous and damned. Both therefore do obey the law in vaine; they observe vapes, months and yeares in vaine. And in these words I am in feare of you, lest I have bestowed on you labour in vaine, is contained a certaine secret excommunication. For the Apostle meaneth hereby that the Galatians were secluded and separate from Christ, unless they speedily returned to sound and sincere doctrine againe: yet he pronounced no open sentence against them. For he perceived that he could do no good with over sharpe dealing: wherefore he chaungeth his stile, and speaketh them very faire, saying:

Verse. 12. Be ye as I: for I am euen as you.

Hitherto Paule hath bene occupied wholly in teaching: and being moued with this great enormitie and wicked reuolting of the Galatians, he was vehemently incensed against them, and chid them bitterly, calling them soles, bewitched, not beleuing the truth, crucifiers of Christ, &c. Now, the greater part of his Epistle being finished, he beginneth to perceiue that he had handled them too sharply. Wherefore being carefull lest he should doe more hurt then good through his severity, he sheweth that this his sharpe chiding proceeded of a fatherly affection and a true Apostolicall heart: and so he amplifieth the matter with sweete and gentle words, to the end that if he had offended any (as no doubt there were many offended) by these sweete and louing words he might winne them againe.

The Apostle now speakech them faire, whom before he did sharply chide.

And here by his owne example he admonisheth all Pastors and Spinifiers, that they ought to beare a fatherly and motherly affection: not towards rauening wolues, but towards the poore sheepe miserably seduced and going astray, patiently bearing with their faults and infirmities, instructing and restoring them with the spirite of meekenes: for they can not be brought into the right way againe by any other meanes: and by over sharpe repprouing and rebuking they are prouoked to anger, or else to desperation, but not to repentance. And here is to be noted by the way, that such is the nature and fruite of true and sound doctrine, that when it is well taught and well vnderstand, it loyeth mens hearts together with a singular concord: but when men reiect godly and sun-

A right image of a godly Pastor.

Gal. 6. 1.

The fruite of sound doctrine.

Vnicie and
concord
broken by
wicked do-
ctrine.

ere doctrine, and embrace errors, this unity and concord is some-
what broken. Wherefore as soon as thou hast thy brethren seduced by diuine
and fantastick spirits, to fall from the article of Iustification, thou
shalt perceiue that by and by they will pursue the faithfull with
bitter hatred whom before they most tenderly loued.

This we finde to be true at this day in our false brethren and o-
ther Sectaries, who at the beginning of the reformation of the Gos-
pell, were glad to heare vs, and redde our bookes with great zeale
and affection. They acknowledged the grace of the holy Ghost in
vs, and reuerenced vs for the same, as the ministers of God. Some
of them also liued familiarly with vs for a time, and behaued them-
selues very modestly and soberly. But when they were departed
from vs and peruered by the wicked doctrine of the Sectaries, they
shewed them selues moze bitter enemies to our doctrine and our
name, then any other. I do much and often maruell whercupon
they should conceide such a deadly hatred against vs, whom they
before so dearely and so tenderly loued: for we offended them not
in any thing; nor gaue them any occasion to hate vs. Yea they are
constrained to confesse that we desire nothing moze, then that the
glozy of God may be aduanced, the benefit of Christ truly knowne,
and the truth of the Gospell purely taught, which God hath now
again in these latter dayes reucaled by vs vnto this vnthankfull
worlde: which thing should rather prouoke them to loue vs then to
hate vs. I maruell therefore not without cause, wherof this change
commeth. Verily there is no other cause, but that they haue gotten
vnto them selues newe masters and harkened to newe teachers,
whose poyson hath so infected them, that now of very friends they
are become our mortall enemies. And I see the condition of the A-
postles and all other faithfull ministers to be such, that their disci-
ples and hearers being once infected with the errors of the false
Apostles and heretikes, haue and do set them selues against them,
and become their enemies. There were very fewe amongst the
Galathians which continued in the sound doctrine of the Apostles:
All the rest being seduced by the false apostles, did not acknowledge
Paule for their pastoz and teacher any moze: yea there was nothing
moze odious vnto them then the name and doctrine of Paule. And
I feare me, that this Epistle brought very fewe of them backe a-
gaine from their error.

If the like case should happen vnto vs: that is to say, if in our

ah.

They which
fall fro sound
doctrine, be-
come worse
then they
were before.

The condi-
tion of the
Apostles.

absence our Church should be seduced by fantastical heads, and they should write hither, not one or two, but many Epistles, we should perceive little or nothing at all. Durmen (a few only excepted of the stronger sort) would use them selves no otherwise towards us, then they do at this day which are seduced by the Sectaries; who would sooner worship the Pope, then they would obey our admonitions or approve our doctrine. No man shall persuade them that they reject Christ and returne againe to weak and beggerly elements, & to those which by nature are no Gods. They can abide nothing lesse, then to heare that their teachers by whom they are seduced, are overthrowers of the Gospell of Christ, and troublers of mens consciences. The Lutherans (say they) are not onely wise, they alone do not preach Christ, they alone have not the holy Ghost, the gift of prophesie, & the true understanding of the Scriptures. Our teachers are in nothing inferior unto them: yea in many things they excell them, because they follow the * spirit and teach spirituall things. Contrariwise they neuer yet tasted what true Divinitie ment, but sticke in the letter, & therefore they teach nothing but the Catechisme, Faith, and charitie, &c. Therefore (as I am wont to say) like as to fall in Faith is an easie matter; so is it most perillous, to wit, even from the high heaven into the deepe pit of hell. It is not such as properly followeth the nature of man, as murder, adultery and such like: but devilish, and the proper worke of the Devill. For they which so fall, can not be easily recovered, but most commonly they continue perverse and obstinate in their errour. Therefore the latter end of those men is worse then the beginning: as our Saviour Christ witnesseth when he sayth: The unclean spirit being cast out of his house, when he returneth, he entred in againe not alone, but taketh unto him seven spirits worse then him selfe, and there dwelleth, &c.

* The Anabaptistes bragge altogether of the Spirit, of illuminations & revelations. Falling from Faith is calie.

Mat. 23. 33.

Pauls therefore perceiuing, through the revelation of the holy Ghost, that it was to be feared lest the minds of the Galatians, whom of a godly zeale he had called foolish and bewitched, &c. by this sharpe chiding should rather be stirred up against him, then amended (especially since he now knew that the false apostles were among them, who would expound this sharpe chiding, which proceeded from a fatherly affection, unto the worst, crying out: How, Paul which some of you so greatly praise, he wath what he is, and with what spirit he is led, who when he was with you, would have

to be vnto you a father, but his letters shew in his absence that he is a tyrant, &c.) therefore he is so troubled through a godly care and fatherly affection, that he can not well tell howe and what to write to them. For it is a dangerous thing for a man to defend his cause against those which are absent and haue nowe begun to hate him, and are perswaded by others that his cause is not good. Therefore being in great perplexitie, he sayth a litle after: I am troubled and at my wittes end for your cause, that is, I know not what to do, or how to deale with you.

Verse 12. Be ye as I am, for I am as ye are.

These words are to be vnderstand, not of doctrine, but of affections. Therefore the meaning is not: Be ye as I am: that is to say, thinke of doctrine as I do: but beare such an affection towards me as I do towards you. As though he would say: Perhaps I haue too sharply chidden you, but pardon this my sharpnes, and iudge not my heart by my words, but my words by the affection of my heart. My words seeme rough and my chastisement sharpe, but my heart is louing and fatherly. Therefore (as my Galathians) take this my chiding with such a minde as I beare towards you: for the matter required that I should shew my selfe so sharpe and severe towards you.

Euē so may we also say of our selues. Our correction is severe, and our maner of writing, sharpe and vehement: but certainly there is no bitterness in our heart, no enuie, no desire of reuenge against our aduersaries: but there is in vs a godly carefulnes and sorrow of spirit. We do not so hate the Pope and other erroneous spirits, that we wish any euil vnto them, or desire their destruction: but rather we desire that they may returne againe to the right way, and be saued together with vs. The Scholemaster chastiseth his scholler, not to hurt him, but to refoyme him. The rod is sharpe, but correction is necessarie for the child, and the heart of him that correcteth, louing and friendly. So the father chastiseth his sonne, not to destroy him, but to refoyme and amend him. Stripes are sharpe and grienous to the child, but the fathers heart is louing and kinde: And unless he loued his childe, he would not chastise him, but cast him of, despair of his wellfare, and suffer him to perish. This correction therefore which he giueth to his child, is a token of a fatherly affection, and is profitable for the childe. Euē so,

Me mitiga-
reth his for-
mer sharpe
chiding.

The Master,

The Fathers
Chastisement
necessary &
profitable.

so, O my Galathians, thinke ye likewise of my dealing towards you: then wil ye not iudge my chiding to be sharpe and bitter, but profitable for you. Chastisement for the present time seemeth not to be ioyous, but grieuous: but afterwards it bringeth the quiet fruite of righteousnes vnto them which are exercised thereby. Let the same affection therefore be in you towards me, which I beare towards you. I beare a louing heart towards you: the same I beare againe of you.

Thus he speaketh them faire, and with this faire speech he still continueth, that he might pacifie their minds which were stirred up against him by his sharpe chiding. Notwithstanding he reuoketh not his seuerer wordes. In deede he confesseth that they were sharpe and bitter: but necessitie (sayth he) compelled me to reprehend you somewhat sharpely and seuerely: but that which I did, proceeded of a sincere and louing heart towards you. The Whitt-
The Phisici- an.
 angineth a bitter potion to his patient, not to hurt him, but to cure him. If then the bitterness of the medicine, which is giuen to the sicke body, is not to be imputed to the Whittian, but to the medicine and the maladie: iudge ye also in like maner of my seuerer and sharpe reprehension.

Verse 12. Brethren, I beseech you: yehaue not hurt me at all.

Is this to beseech the Galathians, when he calleth them beloued, disobedient to the truth, and crucifiers of Christ? It seemeth rather to be a great rebuke. But contrariwise Paule sayth, that it is no rebuke, but an earnest beseeching, and in deede so is it. And it is as much as is he sayd: I confesse that I haue chidden you somewhat bitterly, but take it in good part, and then shall ye find this my chiding, to be no chiding, but a praying and a beseeching. If a father likewise doe sharplie correct his sonne, it is as much as if he sayd: My sonne, I pray thee be a good child, &c. It seemeth in deede to be a correction, but if ye respect the fathers heart, it is a gentle and an earnest beseeching.

The stripes
of a friend
are better
then the kisses
of an e-
nemy.

Verse 12. Yehaue not hurt me at all.

As if he sayd: Why should I be angry with you, or of a malicious minde speake euill of you, seeing ye haue nothing offended me? Why then sayest thou that we are peruerfed, that we haue forsaken thy doctrine, that we are foolish, beloued, &c. While
An obiection.

things doe witnesseth that we haue offended the. He answereth: Ye haue not offended me, but your selues, and therefore I am thus troubled, not for mine owne cause, but for the loue I beare vnto you. Thinke not therefore that my chiding did proceede of malice, or any euill affection. For I take God to witnesse, ye haue done me no wrong, but contrariwise ye haue bestowed great benefits vpon me.

Thus speaking them faire, he prepareth their minds to suffer his fatherly chastisement with a childly affection. And this is to temper wozmitwode or a bitter potion with honny and sugar, to make it swete againe. So parentes speake their children faire when they haue well beaten them, giuing them apples, peares and other like things, whereby the children know that their parents loue them and seeke to do them good, how sharpe soeuer their correction doth appeare.

Verse 13. And ye knowe howe through infirmities of the flesh, I preached the Gospel vnto you at the first. And the triall of me which was in my flesh, ye despised not, neither abhorred, but ye receaued me as an Angell of God, yea as Christ Iesus.

He praiseth
the Galathi-
ans because
they were
not offen-
ded with
his infirmity.

So he declareth what pleasures he had receaued of the Galathians. The first benefite (sayth he) which I esteem as the greatest of all, was this. When I began first to preach the Gospell amongst you, and that through infirmities of the flesh and great tentations, my crosse did nothing at all offend you: but ye shewed your selues so louing, so kind and so friendly towards me, that not only ye were not offended with this my infirmity of the flesh, with my tentations and afflictions wherewith I was almost ouerwhelmed: but also ye loued me dearly, and receiued me as an Angell of God, yea rather as Christ Iesus him selfe. This is in deede a great commendation of the Galathians, that they receiued the Gospell of a man so contemptible and afflicted on every side as Paule was. For heere he preached the Gospell amongst them, both the Iewes and Gentiles murmured and raged against him. For all the mighty, wise, religious and learned men, hated, persecuted and blasphemed Paule. With all this the Galathians were no whit offended, but turning their eyes from the beholding of this infirmity, these tentations and daungers, they did not onely heare that poore, despi-

sed, wretched and afflicted Paule, and acknowledged them selues to be his disciples, but also they receaved and heard him as an Angell of God, yea as Christ Iesus him selfe. This is a worthy commendation and a singular vertue of the Galatians: and in deede it is such a commendation as he giueth to none of all those to whom he wrote, besides these Galatians.

Ierome and certaine other of the auncient fathers expound this infirmite of the flesh in Paule, to be some disease of the body, or some tentation of lust. These men liued when the Church was outwardly in a peaceable and prosperous estate without any crosse or persecution. For then the Bishops began to increase in riches, estimation and glozy in the world. And many also exercised tyrannie ouer the people which were committed to their charge, as the Ecclesiasticall historie witnesseth. Few did their duetie, and they that would seme to do it, forsaking the doctrine of the Gospell, set forth their owne decrees to the people. Nowe, when the Pastors and Bishops are not exercised in the word of God, but neglect the pure and sincere preaching thereof, they must needs fall into securitie: For they are not exercised with tentations, with the crosse, and persecutions, which are wont alwayes vndoubtedly to follow the pure preaching of the word. Wherefore it was impossible that they should vnderstand Paule. But we by the grace of God, haue sound and sincere doctrine, which also we preach and teach freely, and therefore are compelled to suffer the bitter hatred, afflictions and persecutions of the deuill and the world. And if we were not exercised outwardly by tyrannes and Sectaries with force and subtiltie, and inwardly with terrors and the fire darts of the deuill, Paule should be as obscure and unknowne vnto vs as he was in times past to the whole world, and yet is to the Papists, the Anabaptists and other our aduersaries. Wherefore the gift of knowledge and interpretation of the Scriptures, and our studie, together with our inward and outward tentations, open vnto vs the meaning of Paule, and the sense of all the holy Scriptures.

Paule therefore calleth the infirmite of the flesh, no disease of the body or tentation of lust, but his suffering and affliction which he sustained in his body: which he setteth against the vertue and power of the spirit. But lest we should seme to wrest and peruert Pauls wordes, let vs heare him selfe speaking in the 2. Cor. 12. Very gladly will I reioyce rather in mine infirmities, than the

What the infirmite of the flesh is after Ieroms opinion.

Luthers iudgement touching the fathers which liued in the temporall succession of the Church.

The crosse is alwayes ioyned with the doctrine of faith.

The profuse tharcometh ostentation.

The infirmite of the flesh in Paul.

power of Christ may dwell in me. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguishes for Christes sake: for when I am weak then am I strong. And in the ii. chapter, In labours more abundant: in stripes above measure: in prisons more plenteous: in death oft. Of the Lewes fift times receaued I fourtie stripes saue one: I was thrise beaten with rodde. I was once stoned: I suffered thrise shippewracke, &c. These afflictions which he suffered in his body he calleth the infirmities of the flesh, & not any corporall disease. As though he would say: When I preached the Gospell amongst you, I was oppressed with sundry tentations and afflictions. I was alwayes in danger both of the Iewes, of the Gentiles and also of false brethren, I suffered hunger, and wanted all things. I was as the very filth and offcoursing of the world. He maketh mention of this his infirmity in many places, as in the 1. Cor. 4. 2. Cor. 4. 6. 11. 12. and in many other.

As for then that Paule calleth afflictions the infirmities of the flesh which he suffered in the flesh, like as the other Apostles, the Prophets, and all godly men did: notwithstanding he was mightie in spirit. For the power of Christ was in him; which alwayes reigned and triumphed through him. Which thing he testifieth in the 2. Cor. 12. in these words: For when I am weak then am I strong. Also: I will gladly reioyce in my infirmities, that the power of Christ may dwell in me. And in the 2. chapter, Thankes be to God which alwayes maketh vs to triumph in Christ. As though he would say: In deede the Devil, the Iewes and the Gentiles rage cruelly against vs: notwithstanding we continue constant and inuincible against all their assaults, and will they nill they, our doctrine preuaileth and triumpheth. This was the strength and power of the spirits in Paule, against the which he setteth here the infirmity and bondage of the flesh.

The power
of the spirit
in Paule.

So, this infirmity of the flesh in the godly doeth wonderfullie offend reason. Therefore Paule so highly commendeth the Galatians, because they were not offended with this great infirmity, and with this vile and contemptible forme of the crosse which they sawe in him: but receaued him as an Angell, yea as Christ Iesus. And Christ him selfe also armeth the Faithfull against this vile and contemptible forme of the crosse in which he appeared, when he saith: Blessed is he that is not offended in me. And surely it is

great matter that they which believe in him, doe acknowledge him
 not the Lord of all things, but our of the world, to whom not only
 among themselves, but also to the most terrible of all others, the
 host of men, but very much of men, for contempt of the world;
 chiefly, despise and hate of all men, and continued to the death
 of the cross, and even of his own people, and especially of those
 that were esteemed the best, the wisest, and holiest of all other. This
 is a great matter (I say) not to be moved with these great afflic-
 tions, and to be able, not only to condemn them, but also to exalte
 the poor Christ, who is pitifully scorned, spit upon, whipped and cru-
 cified; more than the riches of all the riches, the strength of all the
 strongest, the wisdom of all the wisest, the holiness of all the holiest
 men, with all the crowns and sceptres of all the kings and prin-
 ces of the whole world. And therefore are worthily called the
 of Christ, which are not outward legal, but inward spiritual
 21. 22. Paul had not only outward temptations (whereof I have
 spoken already) but also inward & spiritual temptations; as Christ
 had in the garden: such as that was whereof he complained in
 the 2. Cor. 12. that he felt the prick or sting of the flesh; & the An-
 gell of Satan which buffeted him: This I say by the way; because
 the apostles experienced this to be a motion of flesh, but it
 was a spiritual temptation. And herein is no repugnance in that he
 nobly this word flesh, saying: A prick was given me in my flesh.
 He calleth it of purpose a prick in the flesh. For the Galatians
 and others which were conversant with Paule, had sene him of-
 tentimes in great heaviness, anguish, and sorrow. Wherefore the
 apostles had not only bodily, but also spiritual temptations, which
 also he confesseth in the 2. Cor. 12. with these words: Fightings with-
 out, and dangers within. And Luke saith in the last of the Acts,
 that Paule when he had long striven in the tempests of the sea, then
 into the beauties of his spirit, was againe refreshed, and waxed
 bold when he saw the brethren that came from thence to meet him
 at the inn of Apphus and Thimotheus. Also, in the 2. Phil.
 he confesseth, that God had mercy upon him, in that he restored E-
 paphroditus to weake and nere to death, but to health againe, that
 he should have to row upon to row. Therefore besides outward
 temptations, the apostles also suffered great anguish, heaviness and
 sorrow. And thus saith Paule, that he was not despised of the Galati-
 22.

2. Cor. 12. 7.

The spiri-
tual temptations
of Paule.2. Cor. 12.
7. 8.The anguish
of the spirit
in the Apo-
stles.

and: yet steemeth that they despised him, when they fell away from his Gospell: Paule expoundeth him selfe. When I first preached to you the Gospell (sayth he) yetid not as other people have done; who being greatly offended through this my infirmitie and temptation of the flesh, have despised and relected me. For mans reason is soone offended with this vile and contemptible forme of the crosse, and ingeth those to be sharke madde; which, being so afflicted, will goe about to comfort, to helpe and to succour others: Also, those that boast of their great riches, that is to say, of righteousness, strength, victorie ouer sinne, death and all euils; of ioy, saluation and eueralasting life; and yet notwithstanding are needy, weake, heauy hearted and despised, enill intreated and slaine, as very noisome popsons both of common weales & religion, and they which kill them thinke they doe high seruice vnto God. Therefore, when they promise vnto others eternall treasures, and they themselves perishe so wretchedly before the world, they are laughed to scorne and compelled to heare: Philitian cure thy selfe. And hereof come these complaints which are euery where in the Psalmes: I am a worme and no man, &c. Againe: Depart not from me, for tribulation is at hand, and there is none to helpe, &c.

Ioh. 16. 2.

Ioh. 4. 23.

Psal. 136. 11.

The praise
of the Gala-
thians.

This is therefore a great commendation of the Galathians, that they were not offended with this infirmities and temptation of Paule, but receaued him as an Angell of God, yea as Christ Iesus. It is in deede a great vertue and worthy of great praise to heare the Apostle. But it is a greater, & a true Christian vertue, to giue eare vnto one so miserable, weake and contemptible as Paule was among the Galathians (as here he witnesseth of him selfe) and to receane him as an Angell from heauen, and to giue him such honour as if he had bene Christ Iesus him selfe, and not to be offended with his afflictions, being so great and so many. Therefore, by these wordes he highly commendeth the vertue of the Galathians, which he sayth, he will haue in perpetuall remembrance; and so greatly esteemeth the same, that he desireth it may be knowne vnto all men. Notwithstanding in setting forth so highly their benefitts and praises, he sheweth conertly howe entirely they loued him before the coming of the false Apostles, & therefore, withall he moueth them to continue as they began, and to embrace him with no lesse loue & reuerence then they did before. And hereby it may also appeare, that the false Apostles had greater authori-
tie

the making the Galatians then Paule him selfe had. For the Galatians being moued with their authority, preferred them farre above Paule, upon whose they so dearely loued and receaued as an angel of God, yet

Verse 15. What was then your felicity?

As if he would say: How happy were ye counted: How much were ye then praised and commended: the like maner of speech we haue in the song of the virgin Marie: All generations shall call me blessed. And these wordes: What was then your felicity? Containe in them a certaine vehemency. As if he would say: Ye were not only blessed, but in all things most blessed and highly commended. Thus he goeth about to qualifie and mitigate his bitter passion, that is to say, his sharpe chiding, fearing least the Galatians should be offended therewith: especially, seeing he knew, that the false Apostles would slander him and most spitefully interpret his wordes. For this is the quality and nature of these vipers, that they will slander & maliciously peruert those wordes which proceede from a simple and sincere heart, and twist them cleane contrary to the true sense and meaning thereof. They are marvellous cunning workemen in this matter, farre passing all the wit and eloquence of all the Rhetoricians in the world. For they are led with a wicked spirite, which so bewitcheth them, that they being inflamed with a deuillish rage against the faithfull, can no otherwise doe, but maliciously interpret and wickedly peruert their wordes and sayings. Therefore they are like vnto the spider, that sucketh venom out of swete and pleasaunt flowers: which proceedeth not of the flowers, but of their owne venomous nature, which turneth that into poison, that of it selfe is good and wholesome. Paule therefore by these mild and swete wordes goeth about to pzenent the false Apostles, to the end they should haue no occasion to slander and peruert his wordes after this maner: Paul handleth you very ungently, he calleth you foolish, bewitched, and disobedient to the truth, which is a sure token that he seeketh not your saluation; but accounteth you as damned and reiected from Christ.

Heretikes
wrest things
that are spoken
well, to
an euil meaning.

Verse 15. For I beare you recorde, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them to me.

The Galatians succoured Paul with their great perill.

3. p. 1. 3. 1.

The name of Luther odious.

He prayeth the Galatians have no measure: He bid not only in great me (sayth he) with christians and with all reverence, respect, and awe as an angel of heaven, but also if necessity had required, ye would have plucked out your owne eyes and given them for me: yea, you would have bestowed your lines for me. And in dede the Galatians befit their times for him: For in that they receaved and maintained Paule (whome the world accounted most credible and assured) they turned upon their owne heads, as receavers and maintainers of Paule, the cruell hatred and indignation of all the Jewes and Gentiles.

So also at this day the name of Luther is most odious to the world. He that prayeth me, smiteth worse then any idolater, blasphemour, periurer, whooremonger, adulterer, murderar or the like. It must needs be therefore that the Galatians were well established in the doctrine and faith of Christ, seeing that they with so great daunger of their lines, receaved and maintained Paule, which was hated throughout all the world: For else they would never have sustained that cruell hatred of the whole world.

Verse 16. And I therefore become your enemy, because I tell you the truth.

What Paule sought by his sharpe chiding.

Here be sheweth the reason, why he speaketh the Galatians so faire. For he suspecteth that they take him for their enemy, because he had reprovon them so sharpely. I pray you (sayth he) set aparte these rebukes, and separate them from doctrine, and ye shall finde that my purpose was not to rebuke you, but to teach you the truth. He dede I confesse that my Epistle is sharpe and severe: but by this severity I got about to call you backe againe to the truth of the Gospell, from the which ye are false, and to keepe you in the same: therefore apply this sharpnes and this bitter potion, not to your persons, but to your disease: And iudge me not to be your enemy in rebuking you so sharpely, but rather thinke that I am your father. For unless I loved you heartely as my children, and knewe also that I am beloved of you, I would not have reprovon you so sharpely.

It is the part of a friend, freely to admonish his friend if he doe amisse, and when he is so admonished, if he be wise he is not angry with the other which hath so friendly admonished him and tolde him the trueth, but giueth him thanks. It is commonly sene in the

the world that truth bringeth hatred, and that he is accounted an enemy which speaketh the truth. But amongst friends it is not so: much lesse amongst Christians. Seeing therefore I haue reprehended you of more loue, to the end ye might abide in the truth, ye ought not to be offended with me, nor lose the truth, or thinke me your enemy because of my friendly and fatherly reprehension. All these things are spoken of Paule, to confirme that which he sayed before: Be ye as I am: Ye haue not hurt me, &c.

Truth pro-
sureth ha-
red.

Verse 17. They are ielous ouer you amisse, &c.

He reproveth here the flattery of the false Apostles. For Satan is wont by his ministers, through wonderfull subtiltie and craftie sleights to beguile the simple: As Paule sayeth Rom. 16. With sure speeche and flattering they deceaue the hearers of the simple. For first of all they make great protestations that they seeke nothing else but the aduancement of Gods glorie: and moue such that they are moued by the spirite (because the miserable people are neglected, or else because the truth is not purely taught of others) to teach the infallible truth, that by this meanes the elect may be deliuered from error, and may come to the true light and knowledge of the truth. Whereupon they promise vnbought saluati-
The nature
and subtelty
of the false
apostles.
 on to those that receaue their doctrine. If vigilant and faithfull pas-
 sors doe not withstand these rauening wolues, they will doe great
 harme to the Church vnder this pretence of godlines and vnder
 this shepes clothing. For the Galatians might say: Why dost
 thou inuey so bitterly against our teachers for that they be ielous
 ouer vs: For that which they doe, they do of zeale and more loue:
 this ought not to offend thee, &c. In deede (saith he) they are ielous
 ouer you, but their ielousie is not good.

Here note that zeale or ielousie, properly signifieth an angrie
 loue, or, as ye would say, a godly enny. Elias sayth: I haue bene
 very ielous for the Lord of hostes. After this manner the hus-
 band is ielous towards the wife, the father towards the sonne, the bro-
 ther towards his brother: that is to say, they loue him entirely:
 yet so that they hate their vices and go about to amend them. Such
 a zeale the false apostles pretended to beare towards the Galati-
 ans. Paule in deede confesseth that they were very zealous towards
 the Galatians, but their zeale (saith he) was not good. Nowe, by
 this colour & subtill pretence the simple are deceaued, when these
Zeale:
Rom. 19. 100
The simple
are decea-
ued by the

presence &
kindred zeale
of heretikes.

A good
zeale and an
euill zeale.

seducers doe make them to beleene that they beare a great zeale & affection towarde them, and that they are very carefull for them. Paule therefore warneth vs here to put a difference betwixt a good zeale and an euill zeale. In doo a good zeale is to be commended, but not an euill zeale. I am as zealous ouer you (sayth Paule) as they. Nowe iudge ye which of our zeales is better, mine or theirs: which is good and godly: which is euill and carnall. Therefore let not their zeale so easily seduce you. #02,

Verse 17. They would exclude vs, that you shoulde altogether loue them.

The zeale of
the false a-
postles.

As if he sayd: True it is, that they are very zealous towarde you, but by this meanes they fake that ye againe should be zealous towarde them, and reiect me. If their zeale were sincere and godly, then surely they would be content that I also should be beloued of you as well as they. But they hate our doctrine, and therefore their desire is that it may be utterly abolished; & their owne preached amongst you. Now, to the end they might bring this to passe, they goe about by this ielousie to plucke your hearts from me, and to make me odious unto you, that when ye haue conceaued an hatred against me and my doctrine, and turned your affection and zeale towarde them, ye should loue them onely, and receaue no other doctrine but theirs. Thus he bringeth the false apostles into suspicion among the Galatians, shewing that by this goodly pretence they goe about to deceaue them. So our Saviour Christ also warneth vs, saying: Take heede of false prophetes, which come to you in sheepes clothing.

Mat. 7. 15.

Many euils
followed
Pauls doc-
trine al-
though it
was godly
and holy.

Paule suffered the same tentation which we suffer at this day. He was maruellously troubled with this enozmitie, that after the preaching of his doctrine which was diuine and holy, he saw so many sectes, commotions, dissensions of common weales, chaunges of kingdomes and other like things to insue, which were the cause of infinite euils and offences. He was accused of the Iewes to be a pernicious fellow, a mouer of sedition in his whole nation, and to be an author of the sect of the Nazarites. As if they had sayd: This is a seditious & a blasphemous fellowe: for he preacheth such things whereby he not onely ouerthroweth the Iewish common wealth, excellently well ordred and stablished by the lawes of God: but also

Mat. 24. 5.

so abolished even the ten commandmentes, the religion and service of God, and our Fellowship, and published throughout the world, the Gospell (as he calleth it): wherof are sprung infinite evils, seditions, offences and sectes. He was compelled to heare of the Gentiles also which cried out against him in Philippi, that he was a troubler of the Citie, and preached ordinaunces which were not lawfull for them to receaue, &c.

Act. 16. 10.

Such troubles of common weales and other calamities, as famine, warres, dissensions and sectes, the Jewes and Gentiles imputed to the doctrine of Paule and of the other Apostles: and therefore they persecuted them as common plagues, and enemies of the publike peace and religion. The Apostles notwithstanding all this did not cease to doe their office, but most constantly preached confessed Christ. For they knew that they should rather obey God then men: and that it was better that the whole world should be troubled and in an uprore, then that Christ should not be preached, or that one soule should be neglected and perish.

The Jewes imputed all evils to the doctrine of the Apostles.

Act. 5. 29.

In the meane time it was (no doubt) a heavy crosse to the Apostles to see these offences: for they were not made of iron. It was a wonderfull griefe unto them, that that people, for whose sakes Paule wished to be separate from Christ, should perish with all their ordinaunces. They sawe that great tumultes and commingles of kingdoms should followe their doctrine. And (which was moze bitter unto them then death it selfe, but specially to Paule) they sawe that even amongst them there sprang up many sectes. It was heavy newes to Paule, when he heard that the Corinthians denied the resurrection of the deade: when he heard that the Churches which were planted by his ministerie were troubled: that the Gospell was overthrowne by the false apostles; and that all Asia was revolted from his doctrine, and certaine great personages besides.

Rom. 9. 3.
The Apostles were the beholders of great evils not without their great griefe.

But he knewe that his doctrine was not the cause of these offences and sectes; and therefore he was not discouraged, he forsooke not his vocation, but went forward, knowing that the Gospell which he preached was the power of God to saluation to all that beleue, howsoever it seemed to the Jewes and Gentiles to be a foolish and offensive doctrine. He knewe that they are blessed which are not offended by this word of the crosse, whether they be teachers or hearers, as Christ him selfe sayth: Blessed is he which is not offended.

The consolation of Paule.
Rom. 1. 16.

in me: Contrariwise he knewe that they were condemned, which iudged this doctrine to be foolish and hereticall. Wherefore he sayth, as Christ sayed of the Jewes and Gentiles which were offended with this doctrine: Let them alone; they are blind, and leaders of the blinde.

Mat. 15. 14.

All the troubles which are at this day, the world layeth vnto Luthers charge.

We also are constrained at this day to heare the same spoken of vs, which was sayd of Paule and the other Apostles: to witte, that the doctrine of the Gospell which we professe, is the cause of many and great enozmities, as of seditions, warres, sects and innumerable offences. Yea they impute vnto vs all the troubles which are at this day. Surely we teach no heresies or wicked doctrine, but we preach the glad thinges concerning Christ, that he is our high priest and our Redeemer. Whereouer, our aduersaries are constrained (if they will confesse the truth) to graunt vs this, that we haue giuen no occasion through our doctrine, of seditions, warres, or tumultes: but alwayes haue taught that honour and reuerence must be giuen to the Magistrate, because God hath so commaunded. Neither are we the authors of offences: but in that the wicked are offended, the fault is in themselves and not in vs. God hath commaunded vs to preach the doctrine of the Gospell without any respect of offence. But because this doctrine condemneth the wicked doctrine and idolatry of our aduersaries, they being prouoked thereby, raise offences of them selves; which the Scholemen called offences taken, which they say, ought not to be auoided, nor can be auoided.

Offence taken.

Mat. 23. 14.

Mat. 23. 14.

Christ taught the Gospell, hauing no regarde to the offence of the Jewes. Suffer them (sayeth he:) they are blinde and leaders of the blinde. The more the Priests forbad the Apostles to preach in the name of Christ, the more the Apostles gaue witnesse that the same Iesus whome they had crucified, is both Lord and Christ, and whosoever should call vpon him, shoulde be saued, and that there is none other name giuen vnto men vnder heauen, whereby they must be saued, &c. Euen so we preach Christ at this day, not regarding the clamours of the wicked Papistes and all our aduersaries, which crye out that our doctrine is seditious and full of blaspheemie, that it troubleth common weales, querthoweth religion and teacheth heresies, and chiefly that it is the cause of all euils. When Christ and his Apostles preached, the same was sayed likewise of them. Not long after, the

The complaints of the aduersaries against the doctrine of the Gospell.

Romanes tame, and according to their owne prophesse, destroyed both the place and the nation. Wherefore let the enemies of the Gospell at this day take heed that they be not overwhelmed with these evils; which they prophesie vnto them selves.

These they make greivous and hainous offences; that **Popes** and **Bishops** do marry wiues, that we eate flesh vpon the fridays, & such like. But this is no offence to them at all, that by their wicked doctrine they seduce & daily destroy innumerable soules; that by their euill example they offend the weake; that they blaspheme and condemne the glorious Gospell of the mighty God; and that they persecute and kill those that loue the sincerity of doctrine and the word of life: this (I say) is to them no offence, but an obedience, a seruice and an acceptable sacrifice vnto God. Yet vs suffer them therefore: For they are blinde, and leaders of the blinde: He that hurteth, let him hurt still, and he that is filthy, let him be more filthy: But we, because we beleaue, will speake and set forth the wonderfull workes of the Lord so long as we haue breath, and will endure the persecutions of our aduersaries vntill the time that Christ our high Bishop and King shall come from heauen; who we hope will come shortly as a iust iudge to take vengeance of all those that obey not his Gospell. So be it.

With these offences which the wicked alleage, the goodly are nothing moued: For they know that the **Devill** hath nothing more then the pure doctrine of the Gospell, and therefore he goeth about to deface it with innumerable offences, that by this meanes he might roote it out of mens hearts for euer. Wherefore, when nothing else was taught in the Church but mans traditions, the **Devill** did not so rage. For whilst the strong man kept the house, all that he possessed was in peace: but now when a stronger cometh which banquisheth and bindeth that strong one and spoyleth his house, then he beginneth to rage in deede. And this is an infallible token, that the doctrine which we professe is of God: For else (as it is sayd in the 40. of Job) that Behemoth would he liud vnder the trees in the couert of the reede and fennes. But now, that he rangeth about like a roying Lion & streeth vp such hurly burles, it is a manifest token that he feleth the power of our preaching.

When Paule sayeth: They are ielous ouer you, but am I not he sheweth by the way who are the authours of sences: to witte, those ielous spirites which in all times ouerthrow the true doctrine, and

The Papists
iustifie their
owne horri-
ble sinnes, &
condemne
our good
deedes.

Mat. 17. 14.
Apoc. 2.

The Devill
defacech
the Gospell
with infinite
offences.

Luke. 11. 21.
22.

1. Pet. 5. 8.

Zealous spi-
rits without

knowledge,
are the au-
thors of
sects.

trouble the publike peace. For these being stirred vp with a per-
uerse zeale, imagine that they haue a certaine singular holines,
modestie, patience and doctrine aboue others, and therefore they
thinke that they are able to prouide for the saluation of all men,
that they can teach moze profound and profitable things, ordaine
better seruice & ceremonies then all other teachers besides: whom
they despise as nothing in comparison of them selues, & abase their
authoritie, and corrupt those things which they haue purely taught.
The false apostles had such a wicked and peruerse zeale, stirring
vp sects, not onely in Galatia, but also in all the places wheresoeuer
Paul and the other Apostles had preached: after the which sects fol-
lowed innumerable offences and marvellous troubles. For the
Deuill (as Christ sayth) is a lyer and a murderer, and therefore he is
wont, not onely to trouble mens consciences by false doctrine, but
also to stirre vp tumults, seditions, warres and all mischief.

1. Cor. 2. 14.

There are very many at this day which are possessed with this
kinde of ielousie, which pretend great religion, modesty, doctrine
and patience, and yet in very badde they are rauening wolves: who
with their hypocrisie sake nothing else but to discredit vs, that the
people might esteeme, loue and reuerence them onely, and receiue
no other doctrine but theirs. For, because these men haue a great
opinion of them selues & despise other, it can not be, but that there
must needs followe horrible dissensions, sects, diuisions & seditions.
But what should we doe? We can not remedie this matter: as Paul
could not do in his time. Notwithstanding he gained some, which
obeyed his admonitions. And I hope also that we haue called some
backe from the errors of the sectaries.

Verse 18. But it is a good thing to loue earnestly alwayes in a good
thing, and not onely, when I am present with you.

As if he should say: I commend you for this, that ye loued me
so entirely when I preached the Gospell amongst you in the infir-
mitie of the flesh. Ye ought to haue the same affection towards me
now when I am absent, even as if I had neuer departed from you.
For although I be absent in body, yet haue ye my doctrine, which
ye ought to reaine & maintaine, seeing ye receaued the holy Ghost
through it: thinking with your selues that Paul is alwayes pre-
sent with you as long as ye haue his doctrine. I doe not therefore
reprehend your zeale, but I praise it, and so farre forth I praise it;

as it is the zeale of God or of the spirit, and not of the flesh: Now, the zeale of the spirit is alwayes good: for it is an earnest affection and motion of the heart to a good thing, and so is not the zeale of the flesh. He commendeth therefore the zeale of the Galatians, that thereby he may pacifie their minds, and that they may patiently suffer his correction. As if he would say: Make my correction in god part: for it proceedeth of no displeasure, but of a careful heart and carefull for your salvation. This is a lively example to teach all ministers how to be carefull for their shepe, and to assay every way, that by chiding, satire speaking or intreating, they may keepe them in sound doctrine, and turne them from subtil seducers and false teachers.

The zeale
of the spirit
and of the
flesh.

A lively pi-
cture of a
faithfull pa-
stor.

Verse 19. My litle children of whom I trauell in birth againe, vntill Christ be formed in you.

All his wordes are weighty and fitly framed to the purpose, that they may moue the hearts of the Galatians, and win their fauour againe. And these are swete and louing wordes, when he calleth them his children. When he saith: of whom I trauell in birth, it is an allegorie. For the Apostles are in the stead of parentes: as Scholemasters also are in their place and calling. For as parents beget the bodily forme, so they beget the forme of the mind. Now, the forme of a Christian mind is faith, or the confidence of the heart which layeth hold vpon Christ and cleaueth to him alone and to nothing else. The heart being furnished with this confidence or assurance: to wit, that for Christs sake we are righteous, hath the true forme of Christ. Now this forme is given by the ministerie of the word, as it is sayd. 1. Cor. 4. I haue begotten you through the Gospell, that is to say, in spirit, that ye might know Christ and be liue in him. Also 2. Cor. 3. Ye are the Epistle of Christ, ministred by vs and written, not with incke, but with the spirit of the liuing God. For the word cometh from the mouth of the Apostle or of the minister, & entreteth into the heart of him that heareth it. Where the holy Ghost is present, and impainteth the word in the heart, so that it consenteth vnto it. Thus euery godly teacher is a father, which genneth and formeth the true shape of a Christian heart, and that by the ministerie of the word.

The Apo-
stles are pa-
rents.

The forme
of a Chri-
stian mind,
and how it
is gotten.

Moreover, by these wordes: of whom I trauell in birth, he toucheth the false apostles. As though he would say: I haue beget

you rightly through the Gospell; but these corrupters haue formed a newe shape in your heart; not of Christ, but of Moyses: so that now your affiance is not grounded any more vpon Christ, but vpon the works of the law. This is not the true forme of Christ, but it is an other forme, and altogether deuillish. And he sayth not: of whom I trauell in birth vntill my forme be fashioned in you, but vntill Christ be formed in you: that is to say, I trauell that ye may receive againe the forme & similitude of Christ, and not of Paule. In which words he againe repproueth the false apostles: for they had abolished the forme of Christ in the hearts of the believers, and had deuised an other forme, that is to say, their owne: As he sayth, Chap. 6. They would haue you circumcised, that they might reioyce in your flesh.

The forme
of Christ.

Of this forme of Christ he speaketh also in the third to the Colossians: Put ye on the newe man which is renewed in knowledge after the image of him that created him. Paule therefore goeth about to repaire the forme of Christ in the Galathians that was disfigured and corrupted by the false apostles: which is, that they should thinke, & will, as God both whose thought and will is, that we should obtaine remission of our sinnes and euerlasting life by Iesus Christ his onely Sonne, whom he sent into the world to the end he might be the propitiation for our sinnes, and that we should know that through this his sonne he is appeased and become our louing father. They that beleue this are like vnto God: that is to say, all their thoughts are of God, as the affection of their heart in they haue the same forme in their minde which is in God or in Christ. This is to be renewed in the spirit of our mind, and to put on the new man which after God is created in righteousness and true holines, as Paule sayth, Ephes. 4.

Whoe like
unto God.

He sayth then, that he trauelleth againe of the Galathians in birth, and yet notwithstanding, that the forme of the children should not be the forme of the Apostle: so that the children should not resemble the forme of Paule, or of Cephas, &c. but of an other father; that is to say, of Christ. I will fashion him (sayth he) in you: that the same minde may be in you, which was in Christ him selfe. To be briefe: I trauell of you: that is to say, I labour carefully to call you backe to your former faith, the which ye haue lost (being deceaued by the craft and subtiltie of the false apostles), and are returned to the lawe and workes. Therefore I must now againe care

Phil. 2. 5.

carefully trauell to bring you backe, from the law to the faith of
Christ. As he collecteth to trauell in birth, so

And I would I were with you now, that I might change
my voyce, &c.

These are the true cause of an Epistle. It is a common saying,
that a letter is a dead messenger; for it can giue no more then it
hath, and therefore a letter is written to exhort, wherein there is
not somewhat lacking. For the circumstances are diuers: there is
a diuersitie of times, places, persons, maners and affections: all
which no epistle can expresse: Therefore it moueth the reader di-
uersly, making him now sadde, now mery, as he him selfe is dispo-
sed. But if any thing be spoken sharply or out of time, the lively
voyce of a man may expound, mitigate or cure the same. Where-
fore the Epistle hath that he were with them, to the ende he
might temper and change his voyce, as if he should see it needfull
by the qualities of their affections. As if he should see any of them
very much troubled, he might so temper his wordes, that they
should not be oppressed thereby, with more heauinesse. Contrari-
wise, if he should see others high minded, he might sharply reprove
them, lest they should become secure and careless, and so at length
become condemners of God.

Wherefore he could not denie how he being absent should deale
with them by letters. As if he should say, If any epistle be so sharp,
I feare I shall more offend then amend some of you. Again, if it
be so gentle, it will not profite those which are peruerse and obsti-
nate: for dead letters, and wordes giue no more then they haue.
Contrariwise the lively voyce of a man compared to an epistle, is
infinite: for it can adde and diminish, it can change if selfe in
all manner of affections, times, places and persons. To be brie-
fe, I would gladly conuert you by letters, that is to say, call you backe
from the law to the faith of Iesus Christ: but I feare that I shall
not to doe by my dead letters. But if I were with you, I could
change my voyce: I could reprove them bitterly that are obsti-
nate, and comfort the weak with sweete and louing wordes, as oc-
casion should require.

For I am troubled for you.
That is to say, I am so troubled in my spirit, that I know not

An Epistle
or letter is
a dead mes-
senger.

that I were
with you
now

that I were
with you
now

that I were
with you
now

bois by letters to behaue my selfe towarde you. Here is a lively description of the true affections of an Apostle. He omitteth nothing: he rebuketh the Galatians; he intreateth them: he speaketh them faile: he highly commendeth their faith, labouring by all meanes to bring them backe againe to the trueth of the Gospell, and to deliuer them out of the snares of the false Apostles. These are be-
 ment words, proceeding from an heart stirred up and enflamed with a hot burning zeale, and therefore ought diligently to be con-
 sidered.

Ros. 21. Tell me, ye that will be vnder the lawe, do ye not heare the lawe?

Here would Paule haue closed up his epistle: for he desired not to write any more, but rather to be present with the Galatians, and to speake vnto them himselfe. But he being in great perplexitie and very carefull for this matter, falling by the way vpon this allegorie, which then came into his mind. For the people are greatly delisted with allegories and similitudes, and therefore Christ him selfe oftentimes vseth them. For they are as it were certaine pictures which set forth things as if they were painted before the eyes of the simple; and therefore they moue and perswade very much: especially the simple and ignorant. First therefore he stirreth up the Galatians with words and writings: Secondly he painteth out the matter it selfe before their eyes with this goodly allegory.

So, Paule was a marvellous cunning workman in handling of allegories: for he is wont to apply them to the doctrine of faith, to grace and to Christ; and not to the lawe and the works thereof, as Origen and Hierome do, who are worthily reprehended for that they turned the plaine sentences of the Scripture, where allegories haue no place, into vaine and foolish allegories. Wherefore to vse allegories, it is oftentimes a very dangerous thing. For without a man haue the perfect knowledge of Christian doctrine, he cannot vse allegories rightly and as he should do.

But why doth Paule call the booke of Genesis, out of the which he alleageth the histoie of Imael and of Isaac, the lawe, seeing that booke containeth nothing at all concerning the lawe: and specially that place which he alleageth, speaketh not of any law, but onely containeth a plaine histoie of Abrahams two children. Paule is wont to call the first booke of Moises the lawe, after the manner of the

Jewes;

The true af-
 fections of
 an Apostle.

The vse of
 allegories
 and simili-
 tudes.

How Paule
 handleth
 allegories.

Origen and
 Hierome.

An obiection.

The answer.

Jewes: which although it containe no law besides the law of circumcision, but principally teacheth faith and witnesseth that the Patriarches pleased God because of their faith: yet the Jewes notwithstanding, because of the law of circumcision, therein contained, called the booke of Genesis, with the rest of the bookes of Moyses, the law. So did Paule him selfe also being a Jewe. And Christ under the name of the law, comprehendeth, not onely the bookes of Moyses but also the Psalmes, John 1. But it is, that the worde might be fulfilled which is written in their lawe: They hated me 2/215.19 without a cause.

Verse 22. 23. For it is written, that Abraham had two sonnes, one by a servant, and one by a free woman. But he which was of the servant was borne after the flesh: and he which was of the free woman, was borne after the promise.

As if he sayd: Ye forsake grace, faith and Christ, and turne backe againe to the law: ye will be under the law, and become idle through it. Therefore I will talke with you of the law. I pray you consider the law diligently. Ye shall finde that Abraham had two sonnes, Ismael by Agar, and Isaac by Sara. They were both the true sonnes of Abraham. Ismael was as well the true sonne of Abraham as Isaac was, for both came of one father, of one flesh, and of one seed. What was then the difference? This maketh not the difference (sayth Paule) that the mother of one was free, and the other bond (albeit it pertaineth to the allegorie:) but that Ismael which was borne of the bondwoman, was borne after the flesh, that is to say, without the promise and the word of God. But Isaac was not onely borne of the free woman, but also according to the promise. What then? Yet was Isaac notwithstanding as well borne of the seed of Abraham as Ismael was. I graunt that they were both the children of one father, and yet notwithstanding there is a difference. For although Isaac were borne of the flesh, yet the promise went before. Some object this difference but onely Paule, which he gathered out of the text of Genesis after this manner.

Whereas Agar conceived and brought forth Ismael, there was no word of God that foretolden that this should come to passe: but by the permission of Sara, Abraham went in to his servant Agar: whome Sara being barren had given to Isaac to use to

Abraham
two sonnes

Ismael was
a sonne after
the flesh, &
Isaac after
the promise.

An object.

The answer.

mise, as Ismael. Wherefore the children of the flesh (sayth he) are not the children of God, but the children of the promise, &c. And by this argument he mightily stoppeth the mouthes of the proude Jewes, which glozied that they were the seede and children of Abraham: As also Christ doth in the 3. of Matthew and in the eight of Iohn As if he sayd: It followeth not, I am the carnall seede of Abraham, therefore I am the child of God. Esau is the natural sonne, therefore the heire. Nay rather (sayeth he) they that will be the children of Abraham, besides their carnall birth, must be also the sonnes of the promise, and must beleue. And they are the true children of Abraham, and consequently of God, who haue the promise and beleue.

Who be the true sonnes of Abraham

But Ismael, because he was not promised of God to Abraham, is a sonne after the flesh onely, and not after the promise, & therefore he was bozne at aduenture, as other children be. For no mother knoweth whether she shal haue a child or no, or if she perceane herself to be with child, yet she can not tell whether it shalbe a sonne or a daughter. But Isaac was expressely named, *Genesis* 17. Sara thy wife (sayth the Angell to Abraham) shall beare thee a sonne, and thou shalt call his name Isaac. Here the sonne and the mother are expressely named. Thus, for this humilitie of Sara, because she gaue by her right and suffered the contempt of Agar, *Genesis* 16. God requited her with this honour, that she should be the mother of the promised sonne, &c.

Verse 24. The which things are spoken by allegories.

Allegories doe not strongly perswade in Diuinitie, but as certaine pictures they beautifie and set out the matter. For if Paule had not proued the righteousness of faith against the righteousness of works by strong and pithy arguments, he should haue little persuaded by this allegorie. But because he had fortified his cause before with inuincible arguments taken of experience, of the example of Abraham, the testimonies of the Scripture, and similitudes: now in the end of his disputation he addeth an allegorie, to giue a beautie to all the rest. For it is a fainely thing sometimes to adde an allegorie when the foundation is well layd and the matter thoroughly proued. For as painting is an ornament to set forth and garnish an house already builded: so is an allegorie the light of a matter which is already otherwise proued and confirmed.

An allegorie is that where by one thing is spoken, &c. an other thing means.

Verse 25. For these mothers are the two Testaments : the one which is Agar of mount Sina, which gendreth vnto bondage. (For Agar or Sina is a mountaine in Arabia.)

Sina.

Agar.

Hermon.

Abraham is a figure of God, which hath two sonnes, that is to say, two sortes of people are represented by Ismael & Isaac. These two are bozne vnto him by Agar and Sara, the which signifie the two Testaments, the olde and the new. The olde is of mount Sina, begetting vnto bondage, which is Agar. For the Arabians in their language call Agar the same mountaine which the Iewes call Sina (which seemeth to haue that name of brambles & thornes) which also Ptolomæus and the Greeke commentaries doe witnesse. After the same manner diuerse names are giuen to many mountaines, according to the diuersitie of nations. So the mount which Moises calleth Hermon, of the Sidonians is called *Sirion*, and of the Amozites *Senir*.

Now, this serueth very well to the purpose, that Mount Sina in the Arabians language signifieth as much as an handmaid: and I thinke the likenes of this name gaue Paule light and occasion to seeke out this allegorie. Likewise then as Agar the bondmaide brought forth to Abraham a sonne, and yet not an heire but a seruant: so Sina the allegorical Agar, brought forth to God a sonne, that is to say, a carnall people. Againe, as Ismael was the true sonne of Abraham, so the people of Israell had the true God to be their father, which gaue them his lawe, his oracles, religion and true seruice, and the temple: as it is sayd in the Psalm. 147. He sheweth his word vnto Iacob, his statutes and his iudgements vnto Israell. Notwithstanding this only was the difference: Ismael was bozne of a bondmaide after the flesh, that is to say, without the promise, and could not therefore be the heire. So the misticall Agar, that is to say, mount Sina where the law was giuen and the olde Testament obtained, brought forth to God the great Abraham, a people, but without the promise, that is to say, a carnall and a seruaile people, and not the heire of God. For the promises as touching Christ the giuer of all blessing, and as touching the deliuerance from the curse of the law, from sinne and death, also as touching the free remission of sinnes, of righteousnes & euerlasting life, are not added to the lawe, but the lawe sayth: He that shall doe these things shall liue in them.

The people
of the law.

Leuit. 18. 5.
Rom. 10. 5.

There.

Therefore the promises of the law are conditionall, promising life, not freely, but to such as fulfill the law, & therefore they leave mens consciences in doubt: for no man fulfilleth the law. But the promises of the new Testament haue no such condition ioined vnto them, nor require any thing of vs, nor depend vpon any condition of our worthines, but bying and giue vnto vs freely forgiveness of sinnes, grace, righteousness and life euermlasting for Christs sake, as I haue sayd more largely in an other place.

The promises of the law and the Gospel.

Therefore the law of the olde Testament containeth only conditionall promises: for it hath alwayes such conditions as these are ioyned to it: If ye hearken to my voyce: If ye keepe my statutes: If ye walke in my wayes ye shall be my people, &c. The Jewes not considering this, layed holde of those conditionall promises as if they had bene absolute and without all condition: which they supposed that God could neuer reuoke, but must needes keepe them. Hereupon, when they heard the Prophetes foreshew the destruction of the citie of Ierusalem, of the temple, of the kingdom & priesthood (which coulde well discerne betwixt the corporall promises of the lawe, and the spirituall promises concerning Christ and his kingdom:) they persecuted and killed them as heretikes and blasphemers of God: for they sawe not this condition that was annexed: If ye keepe my commaundementes, it shall goe well with you, &c.

The promises of God in the law are conditionall.

Therefore Agar the bondmaide byingeth forth but a bond seruant. Ismael then is not the heire, although he be the naturall sonne of Abraham, but remaineth a bondman. What is here lacking? The promise and the blessing of the worde. So the lawe giuen in mount Sina, which the Arabians call Agar, begetteth none but seruants. For the promise made as concerning Christ, was not annexed to the law. Wherefore (O ye Galatians) if ye, forsaking the promise & faith, fall backe to the law & worke, ye shall alwaies continue seruants: that is, ye shall neuer be deliuered from sinne and death, but ye shall alwaies abide vnder the curse of the lawe. For Agar begetteth not the seede of the promise and heires, that is to say, the law iustificieth not, it byingeth not the adoption and inheritance, but rather it hindreth the inheritance, and worketh wrauth.

The lawe bringeth forth bond seruants.

The law maketh not heires, neither doth it iustifie.

Verse 25. And it answereth to Ierusalem which now is, and she is in bondage with her children.

This is a wonderfull allegorie. As Paule a litle before made Agar of Sina, so now of Jerusalem he would gladly make Sara: but he dareth not, neither can he so doe: but is compelled to ioyne Jerusalem with mount Sina. For he sayth: The same belongeth to Agar, seeing mount Agar reacheth even to Jerusalem. And it is true that there be continuall mountaines reaching from Arabia Petrea, vnto Cades Bernea of Iurie. He sayth then that this Jerusalem which now is, that is to say, this earthly and temporal Jerusalem, belongeth to Agar, for there Agar raigneth. For in it is the law begetting vnto bondage: in it is the worship and ceremonies, the Temple, the Kingdom, the Priesthood: and whatsoeuer was ordained in Sina by the manner which is the lawe, the same is done in Jerusalem. Therefore I ioyne her with Sina, and I comprehend both in one worde, to witte, Sina or Agar.

The earthly Jerusalem - pertaineth to Agar.

I durst not haue bene so bold to handle this allegorie after this maner, but would rather haue called Jerusalem Sara or the new Testament, especially seeing the preaching of the Gospell beganne in it, the holy Ghost was there giuen, and the people of the new Testament were there borne: and I would haue thought that I had found out a very fitte allegorie. Wherefore it is not for every man to vse allegories at his pleasure: for a goodly outward shewe may soone deceaue a man and cause him to erre. Who would not thinke it a very fitte thing to call Sina Agar, and Jerusalem Sara? In deede Paule maketh Jerusalem Sara, but not this corporall Jerusalem, which he simply ioyneeth vnto Agar: but that spirituall and heauenly Jerusalem in which the lawe raigneth not, nor the carnall people, as in that Jerusalem which is in bondage with her children, but wherein the promise raigneth, wherein is also a spirituall and a free people.

It is not for every man to dally with allegories.

Sara the heauenly Jerusalem.

The earthly Jerusalem destroyed.

And to the ende that the law should be quite abolished, and that whole kingdom which was established in Agar, the earthly Jerusalem was horribly destroyed, with al her ornaments the temple, the ceremonies, &c. Now although the new testament began in it, and so was spread throughout the whole worlde, yet notwithstanding it appertaineth to Agar: that is to say, it is the city of the law, of the ceremonies and of the Priesthood instituted by Moises.

The earthly Jerusalem is in bondage.

Briefly it is gendered of Agar the bondw. man, and therefore is in bondage with her children, that is to say, it walketh in the wayes

of the lawe; and neuer attained to the libertie of the spirit, but abideth continually vnder the law, sinne, an euill conscience, & wrath and iudgement of God, and vnder the gill of death & hell. In reede it hath the libertie of the flesh, it hath a corporall kingdome, it hath magistrates, riches and possessions, and such like thinges: but we speake of the libertie of the spirit, whereby we are dead to the law, to sinne and death; and we liue and raigne in grace, forgiveness of sinnes, righteousness and euermlasting life. This can not the earthly Jerusalem performe, and therefore it abideth with Agar.

Verse 26. But Jerusalem which is aboue, is free: which is the mother of vs all.

That earthly Jerusalem (sayeth he) which is beneath; hauing the policie and ordinaunces of the lawe is Agar, and is in bondage with her childzen: that is to say, she is not deliuered from the law, sinne and death. But Jerusalem which is aboue, that is to say, the spirituall Jerusalem, is Sara (albeit Paule addeth not the proper name of Sara, but giueth her an other name, calling her the free woman,) that is to say, that true Ladie and free woman, which is the mother of vs all, geuozing vs vnto libertie, and not vnto bondage as Agar doth. Nowe, this heauenly Jerusalem which is aboue, is the Church, that is to say, the faithfull dispersed through out the whole world, which haue one & the same Gospell, one and the same faith in Christ, the same holy Ghost, and the same Sacraments.

Therefore vnderstand not this word [Aboue] of the triumphant Church (as the Scholemen call it) in heauen: but of the militant Church in earth. For the godly are sayd to haue their conuersation in heauen, Philp. 3. Our conuersation is in heauen, not locally: but in that a Christian beleueth, in that he layeth hold of those inestimable, those heauenly and eternall giftes, he is in heauen, Ephesians 1. Which hath blessed vs with all spirituall blessing in heauenlie thinges in Christ. We must therefore distinguish the heauenly and spirituall blessing, from the earthly. For the earthly blessing is to haue a good ciuill gouernement both in common weales and families: to haue childzen, peace, riches, frutes of the earth, and other corporall commodities. But the heauenly blessing is to be deliuered from the lawe, sinne and death: to be iustified and quickened to life: to haue peace with God: to haue a faith

If iij,

full heart, a ioyfull conscience, and spirituall consolation; to haue the knowledge of Iesus Christ: to haue the gift of prophesie and the reuelation of the Scriptures: to haue the gittes of the holy Ghost, and to reioyce in God. These are the heauenly blessings which Christ giueth to his Church.

The foure
senses of the
Scripture,
according
to the Pa-
pistes.

Wherefore Jerusalem which is aboue, that is to say, the heauenly Jerusalem, is the Church which is now in the worlde, and not the cite of the life to come, or the Church triumphant: as the idle and vnlearned Monkes & the Schooledoctors dyed, which taught that the Scripture hath foure senses: the literall sense, the figuratiue sense, the allegorickall sense, and the morall sense: and according to these senses they haue foolishly interpreted almost all the wordes of the Scriptures: As this worde Jerusalem literally signified that cite which was so named: figuratiuely a pure conscience: allegorically the Church militant: morally the celestiaall Cite or the Church triumphant. With these trifling and foolish fables they rent the Scriptures into so many and diuerse senses, that seely poore consciences coulde receaue no certaine doctrine of any thing. But Paule sayth here that the olde and earthly Jerusalem belongeth vnto Agar, and that it is in bondage with her children, and is utterly abolished. But the new and heauenly Jerusalem, which is a Queene and a free woman, is appoynted of God in earth & not in heauen, to be the mother of vs all, of whom we haue bene gendred, and yet dayly are gendred. Therefore it is necessarie that this our mother shoulde be in earth among men, as also her generation is. Notwithstanding she gendreth by the holy Ghost by the ministry of the word and sacraments, and not in the flesh.

By the heauenly Ierusalem he meaneth the spirituall Ierusalem, which he setteth against the earthly Ierusalem. The spirituall Ierusalem dispersed throughout

This I say to the ende that in this matter we should not be carried away without cogitations into heauen, but that we shoulde knowe that Paule setteth the Jerusalem which is aboue, against the earthly Jerusalem, not locally but spirituall. For there is a distinction betwene those things which are spirituall, and those which are corporall or earthly. The spirituall thinges are aboue, the earthly are beneath: So Jerusalem which is aboue, is distinguished from the carnall and temporall Jerusalem which is beneath not locally (as I haue sayd) but spirituall. For this spirituall Jerusalem which tooke her beginning in the corporall Jerusalem, hath not any certaine place as hath the other in Iudea: but it

is dispersed throughout the whole world, and may be in *Babylon*, in *the whole*
Turkie, in *Tartarie*, in *Scythia*, in *India*, in *Isahe*, in *Germany*, in *the*
fles of the sea, in the mountaines and valleys, and in all places of
 the world where men dwell which have the Gospel preached by
 Jesus Christ.

Wherefore *Sara* or *Jerusalem* our free mother, is the Church it
 selfe, the spouse of Christ, of whom we all are gendered. This mo-
 ther gendereth free children without ceasing to the end of the world,
 as long as she exerciseth the ministry of the word: that is to say,
 as long as she preacheth & publisheth the Gospel: for this is true-
 ly to gender. Nowe, she teacheth the Gospel after this manner: to
 witte, that we are delivred from the curse of the lawe, from sinne,
 death and all other evils by Jesus Christ, and not by the lawe, nei-
 ther by works. Wherefore *Jerusalem* which is above, that is to
 say, the Church, is not subiect to the lawe and works, but she is free
 and a mother without the lawe, sinne and death. Nowe, hath a mo-
 ther as she is, such children the gendereth.

This allegory teacheth very aptly that the Church should be doe
 nothing else but preach and teach the Gospel truly and sincerely,
 and by this meanes should gender children. So, we are all fathers
 and children one to another: for we are begotten one of another.
 I being begotten by other through the Gospel: we now beget
 other, which shall also beget other hereafter, and so this beget-
 ting shall endure to the ende of the worlde. Nowe, I speake of the
 generation, not of *Agar* the bondmaide, which gendereth her bond-
 seruantes by the lawe, but of *Sara* the free woman, who gendereth
 heires without the lawe, and without man's works or hidensours.
 For in that *Isaac* is heire and not *Ismael* (albeit notwithstanding
 that both of them were the naturall sonnes of *Abraham*), *Isaac* is heire
 through the promise.
Isaac had the inheritance by the word of promise, namely: *Sara*
 thy wife shall bring thee a sonne, and thou shalt call his name *I-*
Isac. This did *Sara* well vnderstande, and therefore she saith:
 Cast out the bondwoman and her sonne. And *Paule* also allea-
 geth these wordes as a wardes. Wherefore as *Isaac* hath the in-
 heritance of his father only by the promise and by his birth, with-
 out the lawe and without works: even so we are borne through the
 Gospel of that free woman *Sara*, that is to say, the Church, true
 heires of the promise. She instructeth vs, nourisheth vs & carrieth
 vs in her wombe, in her lappe, and in her armes. She formeth & fa-

The Church
 begetteth
 children by
 teaching.

Isaac is heire
 through the
 promise.
 Gen. 17. 19.

Eph. 4.13.
ad. 10. 11

Whometh be to the image of Christ, untill we growe type to a perfect man, &c. So all things are done by the ministerie of the word. Therefore the office of the freewoman is to gender children to God her husband without ceasing and without end: that is to say, such children as knowe that they are iustified by faith and not by the lawe.

2. 54. 1.

Verse 27. For it is written: Reioice thou barren that bearest no children: breake forth and crie thou that trauailest not: for the desolate hath many more childre then she which hath an husband.

Esa. 54.

Paule alleageth this place out of Esay the Prophet, which is altogether allegoricall. It is twritten (sayeth he) that the mother of many children, and the which hath an hus band must be sicke & die: and contrariwise, that the barren and the which hath no children, must haue aboundance of children. After the same manner Hanna signifieth in her song, out of the which Esay the Prophet toke his Prophecie, 1. Sa. 2. The bowe and the mighty men are broken, and the weake haue girded them selues with strength. They that were full are hired forth for breade, and the hungrie are no more hired, so that the barren hath borne seauen: and she that had many childre is feeble. A marvellous matter (sayth he): She that was fruitfull shall be made barren, & she that was barren fruitfull. Power, such as befoze were strong, full, rich, glorious, righteous and blessed, shall become feeble, hungry, poore, ignominious, sinners, subiect to death and damnation: And contrariwise the feeble and hungry, &c. shall be strong and satisfied, &c.

The song of Anna.

The difference betweene the Synagogue and the Church.

The Apostle sheweth by this allegorie of the Prophet Esay, the difference which is betwene Agar & Sara, that is to say, betwene the Synagogue & the Church, or betwene the lawe and the Gospell. The lawe being the hus band of the fruitfull woman, that is to say, of the Synagogue, begetteth very many children. For men of all ages, not onely adeotes, but also the wisest & best (that is to say, all mankind except the children of the freewoman) doe neither see nor knowe any other righteousness then the righteousness of the lawe: much lesse do they know any which is more excellent: Therefore they thinke themselves righteous if they folloiw the lawe and outwardly pe: so me the worke thereof.

The righteousness of the lawe is wel knowne to reason.

These,

These, although they be fruitfull, haue many disciples, and shine in the righteousness and glorious works of the law, yet notwithstanding are not free, but bondseruants: For they are the children of Agar, which genozeth to bondage. Now, if they be seruants, they can not be partakers of the inheritance, but shall be cast out of the house: for seruants remaine not in the house for euer: Yea, they are already cast out of the kingdom of grace and libertie. For he that beleeueth not, is condemned already. They remaine therefore vnder the malediction of the law, vnder sinne and death, vnder the power of the Deuill, & vnder the wrath and iudgement of God. Iob. 3. 35.

Now, if the Morall law it selfe or the tenne commaundements of God, can do nothing else but gender seruants, that is to say, can not iustifie, but onely terrifie, accuse, condemne, & diuine mens consciences to desperation: how then (I pray you) shall the lawes of men, or the lawes of the Pope iustifie, which are the doctrines of Devils? They therefore that teach and set forth either the traditions of men, or the lawe of God as necessary to obtaine righteousness before God, do nothing else but gender seruants. Notwithstanding such teachers are counted the best men: they obtaine the fauour of the world, and are most fruitfull mothers, for they haue an infinite number of disciples. For mans reason understandeth not what faith and true godlines is, and therefore it neglecteth and despiseth it, and is naturally addicted to superstition and hypocrisie, that is to say, to the righteousness of works. Now, because this righteousness shineth and flourisheth every where, therefore it is a mighty Emperesse of the whole world. They therefore which teach the righteousness of works by the law, beget many children which outwardly seeme to be free, and haue a glorious shew of excellent vertues, but in conscience they are seruants and bondslaves of sinne: therefore they are to be cast out of the house and condemned. Iob. 3. 18.

The teachers of the lawe gender bond seruants.

Reason is delited with hypocrisie.

Contrariwise Sara the free woman, that is to say, the true Church seemeth to be barren, for the Gospell which is the word of the crosse and affliction, which the Church preacheth, shineth not so brightly as the doctrine of the law and works, and therefore she hath not so many disciples to cleaue vnto her. Moreover, she beareth this title, that she forbiddeth good works, maketh men secure, idle and negligent, raiseth by heresies and seditions, and is

The Church seemeth to be barren. 1. Cor. 1. 18.

The Gospell hath but fewe disciples.

the cause of all mischief: and therefore the sameth to bring no success or prosperitie, but all things seeme to be full of barrennes, desolation and desperation. Therefore the wicked are certainly persuaded, that the Church with her doctrine can not long endure. The Jewes assured them selves that the Church which was planted by the Apostles, should shortly be overthrowne: the which by an odious name they called a Sect. For thus they speake to Paule in the 28. chapter of the Actes. As concerning this Sect, we knowe that euery where it is spoken against. In like maner how often (I pray you) haue our aduersaries bene deceived, which some whiles appointed one time, and some whiles an other, when we should be certainly destroyed: Christ and his Apostles were oppressed: but after their death the doctrine of the Gospell was further spread abroad then it was during their life. In like maner our aduersaries may oppress vs at this day, but the word of God shall abide stronger. Howe much soeuer then the Church seemeth to be barren and forsaken, weake and despised, and outwardly to suffer persecutions: and moreouer be compelled to heare this reproche, that her doctrine is hereticall and seditious, notwithstanding she alone is fruitfull before God: she begetteth by the ministerie of the word an infinite number of children, heires of righteousness and euerglasting life: And although outwardly they suffer persecution, yet in spirit they are most free: who not onely are iudges ouer all doctrines & works, but also are most victorious conquerours against the gates of hell.

The Church
is in heau-
nly grace.

The Prophet therefore confesseth, that the Church is in heauynesse: for else he would not exhort her to reioyce. He graunteth that she is barren before the world: for else he would not call her barren and forsaken, having no children: but before God saith he she is fruitfull, and therefore he biddeth her to reioyce. As though he would say: Thou art in deede forsaken and barren, and hast not the law for thy husband, and therefore thou hast no children. But reioyce: for although thou hast not the lawe for thy husband, but art forsaken as a virgin that is ready to marry (for he will not call her widow), which should haue an husband if she were not forsaken of him, or if he were not slaine, thou (I say) which art solitarie and forsaken of thy husband the lawe and not subject to the marriage of the law, shalt be a mother of innumerable children. Wherefore the people of the Church of the newe Testament is altogether without

The people
of grace.

without the law as touching the conscience, and therefore she seemeth to be forsaken in the sight of the world. But although she seeme to be neuer so barren without the law and without woorkes, yet notwithstanding she is most fruitfull before God, and bringeth forth an infinite number of children not in bondage but in freedom. By what meanes? Not by the law, but by the word and spirit of Christ which is given by the Gospell, through the which she concea- ueth, bringeth forth, and nourisheth her children.

Paule therefore plainly sheweth by this allegorie the difference betweene the law and the Gospell: first when he calleth Agar the old Testament, & Sara the new: Againe, when he calleth the one a bondmaide, the other a freewoman: Moreover, when he saith that the married and fruitfull is become barren and cast out of the house with her children: Contrariwise when the barren and forsaken is become fruitfull, and bringeth forth an infinite number of children, and those also inheritours. By these differences are resembled the two sorts of people, of faith and of the law I meane. The people of faith haue not the law for their husband, they serue not in bondage, they are not bozne of that mother Jerusalem which noyme is: but they haue the promise, they are free, and are bozne of free Sara.

The difference be-
twixt the
law and the
Gospell.

He separateth therefore the spirituall people of the new Testa- ment, from the other people of the lawe, when he saith that the spi- rituall people are not the children of Agar the bondmaide, but of Sara the freewoman, which knoweth nothing of the lawe. And by this meanes he placeth the people of faith, farre aboue and with- out the law. Now, if they be aboue and without the law, then are they iustified by the spirituall birth only, which is nothing else but faith: and not by the law or by the woorkes thereof. Nowe, as the people of grace, neither haue, nor can haue the law: so the people of the lawe neither haue nor can haue grace: for it is impossible that the law and grace should stand together. Therefore we must be iu- stified by faith, and lose the righteousness of the law: or else be iu- stified by the law, and lose the righteousness of faith. But this is a foule & a lamentable losse, to lose grace and to retorne to the law. Contrariwise it is an happie and blessed losse, to lose the lawe, and lay hold of grace.

The people
of grace
without the
law, and the
people of
the law
without
grace.

He therefore (following the example and diligence of Paule) doe endeavour as much as is possible, to set forth plainly the diffe- rence betweene the law and the Gospell: which is very saile as tou-

ching the wordes. For who saith not that Agar is not Sara, and that Sara is not Agar? Also, that Imael is not Isaac, and that he hath not that which Isaac hath? A man may easily discerne these things. But in great terrours and in the agonie of death, when the conscience tormenteth with the iudgement of God, it is the hardest thing of all others to say with a sure and stedfast hope: I am not the sonne of Agar, but of Sara, that is to say, the law belongeth nothing vnto me: For Sara is my mother, who bringeth forth free children and heires, and not seruants.

Paule then by this testimonie of Elay hath proued that Sara, that is to say, the Church is the true mother which bringeth forth free children and heires: Contrariwise that Agar, that is to say, the Synagogue gendereth many children in daede, but they are seruants & must be call out. Moreover, because this place speaketh also of the abolishing of the law & of Christian libertie, it ought to be diligently considered. For as it is the most principall and speciall article of Christian doctrine, to knowe that we are iustified and saved by Christ, so is it also very necessary to know and vnderstand well the doctrine concerning the abolishment of the law. For it helpeth very much to confirme our doctrine as touching Faith, and to attaine sound and certaine consolation of conscience, when we are assured that the law is abolished, and specially in great terrours and serious conflicts.

I haue often sayd befoze, and now I say againe (for it can not be too often repeated), that a Christian laying hold of the benefite of Christ through Faith, hath no law, but all the law is to him abolished with all his terrours and torments. This place of Elay teacheth the same thing, and therefore it is very notable and full of comfort, stirring vp the barren and forsaken to reioyce, which was counted worthy to be mocked or pitied according to the law. For such as were barren, were accursed according to the law. But the holy ghost turneth this sentence, and pronounceth the barren worthy of praise and blessing: and contrariwise the fruitfull and such as bring forth children, accursed, when he sayeth: Reioyce thou barren, which bearest not: Breake forth into ioy and reioyce thou that trauestest not: For the desolate hath many more children then the married wife. Howsoever then Sara, that is to say, the Church seemeth to be forsaken and barren befoze the world, not hauing the righteousness and works of the law: yet notwithstanding

Anna

The lawe is
abolished to
all Christians.

24. 34. 1.
The Church
is forsaken
and barren
before the
world.

standing she is a most fruitfull mother, hauing an infinite number of children before God, as the Prophet witnesseth. Contrariwise, although Agar saue neuer so fruitfull and to bring forth neuer so many children, yet notwithstanding she hath no issue remaining: for the children of the bond woman are cast out of the house together with their mother, and receaue not the inheritance with the children of the free woman, as Paule sayth afterwards.

Because therefore we are the children of the free woman, the law our olde husband is abolished, Rom. 7. As long as he had dominion ouer vs, it was impossible for vs to bring forth children free in spirite: or knowing grace: but we remained with the other in bondage. True it is, that as long as the law reigneth, men are not idle, but they labour sore; they beare the burden and the heat of the day, they bring forth and gender many children: but as well the fathers as the children are basta. vs, and doe not belong to the free mother: Therefore they are at the length cast out of the house and inheritance with Ismael: they die and are damned. It is impossible therefore that men should attaine to the inheritance, that is to say, that they should be iustified and saved by the law, although they trauell neuer so much, and be neuer so fruitfull therein. Accursed therefore be that doctrine, life and religion, which endeoureth to get righteousness before God by the law or the works thereof: But let vs prosecute our purpose as touching the abolishment of the law.

Mat. 20. 12.
The people
of the law
laborious &
painfull.

The Schole doctors speaking of the abolishment of the law, say that the iudiciall and the ceremoniall lawes are pernicious and deadly since the coming of Christ, and therefore they are abolished: but not the morall law. These blind Doctors knew not what they sayd. But if thou wilt speake of the abolishment of the law, talke of it as it is in his owne proper vse and office, and againe is spiritually taken, and comprehend withall the whole law making no distinction at all betwene the Iudiciall, Ceremoniall and Morall law. For when Paule sayth, that we are deliuered from the curse of the law by Christ he speaketh of the whole law, and principally of the Morall law, which onely accuseth, curseth and condemneth the conscience, which the other two do not. Therefore we say that the Morall law is the law of the ten commandements hath no power to accuse and terrifie the conscience, in which Iesus Christ reigneth by his grace: for he hath abolished the power thereof.

The whole
law is abo-
lished.

The whole
law aboli-
shed by
Christ, but
principally
the law of
the ten co-
mmande-
ments.

The godly
man feeleth
the terrors
of the lawe;
but by faith
in Christ he
is rayed vp
and comforted
again.

Not that the conscience doth not at all feele the terrours of the lawe (for in deede it feeleth them;) but that they can not condemne it, nor bring it to desperation. For there is no condemnation to them that are in Christ Iesus. Rom. 8. Also: If the sonne shall make you free, ye shall be free indeede. Iohn 8. Howsoever then a Christian man be terrified through the lawe shewing vnto him his sinne, notwithstanding he despaireth not. For he belongeth in Iesus Christ, and being baptized in him and cleansed by his blood, he hath remission of all his sinnes. Nowe, when our sinne is pardoned through Christ, who is the Lord of the lawe (and yet so pardoned that he gaue him selfe for it,) the lawe being a seruant hath no more power to accuse and condemne vs for sinne, seeing it is forgiven vs and we are now made free, soasmuch as the sonne hath deliuered vs from bondage. Wherefore the lawe is wholly abolished to them that beleeue in Christ.

The law
hath no
power ouer
those that
beleeue.

But thou wilt say: I do nothing. True it is that thou canst do nothing whereby thou mayst be deliuered from the tyrannie of the lawe. But heare this ioyfull tidings which the holy Ghost bringeth vnto thee out of the wordes of the Prophet: Reioyce thou that art barren, &c. As if he would say: Why art thou so heauy, why doest thou so mourne, since there is no cause why thou shouldst so doe? But I am barren and forsaken. Well: although thou be neuer so barren and forsaken, not hauing the righteousness of the lawe, notwithstanding Christ is thy righteousness: he was made a curse for thee to deliuer thee from the curse of the lawe. If thou beleeue in him, the lawe is dead vnto thee. And loke howe much Christ is greater then the lawe, so much hast thou a more excellent righteousness then the righteousness of the lawe. Moreover, thou art fruitfull and not barren: for thou hast many more children then she which hath an husband.

The politike
lawes of
Moyses per-
taine not to
vs.

There is also another abolishment of the lawe which is outward: to wit, that the politike lawes of Moyses do nothing belong vnto vs. Wherefore we ought not to call them backe againe, nor superstitiously binde our selues vnto them: as some went about to do in times past, being ignorant of this libertie. Nowe, although the Gospel make vs not subiect to the iudiciall lawes of Moyses, yet notwithstanding it doth not exempt vs from the obedience of all politike lawes, but maketh vs subiect in this corporall life, to the lawes of that government wherein we liue; that is to say, it commaundeth

beth every one to obey his Magistrate and lawes, not onely because of wrath, but also for conscience sake. 1. Pet. 2. Rom. 13. And the Emperour, or any other Prince should not offend, if he used some of the iudiciall lawes of Moises: yea he might vse them freely and without offence. Therefore the popish Scholemen are deceaued, which dreame that the iudiciall lawes of Moises are pernicious and deadly since the comming of Christ.

Likewise we are not bound to the ceremonies of Moises: much lesse to the ceremonies of the Pope. But because this bodily life can not be altogether without ceremonies (for there must needs be some introduction,) therefore the Gospell suffereth ordinaunces to be made in the Church as touching dayes, times, places, &c. that the people may know vpon what day, in what houre, and in what place to assemble together to heare the word of God. It permitteth also that lessons & readings should be appointed, as in the Scholes, especially for the instruction of children and such as are ignorant. These things it permitteth, to the ende that all may be done comely and orderly in the Church. 1. Cor. 14. not that they which keepe such ordinaunces, do thereby merite remission of sinnes. Wherefore they may be chaunged or omitted without sinne, so that it be done without offence of the weak.

Two things to be taken heede of in the keeping or commending of ceremonies: the offence of the weak, and the pernicious opinion of merite.

Now Paule speaketh here especially of the abolishment of the morall law: which is diligently to be considered. For he speaketh against the righteousness of the law, that he might establish the righteousness of faith, concluding thus: If onely grace or faith in Christ iustifie, then is the whole law abolished without any exception. And this he confirmeth by the testimonie of Esay, whereby he exhorteth the barren and forsaken to reioyce: for it seemeth that she hath no child, nor hope euer to haue any, that is to say, she hath no disciples, no fauour nor countenance of the world, because she preacheth the word of the crosse of Christ crucified, against all the wisdom of the flesh. But thou that art barren (saith the Prophet) let not this any whit trouble thee: yea rather list by thy voyce and reioyce, for she that is forsaken hath more children then she that hath an husband: that is to say, she that is married hath a great number of children shall be made weak, and she that is forsaken shall haue many children.

He calleth the church barren because her children are not begotten by the law, by woordes, by any industrie or endeavour of man:

but by the word of faith in the spirit of God. Here is nothing else but birth: no working at all. Contrariwise, they that are fruitfull, labour and exercise them selves with great travell in bearing and bringing forth. Here is altogether working, and no birth. But because they endeavour to get the right of children and heires by the righteousness of the law or by their owne righteousness, they are servants and neuer receive the inheritance, no though they trye them selves to death with continuall travell. For they go about to obtaine that by their owne workes against the will of God, which God of his mere grace will give to all believers for Christes sake. The faithfull worke well also: but they are not thereby made sonnes and heires (for this their * birth bringeth vnto the:) but this they doe to the end that they being now made children and heires, might glorifie God by their good workes, & helpe their neighbours.

* That is,
their regeneration in
Christ by
Faith & the
holy Ghost.

Verse 28. Therefore brethren, we are after the manner of Isaac, children of the promise.

That is to say, we are not children of the flesh, as Ismael, or as all the fleshly Israel, which gloried that they were the seede of Abraham and the people of God. But Christ answered them; John 8. If ye were the sonnes of Abraham, ye would not seeke to kill me which speake the truth vnto you. Also: If God were your father, then would ye loue me and receive my word. As if he would say: Brethren bozne and brought up together in one house, know one an others voyce: But ye be of your father the Devil, &c. We are not such children (sayeth he) as they are: which remaine servants, and at length shall be cast out of the house. But we are children of the promise, as Isaac was: that is to say, of grace and of faith, bozne onely of the promise. Concerning this I have spoken sufficiently before in the third chapter intreating vpon this place: In thy seed shall all the nations of the earth be blessed. Therefore we are pronounced righteous: not by the law, by workes, or our owne righteousness, but by the mere mercy and grace of God. Paule repeateth very often, and diligently setteth forth the promise which is receaved by faith alone: for he knew that it was very necessary so to do.

The children
of the promise.

Hitherto as touching the allegorie out of Genesis: to the which Paule annexeth the place of Elay as an interpretation. Nowe he applieth

applieth the historie of **Ismael** and **Isaac** for our example and consolation.

Verse 29. But as then he that was borne after the flesh, persecuted him that was borne after the spirit, even so is it now.

This place containeth a singular consolation. Whosoever are borne and live in Christ, and rejoyce in this birth and inheritance of God, have **Ismael** for their enemy and their persecutor. This we learne at this day by experience: For we see that all the world is full of tumults, persecutions, sects and offences. Wherefore, if we did not arme our selves with this consolation of Paul and such like, and well understand this article of Justification, we should neuer be able to withstand the violence and subtil sleights of Satan. For who should not be troubled with these cruel persecutions of our aduersaries, and with these sects and infinite offences which a sort of bliste and fantastickall spirits stirre vp at this day? Whereby it is no small griefe vnto vs, when we are constrained to heare that all things were in peace and tranquillity befoze the Gospell came abroad: but since the preaching and publishing thereof, all things are vniquiet and the whole world is in an vproze, so that eery one armeth him selfe against an other. When a man that is not indued with the spirit of God heareth this, by and by he is offended, and indgeth that the disobedience of subiects against their Magistrates, that seditions, warres, plagues and famine, that the overthrowing of common weales, kingdomes and countries, that sectes, offences and such other infinite evils do proceede altogether of the doctrine of the Gospell.

Ismael al-
wayes per-
secuteth I-
saac.

A consolati-
on against
offences.

The indom-
ment of the
worlde con-
cerning the
Gospell.

Against this great offence we must comfort and arme our selues with this sweet consolation, that the faithfull must beare this name and this title in the world, that they are seditious and schismatiques, and the authours of innumerable evils. And hereof it cometh that our aduersaries thinke they haue a iust cause against vs, yea that they doo God high seruice when they hate, persecute, and kill vs: so can not be that but that **Ismael** must persecute **Isaac**: but **Isaac** againe persecuteth not **Ismael**. Who so will not suffer the persecution of **Ismael**, let him not profess him selfe to be a **Christi-
an**.

What the
faithfull must
be content
to be called
in this world

John. 16. 2.

But let our auersaries (which so mightely amplifie these evils at this day) tell vs what good things ensued the preaching of the

What fol-
lowed the

preaching
of the Go-
spell.

Gospell of Christ and his Apostles. Did not the destruction of the kingdome of the Iewes followe : was not the Romane Empire overthrowne : was not the whole world in an uprore : And yet the Gospell was not the cause hereof, which Christ and his Apostles preached for the profite and saluation of men, and not for their destruction. But these things followed through the iniquitie of the people, the nations, the Kings and Princes, who being possessed of the deuill, would notarken to the word of grace, life, and eternall saluation : but detested and condemned it as a doctrine most pernicious and hurtfull to religion and common weales. And that this should so come to passe, the holy Ghost foretold by David when he sayth, Psalm. 2. Why doe the heathen rage, and the people mur-
mure in vaine? &c.

Such tumultes and hurly burlyes we heare and see at this day. The aduersaries lay the fault in our doctrine. But the doctrine of grace and peace stirreth not by these troubles : but the people, nations, Kings and Princes of the earth (as the Psalmie sayth) rage, murmure, conspire & take counsell, not against vs (as they thinke) nor against our doctrine, which they blaspheme as false and sediti-
ous : but against the Lord and his annoynted. Therefore all their counsels and practises are and shall be disappointed and brought to naught : He that dwelleth in the heauen shall laugh : the Lorde shall haue them in derision. Let them cry out therefore as long as they list, that we raise by these tumultes and seditions : notwithstanding this Psalmie comforteth vs, & sayth, that they themselves are the authors of these troubles. They can not beleue this, and much lesse can they beleue that it is they which murmure, rise up, and take counsell against the Lord and his annoynted : nay rather they thinke that they maintaine the Lords cause, that they defend his glory, and do him acceptable service in persecuting vs : but the Psalmie sayeth not, and that shall the end declare. Here we doe nothing, but we only suffer, as our conscience beareth vs witnesse in the holy Ghost. Moreover, the doctrine for the which they raise by such tumults & offences, is not ours, but it is the doctrine of Christ. This doctrine we can not deny, nor forsake the defence thereof, seeing Christ sayth : Whosoever shall be ashamed of me and of my words in this adulterous and sinnefull nation, of him shall the sonne of man be ashamed when he shall come in his glory, and in the glory of the father and of the holy Angels.

Psalm. 4.

The blind-
nes of the
aduersaries.
Job. 16. 3.

Luke. 9. 26.

He therefore that will preach Christ truly and confesse him to be our righteousness, must be content to heare that he is a pernicious fellow, & that he troubleth all things. They which haue troubled the world (sayd the Jewes of Paule and Silas, Acts 17.) are also come vnto vs, and haue done contrary to the decrees of Caesar. And in the 24. of the Acts. We haue found this pestilent fellowe stirring vppc sedition among all the Jewes throughout the whole world, and the author of the Sect of the Nazarites, &c. In like manner also the Gentiles complaine in the 16. of the Acts: These men trouble our citie. So at this day they accuse Luther to be a troubler of the Papacy & of the Romane Empire. If I would keepe silence, then all things should be in peace which the strong man possesseth, & the Pope would not persecute me any more. But by this meanes ^{Luke. 11. 31.} the Gospell of Iesus Christ should be blemished and defaced. ^{22.} If I speake, the Pope is troubled and cruelly rageth. Either we must lose the Pope an earthly and mortall man, or else the immortall God, Christ Iesus, life and eternall saluation. Let the Pope perish then and let God be exalted, let Christ raigne and triumph for ever.

Christ him selfe when he foresaw in spirite the great troubles which should follow his preaching, comforted him selfe after this manner: I came (sayth he) to sende fire vpon the earth, and what will I but that it be kindled? In like manner we see at this day that great troubles follow the preaching of the Gospell thorough the persecution and blasphemy of our aduersaries, and the ingratitude of the world. This matter so grueneth vs that oftentimes after the flesh and after the iudgement of reason, we thinke it had bene better that the doctrine of the Gospell had not bene published, then that after the preaching thereof the publike peace should be so troubled. But according to the spirit we say boldly with Christ: I came to send fire vpon the earth, and what wil I, but that it should now be kindled? Now, after that this fire is kindled, there followe forthwith great commotions. For it is not a king or an Emperour that is thus provoked: but the God of this world, which is a most mighty spirit, and the Lord of the whole world. This weakc world preaching Christ crucified, setteth vppon this mighty and terrible aduersary. *Behemoth feeling the diuine power of this worde, stirreth vppc all his members, shaketh his tayle, and maketh the depth of the sea to boyle like a pottage. ^{Iob. 41.} Herof come all

Paule a pe-
stiferous
fellow.

Luke. 12. 49.
How Christ
comforteth
him selfe a-
gainst the e-
uils that
should fol-
lowe his
preaching.

*He mea-
neth the de-
uill.

these tumults, all these furious and cruell rages of the world.

Therefore let it not trouble vs that our aduersaries are offended and cry out that there cometh no good by the preaching of the Gospell. They are infowels, they are blind and obstinate, and therefore it is impossible that they should see any fruite of the Gospell. But contrariwise we which beleaue, doe see the inestimable profits and fruites thereof: although outwardly for a time we be oppressed with infinite evils, despised, spoiled, accused, condemned as the outcasts and filthy dung of the whole world, & put to death; and inwardly afflicted with the feeling of our sinne, and vexed with devils. For we liue in Christ, in whom and by whom we are made Kings and Lordes ouer sinne, death, the flesh, the world, hell, and all evils. In whome and by whom also we treade vnder our feet that Dragon and Basiliske which is the King of sinne and death. How is this done? In faith. For the blessednes which we hope for, is not yet reuealed; which in the meane time we waite for in patience, and yet notwithstanding do now assuredly possesse the same by faith.

The article of iustification comforteth vs against all offences.

We ought therefore diligently to learne the article of iustification: for that only is able to support vs against these infinite slanderers and offences, and to comfort vs in all our tentations and persecutions. For we see that it can not otherwise be, but that if we will be offended with the pure doctrine of the Gospell, and continually cry out that no good cometh of it: For the naturall man vnderstandeth not those thinges which are of the spirite of God: for they are foolishnesse to him. 1. Cor. 2. He onely beholdeth the outward evils, troubles, rebellions, murders, sects and such other like thinges. With these sights he is offended and blinded, and finally falleth into the contempt and blaspheming of God and his word.

Why our aduersaries do condemne vs.

On the contrary part, we ought to stay and comfort our selues in this, that our aduersaries doe not accuse and condemne vs for any manifest wickednes which we haue committed, as adulterie, murder, theft and such like, but for our doctrine. And what do we teach? That Christ the sonne of God by the death of the crosse hath redeemed vs from our sinnes and from euermolting death. Therefore they do not impugne our life, but our doctrine: yea the doctrine of Christ, and not ours. Therefore if there be any offence, it is Christs offence and not ours, and so the fault wherefore they persecute vs,

us, Christ hath committed, and not we. Nowe, whether they will condemne Christ, and plucke him out of heauen as an heretike and seditions person for this fault, that he is our only iustifier and redemption; let them looke to that. As for us, we commend this his olone cause vnto him selfe, as quiet beholders whether of the shall haue the victory, Christ or they. In deede after the flesh it groweth vs that these Iſmaelites hate & persecute vs so furiously: notwithstanding according to the spirite we glory in these afflictions, both because we knowe that we suffer them not for our sinnes, but for Christs cause, whose benefite and whose glorie we set forth, and also because Paul giueth be warning afoze hand, that Iſmael must mocke Isaac and persecute him:

Greefe after
the fleshe &
glory after
the spirite.

The Iewes expounde this place, which Paule alleageth out of the 21. of Genesis, of Iſmael mocking and persecuting Isaac after this manner, that Iſmael constrained Isaac to commit Idolatry. If he did so, yet I beleeue not that it was any such grosse Idolatry as the Iewes dream of: to witte, that Iſmael made images of clay after the maner of the Gentiles, which he compelled Isaac to worſhippe: for this Abraham would in no wise haue suffered. But I thinke that Iſmael was in outward shew a holy man, as Cain was, who also persecuted his brother; and at length killed him not for any corporall thing, but because he saith that God called men him above the other. In like maner Iſmael was outwardly a lover of religion: he sacrificed and exercised him selfe in well doing. Therefore he mocked his brother Isaac, and would be esteemed a better man then he for two causes: first for his religion and service of God: secondly for his ciuill gouernment and inheritance. And these two things he seemed iustly to challenge to him selfe. For he thought that the kingdome and wealthhood pertained to him by the right of Gods lawe as the first borne, and therefore he persecuted Isaac spiritually because of religion, and corporally because of his inheritance.

What manner
of man
Iſmael was.

This persecution alwayes remaineth in the Church, especially when the doctrine of the Gospel flourisheth: to witte, that the children of the fleshe mocke the children of the promise and persecute them. The Papistes persecute vs at this day, and for none other cause, but for that we teach that righteousness cometh by the promise. For it bereth the Papistes, that we will not worſhip their Idols, that is to say, that we set not forth their righteousness, their

Iſmael al-
wayes perse-
cuteth Isaac

lookes and worshippinge beuilles and exchainges by men; as afile-
able to obtaine grace and forgiveness of sinnes. And for this cause
they goe about to cast vs out of the house, that is to say, they haunt
that they are the Church, the children and people of God, and that
the inheritance belongeth vnto them; &c. Contrariwise they ex-
communicate and banish vs as heretikes and seditions persons, and
if they can, they kill vs also: in so doing they thinke they doe Gods
good seruice. So, as much as in them lyeth, they cast vs out of this
life, and of the life to come. The Anabaptistes and such other doe
hate vs deadly because we impugn and detect their errors & he-
resies which they spread abroad dailye in the Church, and
for this cause they indge vs to be farre worse then the Papists, and
therfore they haue conceiued a more cruell hatred against vs, then
against the Papists.

The Deuill
persecuteth
the Church
by violence
& subtilty.

As some therefore as the word of God is brought to light, the
Deuill is angry, and useth all his force and subtille sleights to per-
secute it, and bitterly to abolish it. Therefore he can no otherwise
do, but raise vp infinite sorts, horrible offences, cruell persecutions,
and abhominable murders: for he is the father of lying and of
murder. He spreadeth his lies throughout the world by false tea-
chers, and he killeth men by tyrannies. By these meanes he posses-
seth both the spirittuall and the corporall kingdome: the spirittuall
kingdome by the lying of false teachers (stirring vpe also without
ceasing every man particularly by his fierie darts to heresies and
wicked opinions): the corporall kingdome by the sword of tyran-
nes. Thus this father of lying and of murder, stirreth by persecu-
tion on euery side, both spirittuall and corporall, against the children
of the free woman. The spirittuall persecution which we are at this
day constrained to suffer of heretikes, is to vs most greivous and
intollerable, because of the infinite offences and scaunders wher-
with the Deuill goeth about to deface our doctrine. For we are in-
forced to heare, that the heresies and errors of the Anabaptistes
and other heretikes, and all other enymities doe procede from
our doctrine. The corporall persecution, by which tyrannes lye in
waite for our goodes and liues, is more tollerable: for they perse-
cute vs not for our sinnes, but for the testimony of the word of god.
Let vs learne therefore euen by the title which Christ giveth to
the Deuill: to witte, that he is the father of lying and murder,
John. 8. that when the Gospell flourisheth and Christ reigneth,
then

The spiritu-
all & corpo-
rall persecu-
tion of the
godly.

then seeds of perdition must needs spring up, and ministers per-
secuting the Gospel, must rage every where. And Paule saith: There
there must be heresies: He that is ignorant of this, is some way
led; and falling away from the true Can him true faith, be retur-
neth to his old God and old false faith.

Paule therefore in this place armeth the goodly before hand; that
they should not be offended with those persecutions, sects and of-
fences, saying: But as then he that was borne after the flesh, &c.
As if he would say: If we be the children of the promise any borne
after the spirit, we must surely looke to be persecuted of our bre-
ther which is borne after the flesh: that is to say, not only our ene-
mies which are manifestly wicked, shall persecute us, but also such
as at the first were our deare friends, with whom we were famili-
arly conversant in our house, which received from us the true doc-
trine of the Gospel, shall become our deadly enemies, and perse-
cute us extremely: For they are brethren after the flesh, and must
persecute their brethren which are borne after the spirit. So Christ

in the 41. Malme complaineth of Judas: The man of my peace
whome I trusted, which did eat of my breade, hath lifted up the
heel against me. But this is our consolation, that we have not gi-
uen any occasion to our Anabaptists to persecute us. The Papistes
persecute us because we teach the pure and sincere doctrine of the
Gospel: In which we would forsake, they would persecute us no
more. For sover if we would be against the pernicious heresies of
the Anabaptists, the world would hate us. But because we detest and ab-
horre the impiety both of the one and the other, therefore doe they
so spitefully hate and so cruelly persecute us.

And so Paule (as I have said) armeth us against such
persecutions and offences, but Christ him self also most sweetly
comforteth us in the 15. of John, saying: If ye were of the world, the
world would love you: but because ye are not of the world, but
I have chosen you out of the world, therefore the world hateth you.
As if he would say: I am the cause of all these persecutions which ye
endure: and if ye be hated it is for my sake ye are hated. For
if ye did not preach my word and confesse me, the world would not
persecute you. But it goeth well with you: For the servant is not
greater than his master. If they have persecuted me, they will also
persecute you for my names sake.

By these wordes Christ layeth all the fault upon him selfe, and

¶ G. iij.

1. Cor. 11. 19.

False bre-
thers at the
first are
friends, but
afterwards
they become
most deadly
enemies.

Christ as-
meth and
comforteth
his against
the malice
& persecu-
tions of the
world.

Mat. 13. 34.
John 15. 20.

deliberately be from all fears. As if he would say: Ye are not the cause why the world hateth & persecuteth you, but my name which ye preach & confesse, is the cause thereof. But be of good comfort; I haue overcome the world. This comfort upholdeth vs, & that we doubt nothing but that Christ is strong enough, not onely to haue but also to vanquish all the crueltie of tyrants, & the subtil sleights of heretikes. And this he hath declared in shewing forth his power against the Jewes and Romanes, whose tyranny & persecutions he suffered for a time. He also suffered the subtil and crafty practises of heretikes, but in time and place he overthrew them all, & remaigneth King & conqueror. Let the papistes then rage as much as they will: let the heretikes slander and corrupte the Gospell of Christ as much as they can notwithstanding Christ shall raigne eternally, and his word shall stand for ever; when all his enemies shall be brought to nought. Moreover, this is a singular consolation, that the persecution of Christ against Isaac shall not alwayes continue, but shall endure for a little while, and when that is ended, the sentence shall be pronounced, as followeth.

Gen. 21. 10.

Verſe 30. But what saith the Scripture: Cast out the seruant and her sonne: For the sonne of the seruant shall not be heire with the sonne of the free woman.

This word of Sara was very grievous to Abraham: and, no doubt, when he heard this sentence, his sufferings both were increased with compassion towards his sonne Ishmael; for he was borne of his flesh. And this the Scripture plainly witnesseth. Genes.

Gen. 21. 11.

God comforted the sentence of Sara.

21. when he saith: And this thing was very grievous in Abrahams sight, because of his sonne. But God confirmed the sentence which Sara pronounced, saying to Abraham: Let it not be grievous in thy sight for the child and for thy bondwoman: In all that Sara shall say vnto thee heare her voyce: For in Isaac shall thy Seede be called.

The sentence pronounced against the Ishmaelites is effectual, &c.

The Ishmaelites heare in this place the sentence pronounced against them, which overthroweth the Jewes, Gentians, Romanes, and all others which persecute the Church of Christ. The same sentence also shall overthrowe the papistes, and as many as trust in their owne works, which at this day boast them selues to be the people of God and the Church: which also trust that they shall surely receive the inheritance, and iudge

be which rest upon the grounds of Law, and only to be barren and
 desolate, but also because of the nature of the Church, and that it is
 impossible that we should have a better, and give away the
 right their inheritance and possessions, and that cities against them,
 that because they are the children of the barren woman, and per-
 cuse the children of the free woman, therefore they shall be cast out
 of the house, and shall have no inheritance with the children of pro-
 mise: so let us only the servants belong because they are
 the children of the free woman, this sentence is ratified: and let
 never be removed: wherefore it shall assuredly come to pass that
 our Israelites shall not only lose the Ecclesiastical, and political go-
 vernment which now they have, but also everlasting life: For
 the Scripture hath foretold that the children of the barren woman
 shall be cast out of the house, that is to say, out of the inheritance of
 grace: for they cannot be joined together with the children of the
 free woman, and shall be cast out of the house, and shall be cast out of the

Now, here is to be noted that the holy Ghost calleth the people of the laies and workers, not shew in contempt; the spirit of the bondswoman, as if he saith: Why doe ye vaunt of the righteousness of the laies and workers, and why doe ye glory that ye are the people and children of God for the same? If ye knowe not of whom ye are borne; I will tell you. Ye are borne servants of a bondswoman. And what servants? Are bondservants of the laies, and consequently of sinne, of death, & of everlasting damnation. Now a servant is no servant, but to call out of the house: Wherefore the Pope with all his kingdome, & all other Justifications (what out-ward appearance of holines so ever they be) which hope to obtaine grace and liberation by the laies, are servants of that bondswoman, and have no inheritance with the children of the free woman. I speake now, not of the Popes, Cardinals, Bishops and Priests that were manifestly wicked, who have made their bellies their God, and have committed such horrible sinnes as I will not willingly name; but of the best of them, such I neede as I thinke possible, and went about through great labour and travell by keeping of their consciences close, to pacifie the wrath of God, and to avert the remission of their sinnes & everlastingills. These shew their consciences here pronounced, that the sinnes of the bondswoman must be cast out of the house with their mother the bondswoman.

The people
of the law
are the sons
of the bond-
maide.

The Pope & alchats seek righteousness by works, are children of the bond-woman.

The world embraced the righteousness of works, and edemnech the righteousness of faith.

A comparison of the old Papacie and of the Papacie at this day.

The edemplative life of Moyses and such others, which secluded them selves from the world and all worldly affairs.

But this, and therefore to be the chiefest cause of such a neglect of the doctrine of justification by faith, which the world embraced and embraced, and therefore a neglect of the other. And this from blood and flesh with further condemnations, which albeit they plainly in the scripture the terrible and horrible abominations of the Papacy, yet notwithstanding there are not easily perceived, from all the multitude which heareth the name and title of the Church, he arse, and that there are not few of them which have a false and a right opinion of the doctrine of faith. And if the Papacie had the same holiness and an heroic life which it had in the time of the ancient fathers, Hierome, Ambrose, Augustine, and others, which the Clergie had not yet so evil a name for their immorality, uncleanness, abundance of riches, dissolute living, holopiousness, inebriation, gluttony, and such other infinite abominations, but lived after the rules and degrees of the fathers religiously and holily in outward things, and unmarried, what could we doe more against the Papacie?

And the single life which the Clergie kept very strictly in the time of the fathers, was a noble thing, and made of men here Angels in the sight of the world, and therefore Paule in the second Chapter to the Galatians called the religion of Angels. And the David King first of their pictures, he led an angelical life to be like men in the flesh, and not lived contrary to the flesh. Forzaunce, the life which they call contemplative life, (whereunto the Clergie were more then they were worth, and, utterly neglecting all civil and household government) had a noble state of holiness. Wherefore if that outward life and appearance of the old Papacie remained at this day, we should peradventure do but little against it by our doctrine of faith, seeing we do now in little pretence when (that old state of outward holiness and severe discipline being utterly abolished) there is nothing to be seen but a very stink and puddle of all vices and abominations.

But what the cause that the old discipline and religion of the Papacie were not remaining; notwithstanding we ought by the example of Paule (who vehemently pursued the false Apostles, who continually appeared to be very good and holy men) to fight against the Dominion of the Papacie, and to say: Although we live a single life fasting and consuming, our bodies will continue to travel, and nothing in the humilitie and religion

ligion of Rome be yet are pe forerunners of the life of the world, and will be cast out of the house of God by the right judgement of God: and not by the judgement of men. And thus we see that the life of the world is not bought but is much to be desired: the life of the Papists, as their abominable doctrine and hypocrite, against the which we specially fight: it is to be feared so then that the religion and discipline of the old Papists doth yet still flourish, and that it is now observed with as much severity and strictness as ever it was: yet must we say notwithstanding that we have nothing but this belies and chastities of life to set against the wrath and judgement of God, yet are in very danger the sonnes of the bondwoman which must be cast out of the kingdom of heaven and be damned.

The deservise
& discipline
of the olde
Poperie.
No holinesse
of life can be
set against
Gods iudgement.

And now they them selves do not defend their wicked life, nay rather they looke for the best and the soundest of them all to defend it: but they fight for the maintenance and defence of the doctrine of Devils, for hypocrite, and for the righteousness of workes. Here they allege the authority of Councils and the examples of holy fathers, whom they affirme to have bene the authors of their holy orders and statutes. Therefore we fight not against the manifest wickednes and abominations of the Papacy, but against the greatest holiness and holiest saints thereof, which thinke the leaden angelicall life, wherof they weare that they have not onely the commandments of God, but also the counsels of Christ, and no workes of supererogation, and such as they are not bound to doe. This we say in labour in paine, except they take hold of that anly and alone, which Christ saith is onely necessary, even unto the god part with Marie, which shall not be taken from them.

The Papists
at this day
do not de-
fend their
wicked life,
but their
doctrine.

The Papists
deuide the
Gospell into
preceptes &
counseils.
The pre-
ceptes they
are bound to
keepe, say
they, but
not the coun-
sels, & there-
fore if they
keepe them,
it is a worke
of superero-
gation, that
more then
needeth.
Bernards
confession.

This did Bernard, a man so goodly, so holy and so chaste, that he is to be commended and preferred above them all. He being once grievously sicke, and having no hope of life, put on his trust in his single life wherein he had lived most chastly in maner, and in his good works and deedes of charitie, wherof he had done many, but removed them farre out of his sight, and receiving the benefit of Christ by faith, he said: I have lived wickedly, but thou Lord Jesus Christ, by double right dost possesse the kingdom of heaven: first, because thou art the sonne of God: Secondly, because thou hast purchased it by thy death & passion. The first thou dost for the selfe, by thy birthright. The second thou givest to me, not by the right of my workes, but by the right of grace. He set not against the

defend our selues against the tyrannies of the Pope, whose refuse we must diligently consider the doctrine of Christian libertie, as well to confirme the doctrine of iustificatiō, as also to raise up our con-
 fite breake consciences against so many troubles and offences, which our aduersaries do impute vnto the Gospell. Nowe, Chri-
 stian libertie is a very spirituall thing, which the carnall man doth not vnderstand. Yea they which haue the first frutes of the spirit, and can talke well thereof, do very hardly retaine it in their heart. It seemeth to reason that it is a matter of small importance. There-
 fore if the holy Ghost do not magnifie it that it may be esteemed de-
 corously, it is contemned. And, as it is written in the scriptures, and

Christian li-
 bertie.
 Rom. 9. 23.

The fifth Chapter.

RAULE now drawing towards the ends of his Epis-
 tle, disputeth very vehemently in defence of the do-
 ctine of Faith and Christian libertie, against the
 false Apostles; the enemies and destroyers of the
 same: against whom he casteth out very thundering
 wordes, to beate them downe and utterly to banquish them. And
 therewithall he exhorteth the Galatians to liue their pernicious
 doctrine as a dangerous poyson. In his exhortation he enterni-
 gletly threatnings and promises, trying every way that he may
 keepe them in that libertie which Christ hath purchased for them,
 saying:

Pauls tryeth
 every way
 to keepe
 the Galathi-
 ans in the li-
 bertie of the
 Gospell.

Verse 1. Stand fast therefore in that libertie wherein Christ hath
 made vs free.

What is to say: We be stedfast. So Peter sayeth: Be sober and
 watch, for your aduersarie the deuill as a roaring Lyon walketh a-
 bout, seeking whom he may deuoure, whom resist, being stedfast
 in the Faith. We be not carelesse (sayth he) but stedfast and con-
 stant. Lie not downe and sleepe; but stand vp. As if he would say:
 It standeth you in hand to be watchfull and constant, that ye may
 keepe and hold fast that libertie wherein Christ hath made you
 free. They that are secure and negligent can not keepe this libertie.
 For Satan most deadly hateth the light of the Gospell, that is

1. Pe. 5. 8. 9.

The godly
 must stand
 fast, that
 they lose not
 their libertie
 in Christ.

to say, the doctrine of grace, libertie, consolation and life. Therefore when he saith that it beginneth vnto to appeare, forthwith he sheweth the manner of it with all might and maine, stirring up Roynes and townes to be wnder the counsell thereof, and betterly to ouerthraue it. Wherefore Paule warneth the faithfull not to sleepe, not to be negligent, but constantly and valiantly to resist Satan, that he spoile them not of that libertie which Christ hath purchased for them.

Every word hath here a certaine vehemente. Seconde sayth he. As if he should say; Wee haue ye neede of great diligence and vigilance, in that libertie. In what libertie? Not in that wherewith the Emperour hath made vs free, but in that wherewith Christ hath made vs free. The Emperour hath giuen, or rather was compelled to giue to the Bishop of Rome a free citie and other lands: also immunities, priuileges and prerogatives, &c. This is also a libertie, but it is a ciuill libertie, whereby the Pope with all his clergie is exempt from all publique charges. Whereouer there is a fleshly, or rather a denillish libertie, whereby the Deuill chiefly reigneth throughout the whole world. For they that enioy this libertie, obey neither God nor lawes, but doe what they list. This libertie the people seeke and embrace at this day: and so doe the Sectaries, which will be at libertie in their opinions and in all their doings, to the ende they may teach and do whatsoeuer they deeme to be good and sound, without reprehension. These stand in that libertie wherein the Deuill hath made them free. But we speake not here of this libertie: albeit the whole world seeketh no other libertie. Neither do we speake of the ciuill libertie: but of a farre other manner of libertie which the Deuill hateth and resisteth with all his power.

This is that libertie whereby Christ hath made vs free: not from an earthly bondage, or from the Babylonicall captiuitie, or from the tyranny of the Turke, but from Gods euermourning wrath. And where is this done? In the conscience. Where resteth our libertie, and goeth no farther. For Christ hath made vs free, not ciuilly nor carnally, but diuinely, that is to say, we are made free in such sort, that our conscience is now free and quiet, not fearing the wrath of God to come. This is that true and inestimable libertie, to the excellencie and maiestie whereof if we compare the other, they are but as one droppe of water in respect of the whole sea. For who is able to expresse what a thing it is when a man is thus

red

The freedom of the Papistes.

The libertie of the flesh.

The Anabaptists and Libertines with other Sectaries, will be free to do what they list.

Freedom from the wrath of God.

have compassion on thee. But this is hard to bear: Therefore
 hath the liberty which Christ hath purchased for us, is not so hard
 to be borne as it is made. If it could be apprehended with a full and
 perfect faith, then no rage or torment of the body, of the law,
 of the death of the devil could be so great, but by and by it should
 be swallowed up as a little drop of water in the vast ocean of the maine
 sea. And certainly this glorious libertie shall tolde by at once
 and taketh quite away the whole heape of guilt, the law, sinne,
 death, Gods wrath, and hisse the serpent himselfe, with his head
 and whole power, and in the stead thereof it placeth righteousness,
 peace and everlasting life, &c. But blessed is he that understandeth
 and becometh.

Christian li-
 bertie.

Let us learne therefore to magnifie this our libertie purchased
 by Iesus Christ the sonne of God; by whom all things were cre-
 ted both in heauen and earth: which libertie he hath purchased
 without other price then with his owne blood; to deliver us, not
 from any bodily or temporall servitude, but from a spirituall and
 everlasting bondage under mighty & invincible tyrannes, to wit;
 the lawe, sinne, death and the devil; and so to reconcile us vnto
 our heavenly Father: so that these enemies are overcome; and we
 redeemed vnto God by the death of his sonne; it is certaine that
 we are righteous before God; and that whatsoever we doe; plea-
 se him. And although there be certaine remnants of sinne yet left
 in vs, they are not layd to our charge; but pardoned for Christes
 sake.

Pauls testi-
 monie in
 Rom. 8. 1.
 who is free
 from the
 lawe.

Pauls testimony is of great importance: Stand fast
 in the libertie wherewith Christ hath made you free: This liber-
 tie then is not given unto us by the lawe; for our righteousness;
 but freely for Christes sake: which thing Paule here witnesseth,
 and plainly teacheth throughout his whole Epistle: Christ also
 in the spirit of holiness saith: If thou shouldst make me free by
 the lawe, shall he be free also? He saith yet againe: Shall we then be
 troubled, and afflicted; he hath overcome them and taken down the
 lawe, so that they may be made obedient to his owne will: he hath
 made of sinne and death the ground unto the righteousness and ever-
 lasting life; and by this means he hath redeemed the bondage & ser-
 vitude of the lawe into the libertie of conscience and consolation of
 the Gospell, which saith: Be of good comfort, for your sinnes
 are forgiven: therefore when belongeth to Christ the
 soune

sonne of God, he hath this libertie.

Reason can not perceiue the excellencie of this matter: to which when agan considereth in spirit, he shal see that it is ineffable, for who is able to conceiue in his minde how great and unspeakable a gift it is to haue the forgiveness of sinnes, righteousness and euermolting life, in the freed of the lawe, sinne, death, and the wrath of God, and to haue God himselfe honourable and mercifull for ouer? The Papists and the Hypocrites that like the righteousness of the lawe or their owne righteousness, do glory that they likewise haue remission of sinnes, righteousness, life, and the grace of God. For they vaunt that they also haue this libertie, and they promise the same vnto others: but in hevy herte they are the seruants of corruption, and in the time of temptation all their vaine confidence hanisheth awaye even in a moment. For they trust vnto the woordes and satisfactions of men, and not to the woordes of God nor vnto Christ. Wherefore it is impossible for the Iusticiaries which like to winne heauen, life and saluation by woordes & merites, to know what the libertie and deliuerance from sinne is.

Hypocrites
brag much
of God.

Contrariwise, one libertie hath for her foundation Christ himselfe, who in our euermolting high Bishop, sitting at the right hand of God, and making intercession for vs, hath merited the forgiveness of sinnes, righteousness, life and libertie which we haue through him, to sure, certaine and perpetuall, so that we be assured the same. Wherefore if we cleaue vnto Christ with a stedfast faith, & stand fast in that libertie wherein he hath made vs free, we shall obtaine those ineffable gifts: but if we be careless and negligent, we shal lose them. It is not without cause that Paule liueth in much paine and sadnes: for he knoweth that the diuill seeketh to bring more then to spoile vs of this libertie which cost Christ so great a price, and to entangle vs againe by his ministers in the yoke of bondage as followeth.

The secure
and careless
loose this
Christian
libertie.

Verse 1. And bee not entangled againe with the yoke of bondage.

Paule hath spoken most officiously and profoundly as concerning grace and Christian libertie, & with high and mightie wordes hath exhorted the Galatians to continue in the same: so it is easily to be perceiued, he liueth their stand fast, lest that through negligence or somerthing, they fall backe againe from grace and faith.

The law is a
yoke of bon-
dage.

to the lawe and woorkes. Now, because reason indgeth that there
shall be no danger, in preferring the righteousnes of the lawe be-
fore the righteousnes of faith: therefore with a certaine indigna-
tion he inuoloth against the lawe, and with great contempt he cal-
leth it a yoke, yea a yoke of bondage. So Peter calleth it also Act
13. Why tempt ye God to lay a yoke on the disciples neckes, which
neither our fathers nor we were able to beare? And thus he turneth
all things to the contrary. For the false Apostles did abase the pre-
mise, and magnified the lawe and the woorkes thereof in this wise:
If ye will be made free (say they) from sinne and death and ob-
taine righteousnes and life, fulfill the lawe, be circumcised, obserue
dayes, monethes, times and yeares, offer sacrifices, and doe such
other like things: then shall this obedience of the lawe iustifie and
save you. But Paule sayth the contrary. They (sayth he) that teach
the lawe after this sort, doe not set mens consciences at libertie, but
straiten and intangle them with a yoke; yea and that with a yoke of
bondage.

They that
seeke righte-
ousnes by
the lawe, are
compared
to oxen tyed
to the yoke.

He speaketh therefore of the lawe very basely and contemptu-
ously, and calleth it an hard bondage and a servile yoke. And this
he doth not without great cause. For this pernicious opinion of the
lawe; that it iustifieth and maketh men righteous before God, is
deepely rooted in mans reason, and all mankind is so inappoynted
in it, that it can hardly get out. And Paule seemeth here to compare
those that seeke righteousnes by the lawe, unto oxen that be tyed to
the yoke; to the ende he might take from it the glory of iustifying
and of righteousnes. For like an oxen both tyed in the yoke with
great toyle, receive nothing thereby but foyrage or pasture, and
when they be able to draw the yoke no more, are appoynted to the
slaughter: even so they that seeke righteousnes by the lawe, are capi-
tives and oppressed with the yoke of bondage, that is to say, with
the lawe: and when they have tyed them selues a long time in the
woorkes of the lawe with great and grievous toyle, in the end this
is their reward, that they are miserable and perpetual servants.
And whereof? Even of sinne, death, Gods wrath, and of the devill.
Wherefore there is no greater or heavier bondage, than the bon-
dage of the lawe. It is not without cause then, that Paule calleth it
the yoke of bondage: for as we have often sayd before, the lawe
doth but increase sinne, and aggravate sinne, as we have said
before, and giveth death, and finally it putteth you to confusion
into

into desperation, which is the most miserable and most grievous bondage that can be. Rom 7. 14.

He sheweth therefore very vehement wordes. For he would gladly perswade them that they should not suffer this intolerable burden to be layd upon their shoulders by the false Apostles; or be intangled againe with the yoke of bondage. As if he should say: We stand not here upon a matter of small importance, but either of everlasting libertie; or everlasting bondage. For like as freedom from Gods wrath and all euill is not temporall or carnall, but everlasting: even so the bondage of sinne, death, the devil and damnation (wherein with all they be oppressed which will be made righteous and saved by the lawe) is not corporall and such as continueth for a time, but everlasting. For such workers of the law as go about to performe and accomplishe all things precisely and exactly (for of such Paule speaketh) can neuer finde quietnes and peace of consciences in this life. They alwayes doubt of the good will of God towards them: they are alwayes in feare of death, of the wrath & iudgement of God, & after this life they shall be punished for their disobedience with everlasting damnation.

Wherefore the boers of the law, and such as stand altogether upon the righteousness and workes thereof, are rightly called the devils sparres. They take more paines and punish themselves more in purchasing hell (according to the proverbe) then the sparres of Christ doe in obtaining heauen. For they are tormented two manner of wayes. First, they miserably afflict themselves whilst they thinke by doing of many hard and great workes, and all in vaine: and afterwards when they dye, they reape for a recompence, everlasting damnation. Thus are they most miserable sparres, both in this life and in the life to come, and their bondage is everlasting. Contrariwise, the goble have troubles in this world, but in Christ they finde peace, because they believe that he hath overcome the world. Wherefore we must stand fast in that freedom which Christ hath purchased for us by his death, and we must take good heed that we be not intangled againe with the yoke of bondage. As it hapneth at this day to the Antichristian spirits, who falling away from Faith and from this freedom, have proceeded into such bondage as is a temporall bondage; and in the world to come shall be oppressed with an everlasting bondage. As for the Papistes, the most parts of them are become at this day

The devils
Martyrs.

consequēt
to them
in this
life
and in
the life
to come
Job. 16. 20.

The carrell
libertie of
the Papists.
This may
truly be said
also of our
Libertines
and carnall
Gospellers
at this day.

plaine Epitaphes: Wherefore whiles they may, they use the libertie of the flesh, singing this carelesse song: *Edo, bibo, ludo, post mortem nulla voluptas*: That is to Eate, drinke, and make good cheare, for after this life there is no pleasure. But they are the very bond-slaves of the Diuell, by whom they are holden captiues at his will and pleasure: therefore they shall feele this euermolting bondage in hell. Witherto Pauls exhortation hath bene vehement and earnest, but that which followeth doth farre passe it.

Ver/c 2. Behold I Paule say vnto you, that if yee bee circumcised, Christ shall profite you nothing.

Paule here wonderfully stirred by with zeale and seruencie of spirit, thundreth against the law and circumcision, and these thundering wordes proceeding of great zeale, the holy Ghost imprinteth from him when he saith: Behold I Paule, &c. *I* (I say,) who knowe that I haue not receiued the Gospel by man, but by the reuelation of Iesus Christ, and haue communion and authority from aboue, to publish and to preach the same vnto you, do tell you, that if ye be circumcised, Christ shall profite you nothing at all. This is a very hard sentence: whereby Paule declareth, that to be circumcised, is as much as to make Christ utterly impossible: not in respect of him selfe, but of the Galatians, who being deceiued by the subtilties of the faile Apostles, belieued, that, besides faith in Christ, it was needfull for the faithfull to be circumcised, without the which they could not obtaine saluation.

The indige-
ment of the
godly con-
ching all
doctrines,
religions, &
ceremonies.

This place is as it were a touchstone, whereby we may most certainly and freely indage of all doctrines, wordes, religions and ceremonies of all men. Whosoener teach that there is any thing necessary to saluation (whether they be Papistes, Marckes, Jewes or heathen) besides faith in Christ, or shall denie any worke or religion, or obserue any rule, tradition or ceremony whatsoever, with this opinion that by such things they shal obtaine forgiveness of sinnes, righteousness & euermolting life: they heare in this place the sentence of the holy Ghost pronounced against them by the Apostle, that Christ profiteth them nothing. Seeing Paule durst giue this sentence against the law & circumcision, which were ordained of God him selfe, what durst he not doe against the chaffe and the waste of mans traditions.

Wherefore this place is a terrible thunderbolt against all the king

kingdoms of the Pope. For all the Popes, Bishops, and Prelates that live in their cloisters (I speak of the best of them) repose all their trust and confidence in their owne workes; righteousness, bowes and merites, & not in Christ, whom they most wickedly and blasphemously imagined to be an angrie iudge, an accuser and condemner: and therefore here they beare their indignment, that Christ profiteth the nothing. For if they can put away sinnes, and deserve forgiveness of sinnes and everlasting life through their owne righteousness and straitnes of life: then to what purpose was Christ borne? What profite haue they by his death and bloodshedding, by his resurrection, victorie ouer sinne, death and the Diuell, seeing they are able to overcome these monsters by their owne strength? And what tongue can expresse, or what heart can conceiue howe horrible a thing it is to make Christ impossible: Therefore the Apostle casteth out these wordes with great displeasure and indignation: If ye be circumcised, Christ shall profite you nothing: that is to say, no profite shall rebound vnto you of all his benefites: but hee hath bestowed them all vpon you in baine.

To whom
Christ is vn-
profitable.

¶ Hereby it appeareth sufficiently that nothing vnder the sunne is more hurtfull then the doctrine of mens traditions and worshes: for they utterly abolish and overthrow at once the truth of the Gospel, Faith, the true worshipping of God and Christ him selfe, in whom the father hath ordained all thinges, Coloss. 2. In Christ are hid all the treasures of wisdom and knowledge: In him dwelleth the fulnes of the Godhead bodily. Wherefore all they that are either authors or maintainers of the doctrine of worshes, are oppressours of the Gospel, make the death and woundes of Christ impossible, blemish and deface his Sacramentes, & utterly take away the true vse thereof, and by this they are blasphemers, enemies and deniers of God and of all his promises and benefites. Who so is not moued with these wordes of Paule (which calleth the lawe a yoke of bondage), shall saie that they which affirme the keeping of circumcision to be necessarie to saluation, make Christ impossible, and can not be wimen from the lawe and circumcision: nor yet from the confidence which he hath in his owne righteousness and worshes: As he stirred vpo to seek that libertie which is in Christ, his heart is harder then stone and iron.

Nothing:
more per-
nicious then
the tradicions
of men.

The lawe is a
yoke of bond-
age.

Good works
are not con-
demned, but
confidence
in good
works.

This is therefore a most certaine and cleare sentence, that Christ is impossible, that is to say, he is borne, crucified and risen againe in vaine to him that is circumcised, that is, which putteth his trust in circumcision. For (as I haue sayd before) Paule speaketh not here of the woorkes of circumcision (which hurteth not him that hath no assistance or opinion of righteousness in it): but of the vse of the woorkes, that is to say, of the confidence and righteousness that is annexed to the woorkes: For we must vnderstande Paule according to the matter whereof he treateth, or according to the argument which he hath in hande: which is, that men be not iustificed by the lawe, by woorkes, by circumcision or such like. He sayeth not that woorkes of them selves are nothing, but the confidence and righteousness of woorkes are nothing: for that maketh Christ impossible. Therefore who so receaueth circumcision with this opinion that it is necessary to iustification, to him Christ auaileth nothing.

Let vs beare this well in minde in our private tentations when the Deuill accuseth and ferriseth our conscience to dyne it to desperation. For he is the father of lying and the enemy of Christian liberty: therefore he tormenteth vs every moment with false feares that when our conscience hath lost this Christian liberty, it should feele the remorse of sinne and condemnation, & alwayes remaine in anguish and terrour. When that great dragon (I say) that olde serpent the Deuill (who deceaueth the whole world and accuseth our brethren in the presence of God day and night. Apoc. 12.) commeth and layeth vnto thy charge that thou hast not onely done no good, but hast also transgressed the lawe of God, say vnto him: Thou troublest me with the remembrance of my sinnes past: Thou putteth me also in minde that I haue done no good. But this is nothing to me: for if either I trusted in mine owne good deedes, or distrusted because I haue done none, Christ should both wayes profite me nothing at all. Therefore whether thou say my sinnes before me, or my good woorkes, I passe not: but removing both farre out of my sight, I onely rest in that liberty wherein Christ hath made me free: I knowe him to be possible vnto me: therefore I will not make him impossible: which I should doe, if either I should presume to purchase my selfe saueur and everlasting life by my good deedes, or should despair of my saluation because of my sinnes.

What we
must answer
the Deuill,
when he ac-
cuseth and
tempteth vs.

What we
must saye
vnto the
Deuill.

Therefore let vs learne with all diligence to separate Christ
farre

farre from all moynes, as well good as euill : from all lawes both of God and man, and from all troubled consciences : for with all these Christ hath nothing to doe. He hath to doe, I graunt, with afflicted consciences : howbeit not to afflict them more, but to raise them vp, and in their affliction to comfort them. Therefore if Christ appeare in the likenes of an angry iudge, or of a lawgiver that requirerth a strait account of our life past : then let vs assure our selves that it is not Christ, but a raging fiende. For the scripture painteth out Christ to be our reconciliation, our advocate and our comforter. Such a one he is and euer shall be : he can not be unlike himselfe.

A true picture of Christ.

Therefore whensoever the Deuill transforming him selfe into the likenes of Christ, disputeth with vs after this manner : This thou oughtest being admonished by my worde to haue done, and hast not done it : and this thou oughtest not to haue done, and hast done it : knowe thou therefore that I will take vengeance on thee, &c. let this nothing at all moue vs, but by and by let vs thus thinke withour selues : Christ speaketh not to poore afflicted and despairing consciences after this manner : He addeth not affliction to the afflicted : He breaketh not the brused reede, neither quencheth he the smoking flaxe. In deede to the hard hearted he speaketh sharply : but such as are terrified and afflicted, he most lovingly and comfortably allureth vnto him, saying : Come vnto me all ye that crauell and be heauie laden, and I will refreshe you : I came not to call the righteous, but sinners to repentance. Be of good comfort my sonne thy finnes are forgiven thee. Be not afrayed, I haue overcome the worlde. The sonne of man came to seeke out and to saue that which was lost. We must take good heed therefore least that we, being deceaued by the wonderfull sleights & infinite subtilties of Satan, do receaue an accuser and condemner in the stead of a comforter & sauour, and so vnder the vizour of a false Christ, that is to say, of the Deuill, we lose the true Christ and make him impossible vnto vs. Thus much haue we sayd as touching private and particular temptations, and how we should be our selves therein.

Eph. 4. 3.
Mat. 12. 10.

Mat. 11. 28.

Mat. 9. 13.
Mat. 9. 13.

Iohn. 16. 33.
Luke. 19. 10.

Iohn. 2. 23.
Iohn. 2. 23.
Iohn. 2. 23.
Iohn. 2. 23.
Iohn. 2. 23.
Iohn. 2. 23.
Iohn. 2. 23.
Iohn. 2. 23.

Verse 3. For I testifie againe vnto euery man which is circumcised, that he is bound to keepe the whole lawe.

The first incontinentie is in deede very great, where Paule
sheweth

By this

saith that Christ profiteth them nothing which are circumcised: and this that followeth is nothing lesse, where he saith that they which are circumcised, are bound to kepe the whole law. He speaketh these words with such earnestnes and vehemencie of spirit, that he conuinceth them with an oth. Ie Iesue, that is to say, I sweare by the liuing God. But these words may be expounded two waies, negatively and affirmatiuely. Negatiuely after this manner, I tell the contrary man which is circumcised that he is bound to keepe the whole law, that is to say, that he performeth no peece of the law, yea that in the very worke of circumcision he is not circumcised, & even in the fulfilling of the law he fulfilleth it not but transgresseth it. And this seemeth to me to be the simple & true meaning of Paule in this place. Afterwards in the 6 chapter he expoundeth him selfe, saying: They themselues which are circumcised, keepe not the law. So he saith also before in the thirde chapter. Whosoever are of the workes of the lawe are vnder the curse. As if hee said: Although ye be circumcised, yet are ye not righteous and free from the law, but by this deede ye are rather betters and bondseruants of the law: And the more ye goe about to satisfie the law, and to be set free from it, the more ye entangle and snare your selues in the yoke thereof, so that it hath more power to accuse and condemn you. This is to goe backwarde like the crabbe, and to wash away filth with filth.

The doers
of the lawe
doe not the

And this which I say by occasion of Pauls wordes I haue learned both in my selfe and others. I haue sene many which haue painefullly trauailed, and vpon meere conscience haue done as much as was possible for them to doe, in fasting, in prayer, in wearing of payes, in punishing and tormenting their bodies with sundrie exercises (whereby at length they must needs haue either consumed them, yea although they had ben made of yron), and all to this end that they might obtaine quietnes and peace of conscience: notwithstanding, the more they trauailed, the more they were stricken adowne with feare, and specially when the houre of death approached they were so fearefull, that I haue sene many murderers and other malefactours condemned to death, dying more courageously then they did, which notwithstand had liued here before.

The conscience
is not
quieted and
satisfied
with the ob
seruation of
man's tradi
tions.

Therefore it is most true, that they which doe the lawe, doe it not. For the more they goe about to fulfill the lawe, the more they

transgresse it. Euen so we say and iudge of mens traditions. The more a man striveth to pacifie his conscience thereby, the more he troubleth and tormenteth it. When I was a sinner, I endeavored as much as was possible, to live after the strict rule of this order, I was wont to chastise my selfe with great beatition, and to decken by all my sinnes (yet being alwayes very contrite before), and returned to confession her often, and throughly performed the penances that was imposed onto me. Yet for all this, my conscience could neuer be fully comforted, but was alwayes in doubt and feare. This is that thou hast not done rightly: thou wast not contrite and sorrowfull enough: this thing thou dost omit in thy confession, &c. Therefore the more I went about to helpe my weake, wavering, afflicted conscience by mens traditions, the more weake and doubtful, & the more afflicted I was. And thus, when I observed mens traditions, the more I transgressed them, and in obtaining after righteousness by mine order, I could neuer attaine unto it: For it is impossible (as Paule sayth) that the conscience should be pacified by the works of the law, and much more by mens traditions, with out the promise and glad tidings concerning Christ.

Therefore they that take to be comforted and quickened by the law, are much further of from righteousness and life, then the Publican, sinners and harlots. For they can not trust to their owne works, liking they be such, that they can not hope to obtaine grace and forgiveness of sinnes thereby. For if righteousness and works done according to the law doe not suffice, howe can sinnes suffice which are committed contrary to the law? Therefore in this point they are in farre better case then the Justiciaries: for they have no assistance in their owne works: which greatly hindereth true faith in Christ, if it doe not utterly take it away. Contrariwise the Justiciaries which abstaine outwardly from sinnes, and live holily and without blame in the sight of the world, can not be without the opinion of their owne righteousness, with the true faith in Christ can not stand: And so, this cause they be more miserable then the Publican and harlots: who offer not their good works to God in his displeasure, that for the same he may recompence them with everlasting life (as the Justiciaries doe) for they have none to offer: but desire that their sinnes may be pardoned to. *Christus sake, seu quia in quibus iniquitates nostras non possunt*

The other exposition is affirmative: he that is circumscribed,

Confidence
in works
peterly taken
away faith,
or at least
hindereth it
in the
heart

Justiciaries
& merit-
gers will be
recompen-
sed for their
works with
everlasting
life.

He that receiveth Moyses in one point, must receive him in all.

also bound to keep the whole lawe. For he that receiveth Moyses by one point, must of necessity receive him in all. And it belongeth nothing to us, that circumcision is necessary, and not the rest of Moyses lawes. For by the same reason that thou art bound to keep circumcision, thou art also bound to keep the whole lawe. Nowe, to be bound to keep the whole lawe is nothing else but to be bound in effect that Christ is not yet come. If this be true, then are we bound to keep all the Jewish ceremonies and lawes touching meates, places and times: and Christ must be looked for as yet to come, that he may abolish the Jewish kingdome and priesthood, and set up a new kingdome throughout the whole world. But the whole scripture witnesseth, and the sequels thereof plainly declareth that Christ is already come: that by his death he hath redeemed mankind: that he hath abolished the law, and that he hath fulfilled all things which all the Prophets have foretold of him. Wherefore the lawe being cleane abolished and quite taken away, he hath given unto us grace and truesh. It is not then the lawe nor the works thereof, but it is Faith in Jesus Christ, that maketh a man righteous.

And therefore we should not only be bound to keep the lawe, but we should be bound to it at this day to certaine of Moyses lawes that like them best, as the false Apostles would have done at that time. But this is in no wise to be suffered, for if we give Moyses leave to rule over us in any thing, we are bound to obey him in all things. Wherefore we will not be burdened with any lawe of Moyses. We grant that he is to be read amongst us, and to be heard as a Prophet and a witness bearer of Christ: and moreover, that out of him we may take good examples of good lawes and holy life. But we will not suffer him in any wise to have dominion over our conscience. In this case let him be dead and buried, and let no man know where his grave is.

The former exposition: that is to say, the negative sameth to us to be more apt and more spirituall: notwithstanding both are good, and both do condemne the righteousness of the lawe. The first do, that we are to farre from obtaining righteousness by the lawe: that the more we goe about to accomplish the lawe, the more we transgress the lawe. The second is that he which will performe any part of the lawe, is bound to keep the whole lawe. And to conclude, that Christ possideth them nothing at all which will be imputed by the lawe.

Here

Christians are free from the pollicie of Moyses touching their conscience. Deut. 10. 6.

not a lawe
but a grace
that is to say
that we are to
be free from
the lawe
and to be
bound to
the grace
of Christ

Hereby it appeareth that Pauls meaning was not that the lawe is a plaine deniall of Christ: for he saith, it is a bondage, saying that Paul bare witness, that the lawe of Moyses which was giuen by God to the people of Israel, is a deniall of Christ. Why then did God giue it? Before the coming of Christ, and before his manifestation in the flesh, the lawe was necessary. For the lawe is our Scholemaster to bring vs vnto Christ. But nowe that Christ is revealed, in that we beleue in him we are no longer vnder the Scholemaster. Hereof we haue spoken largely enough before the ende of the third chapter. Also to teacheth then that the lawe is necessarie to righteousness, teacheth a plaine deniall of Christ and of all his benefites, he maketh God a lyer, yea he maketh the lawe also a lyer: For the lawe it selfe beareth witness of Christ, and of the promises made as concerning Christ, and hath foreshadowed that he should be a King of grace, and not of the lawe.

They that
seek to be
iustified by
the lawe do
by Christ.

Verse. 4. Ye are abolished [or separated] from Christ, whosoever are iustified by the law, ye are fallen from grace.

Here Paul expoundeth him selfe, and sheweth that he speaketh not simply of the lawe nor of the worke of circumcision, but of the conscience and opinion that men haue to be iustified thereby. As if he would say: I do not bitterly condemne the lawe or circumcision (for it is lawfull for me to drinke, to eate, and to keepe company with the Jewes according to the law: it is lawfull for me to circumcise Timothy) but to seeke to be iustified by the lawe, as if Christ were not yet come, or being now present, he alone were not able to iustifie, this is it which I condemne, for this is to be separated from Christ. Therefore, saith he, ye are abolished: that is, ye are utterly voyde of Christ, Christ is not in you, he worketh not in you any more. Ye are not partakers of the knowledge, the spirit, the fellowship, the favour, the libertie, the life, or the doings of Christ, but ye are utterly separated from him, so that he hath no more to do with you, nor ye with him.

Paul con-
demneth
not circum-
cision, but
to trust in
circumcisi-
on, is that which
he condem-
neth.

For him that
trusteth in
circumcisi-
on, he is
not saved.

Gal. 3. 12.

These wordes of Paul are diligently to be noted: that to seeke righteousness by the lawe, is nothing else but to be separated from Christ; and to make him utterly unprofitable. What can be said hono- rably against the lawe? what can be sette against this thunderbolt? It were impossible that Christ, and the

Christ and
the lawe can
not dwell to-
gether. Rom.
7. 14. 15.
I must
not stand be-
tweene me
and god.

True faith.

We must ei-
ther forgoe
Christ or the
law.

Deut. 17. 26.

The doctrine
of the Pope
leadeth vs
quite away
from Christ
and maketh
him alone.

Let me knowe howe thou art in my heart: for either the law or Christ must give place. But if thou thinkest that Christ and the law can dwell together, then be thou sure that Christ dwelleth not in thy heart, but the Devil doth the likeness of Christ, accusing and terrifying thee, and strictly exacting of thee the law and the works thereof. For the true Christ (as I sayd before) neither collecteth thee to a reckoning for thy sinnes, nor biddeth thee trust to thine owne good works. And the true knowledge of Christ or faith disputeth not whether thou hast done good works to righteousness, or euill works to condemnation: but simply concludeth after this sort: if thou haue done good works, thou art not therefore iustified, or if thou haue done euill works, thou art not therefore condemned. I neither take from good works their praise, nor commend euill works. But in the matter of iustification, I say, we must looke howe we may hold Christ, lest if we looke to be iustified by the law we make him unprofitable vnto vs. For it is Christ alone that iustificeth me, both against my euill deedes, and without my good deedes. If I haue this perswasion of Christ, I lay hold of the true Christ. But if I thinke that he exacteth the law and works of me to saluation, then he becometh vnto me, and I am utterly separated from him.

These are dreadfull sentences and threatenings against the righteousness of the law and mans owne righteousness. Wherefore, they are also most certaine principles which confirme the article of iustification. This is then the final conclusion: Either thou must forgoe Christ, or the righteousness of the law. If thou retainest Christ, thou art righteous before God: but if thou stick to the law, Christ availleth thee nothing. Thou art bound to keepe the whole law, and thou hast no law sentence already pronounced against thee. Cursed is every one that fulfilleth not all the things that are written in this law. As we haue sayd of the law, so we say also of mans traditions. Either the Pope with his religious rule must reiect all those things wherein hitherto he hath put his trust, or else Christ shall be vnprofitable to them. And hereby we may plainly see how pernicious and pestilent the popish doctrine hath bene: for it hath led men cleane away from Christ, and made him altogether unprofitable. God complaineth in the 22. of Ieremie that the Prophets prophesie lies and the dreames of their owne heart, in the ende that his people should forget his name. Where

like like as the false Prophets teaching the false interpretation of the law, and the true doctrine concerning the people of Abraham, in whom all the nations of the earth should be blessed; yet they their stone traditions, to the end that the people should forget their God: even to the Papists having darkened and defaced the doctrine of Christ, so that they made it of mans effect, taught and set forth nothing else but the doctrine of works: whereby they have the whole world away from Christ. Who so earnestly considereth this matter, can not but feare and tremble.

Verse 4. Ye are fallen from grace.

That is to say: Ye are no longer in the kingdome of grace. For like as he that is in a shippe, on which he so ever he falleth into the sea, is drowned: even so he which is fallen from grace, must needs perish. He therefore that wil be justified by the law is fallen into the sea, and hath call him selfe into danger of eternall death. Now, if they fall from grace which will be justified by the morall law: whether shall they fall? (I pray you) wil they be justified by their stone traditions and doctores? Even to the bottom of hell. For whither they are come into perdition: for so they themselves have taught us. Whosoever this? say they? according to the words of St. Irenaeus, Dominicus, Benedictus, and others, the price and mercy of God is upon them. Again, all they that observe his chastitie, obedience, &c. shall have everlasting life. But let these toys go to the Devil from whom they came; and hearken what Paule teacheth the here; and what Christ teacheth, saying: He that beleueth in the Sonne of God hath everlasting life: but he that beleueth not in the sonne, shall not see life but the wrath of God abideth vpon him. Again, he that beleueth not is judged already.

Now like as all the doctrine of the Papists (to note this by the way) concerning mens traditions, works, doctores and merites, was most common in the world: so was it thought to be the best and most certaine of all others: whereby the Devil hath both set up and established his kingdome most mightily. Therefore when we at this day doe impugn and vanquish this doctrine by the power of Gods word, no chaffe is taken away by the world, it is no marvel that Satan rageth so cruelly against us, raising up tyrants and officers every where, and stretch the whole world in our

ther vnpromisable to us.

To seeke to be justified by the law, &c.

John 3. 36.

John 3. 18.

The Popes kingdom is grounded vpon mens traditions.

a. 47.

What he lo-
seth char-
falsch from
grace.

2du. 15. 24.

times. Then shall some man say: It had bene better to haue bene our grace, for they had none of those evils benighted by. But he ought more to shew the favour of God, whose glory we set forth than to curse the example of the people which persecuteth vs. For what is the hope and the whole world in comparison of God: In what we are weak, and haue an heavenly treasure in bristle and earthly perils: but although the vessel be neuer so brittle, yet is the treasure inestimable.

These wordes: Ye are fallen from grace, must not be coldly or tenderly considered: for they are weighty and of great importance. He that falleth from grace utterly loseth the attornment, the forgiveness of sinnes, the righteousness, libertie and life that Iesus Christ hath merited for vs by his death and resurrection: and in stead thereof he purchaseth to him selfe the wrath and iudgement of God: Paine, death, the bondage of the Demill and euermolting damnation. And this place strongly confirmeth and fortifieth our doctrine concerning faith in the article of iustificacyon, and marvellously cometh to be against the cruel rage of the Papistes that perfectly and condemn vs as heretikes because we teach this article. In stead this place ought to seare the consciences of faithfull men, that is to say, all that take righteousness by workes; from persecuting and blaspheming the word of grace, life and euermolting salvation. But they be so hard hearted and obstinate, that seeing they see not, and hearing they heare not, and when they read this damnable sentence of the Apostle pronounced against them, they understand it not. Let vs leave them therefore: And to them selves: For they are blind and leaders of the blind.

¶ Vers. 5. For we in spirit wait for the hope of righteousness through Faith.

Paul here knitteth by the matter with a notable conclusion, saying: We will be iustified by the law; by circumcision and by workes; but we lacke not to be iustified by this meane, lest Christ should be made utterly unprofitable unto us, & we become better to performe the whole law, and so finally fall away from graces by we waste in spirit by faith for the hope of righteousness. Every word is here diligently to be noted, for they are pithy and full of power. We doth not onely say, as he is wont: We are iustified by faith, in spirit by faith, but moreover he addeth: We waite

waite for the hope of righteousness, including hope also, that he may comprehend the whole matter of faith.

Hope, after the manner of the Scriptures, is taken two wayes namely, for the thing that is hoped for, and for the affection of him that hopeth. For the thing that is hoped for, it is taken in the first chapter to the Colossians: For the hopes sake which is layde up for you in heaven: that is to say, the thing which we hope for. For the affection of him that hopeth, it is taken in the eight chapter to the Romans: For we are saved by hope. So hope in this place also may be taken two wayes, and so it shalld be a double sense: the first is, the waye in spirit through faith for the hope of righteousness, that is to say, the righteousness hoped for, which shall be certainly revealed in such time as is pleasing to the Lord to give it. The second: the waye in spirit by faith for righteousness, whereby hope and desire: that is to say, we are righteous: howbeit our righteousness is not yet revealed, but: danger yet to hope. For, as long as we live here, sinne remaineth in our flesh: there shall a law in our flesh and members, rebellious against the law of our minde, and leading us captive into the service of sinne: so that when these affections of the flesh are against us, and we on the other side are through the spirit, warring against the same, there is there a place for hope. For when we have begun to be justified through faith: whereby also we have received the first fruits of the spirit, and the mortification of the flesh is then begun in us: but we be not yet perfectly righteous. It seemeth then that we be perfectly justified, and this it is which we hope for. So our righteousness is not yet in full possession but lieth under hope.

This is a stode and a foundation, whereby a faith and troubled conscience feeling their sinne, and certified with every true part of the will, may be comforted and rejoiced. For the feeling of sinne, the knowledge of sinne, by the power of the word, is wrought full strong in the conscience. And when we be taught by experience, by the word, and by the inward witness to the power of the word, that we have received the first fruits of the spirit, and the mortification of the flesh is then begun in us: but we be not yet perfectly righteous. It seemeth then that we be perfectly justified, and this it is which we hope for. So our righteousness is not yet in full possession but lieth under hope.

The right-
ousness of
the faithfull
standeth not
in feeling.

whereupon they beliest, standeth not upon thine alone feeling, but
upon thy hoping that it shall be revealed when it pleaseth God.
Wherefore thou must not iudge according to the feeling of some
which troubleth and terrifieth thee, but according to the promise
and doctrine of faith, whereby Christ is promised unto thee, who
is thy perfect and everlasting righteousness. Thus the hope of the
afflicted consisting in the inward affection, is stirred up by faith
in the midst of all terrours and feeling of sinne, to hope that he is
righteous. Wherever it hope be here taken for the thing which is
hoped for, it is thus to be understood, that that which a man now
saith not, he hopeth in time shall be made perfect and clearly re-
vealed.

Either sense may well stand; but the first touching the inward
affection and affection of hoping, bringeth more plentifull comfort
on, for our righteousness is not yet perfect, it can not yet be felt
yet I have not begunne; for saith she weth unto me Christ in whom
I trust, and when I have layd hold of him by faith, I may be re-
gainst the first dartes of the Deuill, and I take a good heart the
rough hope against the feeling of sinne, assuring my selfe that I
have a perfect righteousness prepared for me in heauen. So both
these sayings are true, that I am now righteous neither by that
righteousness which is begun in me, and also I am raised up in the
same hope against sinne; and waite for the full confirmation of
perfect righteousness in heauen. These things are not rightly un-
derstanded when they be put in question as we haue said.

But difference there is betweene faith and hope.

Here riseth a question, what difference there is betweene faith
and hope. The simple here answered hath laboured very
much in this matter, but they can no more see in any certainty
then in the which I dwell, in the hole scriptures, with much diligence,
and also with much helpe and guidance of spirit (he is spoken to
out of his heauen), it is hard to find any difference. For there is so
great an intimate kinnesse faith and hope, that the one cannot be se-
parate from the other. But this I say there is a difference be-
tweene them, which is gathered of their severall offices, diuersitie
of teaching, and of their end.

Faith and
hope differ
in point of

Faith, they differ in respect of their object, that is of the ground
wherein they rest: For faith resteth in the understanding, and
hope

hope resteth in the will: but in very deede they can not be separated, the one having respect to the other, as the two Cherubins of the Mercy Gate, which could not be divided. of their subject. Exod. 25. 20.

Secondly, they differ in respect of their office, that is, of their working. For faith telleth what is to be done, it teacheth, prescribeth, and directeth, and it is a knowledge. Hope is an exhortation which stirreth up the mind that it may be strong, bold, and courageous: that it may suffer and endure adversities, and in the midst thereof waite for better things. The difference between faith and hope in their office.

Thirdly, they differ as touching their object, that is, the special matter whereunto they looke. For faith hath for her object the truth, teaching us to cleave surely thereto, and looketh upon the word and promise of the thing that is promised. Hope hath for her object the goodness of God, and looketh upon the thing which is promised in the word, that is, by such matters as faith teacheth us to be hoped for. The difference as touching the object.

Fourthly, they differ in order: For faith is the beginning of life before all tribulation. Heb. 11. But hope cometh afterwards, proceeding of tribulations. Rom. 5. Difference in order.

Fifthly, they differ by the diversity of working: For faith is a teacher & a judge, fighting against errors and heresies, judging spirits and doctrines. But hope is as it were the Generall Captain of the field, fighting against tribulation, the cross, impatience, heaviness of spirit, weakenes, desperation and blasphemy, and it waiteth for good things even in the midst of all evils. Difference in working.

Therefore, when I am instructed by faith in the words of God, and lay hold of Christ the living in him with my whole heart, then am I righteous by this knowledge. When I am so justified by faith, by this knowledge, by and by commeth the Devil the father of lies, and laboureth to extinguish my faith by wiles and subtilties: that is to say by lies, errors and heresies. Wherefore, because he is a murderer, he goeth about also to oppress it by violence. Where hope is ruling, layeth hold on the thing revealed by faith, and overcometh the devil that travaileth against faith, and after this doth enjoy peace and joy in the holy Ghost: so that in very deede faith and hope can scarcely be discerned the one from the other, & yet is there a certaine difference betwixt them. And that it may be the better perceived, I will set out the matter by a similitude.

The difference between faith and hope in diuinitie, is the same that is between fortitude and prudence in pollicy,

In ciuill government prudence and fortitude doe differ, and yet these two vertues are so loyned together, that they can not easily be seuered. Nowe, fortitude is a constancie of minde, which is not discouraged in aduersity, but endureth valiantly, and sayeth for better things; But if fortitude be not guided by prudence, it is but temeritie and rashnes. On the other side, if fortitude be not loyned with prudence, that prudence is but vaine and vnprofitable. Wherefore like as in policie prudence is but vaine without fortitude: euen so in diuinitie faith without hope is nothing: for hope endureth aduersitie and is constant therein, and in the end ouercometh all evils. And on the other side, like as fortitude without prudence is rashnes, euen so hope without faith is a presumption in spirite, and a tempting of God: for it hath no knowledge of Christ and of the truth which faith teacheth, and therefore it is but a blind rashnes and arrogancy. Wherefore a goodly man afore all things, must haue a right vnderstanding instructed by faith, according to the which the minde may be guided in afflictions, that it may hope for those good things which faith hath reuealed and taught.

To be short, faith is conueined by teaching: for thereby the mind is instructed what the truth is. Hope is conueined by exhortation: for by exhortation hope is stirred up in afflictions, which confirmeth him that is already instructed by faith, that he be not overcome by aduersities; but that he may be able more strongly to resist them. Notwithstanding if the sparke of faith shoulde not giue light to the will, it coulde not be perswaded to lay holde vpon hope. We haue faith then, whereby we are taught, we vnderstand and knowe the heavenly wisdom, apprehend Christ, and continue in his grace: But as soone as we lay holde vpon Christ by faith, and confesse him, notwithstanding our enemies, the worlde, the flesh and the Deuill rise vp against vs, hating and persecuting vs most cruelly both in body and spirite. Wherefore we thus beleuing and instructed by faith in spirite, doe waite for the hope of our righteousness: And we waite through patience: for we see and feele the contrary. For the worlde with his Deuill, assaileth vs mightely both within and without. For heere, sinne yet still troubleth vs, which bringeth vs into heauines. Notwithstanding we giue not ouer for all this, but raise vp our minde strongly through faith, which lighteth, teacheth and guideth the same: And thus we abide firme and constant, and overcome all aduersities through him

him which hath loved vs, until our righteousness which we beleue and waite for, be revealed. By faith therefore we began, by hope we continue, and by reuelation we shall obtaine the whole. In the meane time whilst we liue here, because we beleue, we teach the worde, and publishe the knowledge of Christ vnto others. Thus doing we suffer persecution (according to this text: I beleued, *Ph. 1. 16. 10.* and therefore did I speake: and I was sore troubled) with patience, being strengthened and encouraged through hope: where vnto the Scripture exhorteth vs with most sweete and comfortable promises taught and reuealed vnto vs by faith. And thus both hope spring vpp and increase in vs, *Romaines 15.* That through patience and comfort of the Scripture we may haue hope.

Paulo therefore, not without cause ioyneth patience in tribulations, and hope together in the fift and eight to the *Romaines*, and in other places also, for by them hope is stirred vp. But faith (as also I haue shewed before) goeth before hope: for it is the beginning of life, and beginneth before all tribulation: for it learneth Christ; and apprehendeth him without the crosse. Notwithstanding the knowledge of Christ can not be long without the crosse, without troubles & conflicts. In this case the minde must be stirred vp to a fortitude of spirit, (for hope is nothing else but a spirituall fortitude, as faith is nothing else but a spirituall prudence) which consisteth in suffering, according to this saying: That through patience, &c. These three things then dwell together in the faithfull: faith which teacheth the truth, and defendeth from errors: hope which endureth and ouercommeth all aduersities, as well bodily as ghostly: and charity which worketh all good thinges, as it followeth in the text. And so is a man entire and perfect in this life, as well within as without, until the righteousness be reuealed which he waiteth for: and this shall be a perfect and an euermlasting righteousness.

Faith is before hope.

The true knowledge of Christ is not without the crosse.

Faith.
Hope.
Charity.

Moreover, this place containeth both a singular doctrine and consolation. As touching the doctrine it sheweth that we are made righteous, not by the workes; sacrifices or ceremonies of Moyses law, much lesse by the workes and traditions of men, but by Christ alone. Whatsoever is in vs besides him, is of the flesh and not of the spirit. Whatsoever then the worlde counteth to be good and holy without Christ, is nothing else but sinne, error, and flesh.

Whatsoever the worlde.

steemeth to
be good and
holy without
Christ, is
sime.

Wherefore this circumstance and the observation of the lawe: also the works, religions and totes of the Lawe and of al such as trust in their owne righteousness, are altogether carnall. But we (sayth Paule) are farre above all these thinges in the spirite and inward man: for we possesse Christ by faith, and in the middes of our afflictions throught hope we waite for that righteousness which we possesse already by faith.

A sweete
consolation
in anguish
and trouble
of consci-
ence.

The comfort is this: that in serious conflicts and terrours, wherein the feeling of sinne, heavines of spirite, desperation and such like, is very strong (for they enter deeply into the heart and mightely assaile it) thou must not follow thine owne feeling. For if thou doe, thou wilt say: I feele the horrible terrours of the lawe and the tyranny of sinne, not onely rebelling against me, but also subbing and leading me captive, and I feele no comfort or righteousness at all. Wherefore I am a sinner and not righteous. If I be a sinner, then am I guilty of everlasting death. But against this feeling thou must wrestle, and say: Although I feele my selfe utterly overwhelmed and swallowed up with sinne, and my heart telleth me that God is offended and angry with me, yet in very deed it is not true, but that mine owne sense and feeling so indgeth. The word of God (which in these terrours I ought to followe, and not mine owne sense) teacheth a farre other thing: namely that God is neare vnto them that are of a troubled heart, and sauech them that are of an humble spirite. Also, he despiseth not an humble & contrite heart. Wherefore, Paule sheweth here, that they which are indwelt in spirite by faith, doe not yet feele the hope of righteousness, but waite still for it.

R/4. 44. 2.
R/4. 51. 17.

Wherefore when the law accusethe and sinne terrifieth thee, and thou failest nothing but the wrath and iudgement of God, despaire not for all that, but take vnto thee the armour of God, the shield of faith, the helmet of hope, and the sword of the spirite, and try howe good and howe valiant a warrior thou art. Lay holde of Christ by faith, who is the Lord of the law and sinne, and of all thinges else which accompany them. Beloning in him thou art iustified: which thing reason and the feeling of thine owne heart when thou art tempted, do not tell thee, but the word of God. Wherefore, in the middes of these conflicts and terrours which often returne and exercise thee, waite thou patiently throught hope for righteousness, which thou hast now by faith, although it be yet but begynning and

16. 17.
16. 18.
16. 19.

imperfect, untill it be revealed and made perfect in the bright day of
heaven.

But thou wilt say : I feele not my selfe to have any righteous-
nes, or at the least, I feele it but very little. Thou must not feele,
but beleue that thou hast righteousness. And except thou beleue
that thou art righteous, thou doest great iniurie unto Christ, who
hath cleansed thee by the washing of water through the word, who
also died upon the crosse, condemned sinne and killed death, that
through him thou mightest obtaine righteousness and everlasting
life. These things thou canst not deny (except thou wilt openly
shew thy selfe to be wicked and blasphemous against God, and be-
tray to despise God, all his promises, Jesus Christ with all his
benefites,) and so consequently thou canst not deny but that thou
art righteous.

Our righte-
ousnes con-
sisteth not
in feeling,
but in bele-
uing.
Eph. 5. 26.
1. Cor. 13. 2.

Let vs learne therefore in great and horrible terror, when our
conscience saileth nothing but mine, & iudgeth that God is angrie
with vs, and that Christ hath turned his face from vs, not to follow
the sense and feeling of our owne heart, but to strike to the word of
God, which saith that God is not angrie, but looketh to the afflic-
ted and to such as are troubled in spirit, and comforteth at his mercy
and that Christ turneth not himselfe away from such as labour,
are heavy laden, but comforteth and comforteth them. This place
therefore teacheth plainly, that the law and works being but to be
no righteousness, or comfort at all, but this word the holy Ghost only
in the faith of Christ comforteth by hope in terror and tribu-
lations which endure the overcomer to all adversities. Let us
there be that know this, make and feele faith and hope in the
word, which is the comfort, for it comforteth the heart but as smok-
ing flaxe, which is ready by and by to be put out with a vehement
winde. Let the faithful also beleue in the word of these afflictions
and tribulations, hoping against hope : that is to say, fighting through
faith in the word as touching Christ, against the feeling of sinne
and of the wrath of God, as after Iohn has shown by experience that
this sparke of faith being very little (as it appeareth to naturall
reason : for reason may scarcely see it) is as a mighty fire, and
swalloweth up all our sinnes and all our errors.

Eph. 5. 26.
1. Cor. 13. 2.

There is nothing more dearer or precious in all the world to the
conscience of God, than this doctrine. For they that understand
this doctrine, doe knowe that whereof all the world is ignorant:

The true
sure of cher-
faithful.

2. Cor. 6. 12.

namely that same; death and all other afflictions, afflictions and calamities, as well corporall as spirituall, doe turne to the benefits and profits of the elect. **Whomsoever**, they knowe that God is then most neare unto them, when he seemeth to be farthest of, and that he is then a most mercifull and loving Saviour, when he seemeth to be most angry, to afflict, and to destroy. Also they knowe that they have an everlasting right on this life, which they waite for through hope, as a certaine and sure possession layd up for them in heaven: when they see the hopefull forrowes of this life and death; and that they are then wordes of all things, when they are most destitute of all things, according to that saying: having nothing, and yet possessing all things. This sayth the Scripture, is to communicate comfort through hope. But this cunning is not learned without great and often tentations.

For in Jesus Christ neither circumcision availeth any thing, neither uncircumcision, but faith which worketh by love.

A true and lively Faith.

What is to say, Faith which is not fained nor hypocriticall, but true and lively. This is that faith which refresheth and requirerth good desires through love. It is as much to say as this: that will be a true Christian to have as one of Christs kingdom, must be a true believer. So to be believeth not truly if worke of charity followeth not his faith. So on both handes, as well on the right hande as on the left, he sheweth hypocrites out of Christs kingdom. On the right hande he sheweth out the hypocrites, and all such as will worke their owne salvation; saying: In Christ when I am circumcised, that is to say, so long as I am circumcised, no hoarding up, no kind of life in the law, but faith without any fruit in law, has no merites and is not before God. On the left hande he sheweth out all double and double persons, which say: if faith followeth without loves, then is it impossible nothing, but let be only believe and be quiet with it. But saye ye, what of grace. Paul sayeth otherwise, that although it be true that only faith is sufficient, yet he speaketh here of faith in another respect; that is to say, that after all such insufficiency, it is not idle, but occupies and exercises in working at long time. Paul speaketh in this place, setteth forth the whole life of a Christian man, namely, that which is by it sufficient for faith to be active, and outwardly in charity and good works towards our neighbours.

The whole life of a Christian according to Paul.

So that a man is a perfect Christian inwardly through faith before God, who hath no need of our workes, and outwardly before men, inhome our faith practiceth nothing, but our charity of our workes. Therefore when we have heard of understanding of this forme of Christian life: to witte, that it is faith and charity (as I have sayd,) it is not yet declared what faith or what charity is: for this is an other question. For as touching faith or the inward nature, force, and use of faith he hath spoken before: Where he sheweth that it is our righteousness, or rather our iustification before God. Here he ioyneth it with charity and workes, that is to say, he speaketh of the external office thereof, which is to stirre us up to doe good workes and to bring forth in vs the frutes of charity to the profite of our neighbour.

Verse 7. Ye did runne well: who did let you, that ye did not obey the truth?

These are plaine words. Paule affirmeth that he teacheth them the truth, and the selfe same thing that he taught them before, and that they ranne well so long as they obeyed the truth: that is, they believed and lived rightly: but now they did not so, since then were misled by the false apostles. Moreover he useth here a new kind of speech in calling the christian life a course or a race. For among the Hebrewes to runne or to walke signifieth as much as to live or to be conuersant. The teachers doe runne when they teach purely, and the hearers or learners doe runne when they receive the word with ioy, and when the frutes of the spirit doe followe. Which thing was done as long as Paule was present, as he witnessed before in the thirde and fourth chap. And here he saith: Ye did runne well: that is to say, all things went forward well and happily among you, ye lived very well, ye went on the right way to everlasting life, which the word of God promised you, &c.

The life of a Christian is a course or a race.

These wordes: Ye did runne well, contains in them a singular comfort. This temptation oftentimes exerciseth the gould, that their life seemeth unto them to be rather a certaine slowe creeping, then a running. But if they abide in sound doctrine and walke in the spirit, lette this nothing trouble them, though their doings seeme to goe slowly forward, or rather crape. God indgeth farre otherwise. For that which seemeth unto vs to be very slowe and scarcely to crape, runneth swiftly in Gods sight. Again, that

That which seemeth to vs to creepe

runneth
swiftly in
Gods sight.
Mat. 5. 4.
Luk. 12. 31.

which is to be nothing else but sorrow, mourning and death, is be-
fore God, joy, mirth and true happines. Therefore Christ sayth
Blessed are ye that mourne and weepe; for ye shall receaue com-
fort. ye shall laugh, &c. All things shall turne to the best to them
which beleue in the soule of God, be it sorrow, or be it death it self.
Wherefore they be true runners in deede, and whatsoever they do,
it runneth well and goeth happily forwarde by the furtherance of
Gods spirit, which can not suffer slow proceedings.

Verse 7. Who did let you that you did not obey the truth?

Gal. 3. 1.

False do-
ctrine be-
witcheth
men.

They are hindered in this course which fall away from faith and
grace to the lawes and workes: as it hapned to the Galatians be-
ing misled and seduced by the false apostles, whom conertly he re-
prehendeth with these wordes: who did let you that you did not
obey the truth? In like manner he sayd before in the third chapter,
who hath bewitched you, that ye should not obey the truth? And
here Paule sheweth by the way, that men are so strongly bewit-
ched with false doctrine, that they embrace lies and heresies in the
stead of the truth and spirituall doctrine. And on the other side they
say and sweare that the sound doctrine which before they loved, is
erroneous, and that their error is sound doctrine, maintaining a
possession of the same with all their power. Even so the false a-
postles brought the Galatians, which ranne well at the begin-
ning, into this opinion, to beleue that they erred & went very slow-
ly forward when Paule was their teacher. But afterwards they
being sounded by the false apostles and falling cleane away from
the truth, were so strongly bewitched with their false persuasion,
that they thought their selves to be in an happy state, & that they
ranne very well. The same hapneth at this day to such as are sedu-
ced by the hereticks and fantastickall spirits. Therefore I am
wont to say, that falling in doctrine commeth not of man, but of the
Deuill, and is most perillous: to wit, even from the high heauen,
to the bottom of hell. For they that continue in error, are so farre
of from acknowledging their sinne, that they maintaine the same
to be very righteous. Wherefore it is impossible for them to
obtaine pardon.

Falling in
doctrine is
deuillish.

Verse 8. It is not the perswasion of him that calleth you.

This is a great consolation and a singular doctrine, where-
by

by Paule sheweth how the false persuasions of such as are deceived by wicked teachers, may be rooted out of their hearts. The false apostles were sly seducers, and in outward appearance farre passing Paule both in learning & in godlines. The Galatians being deceived with this guile shew, supposed that when they heard them, they heard Christ him selfe, and therefore they indged their persuasion to be of Christ. Contrariwise Paule sheweth that this persuasion and doctrine was not of Christ, who had called them in grace, but of the Devill, & by this meanes he wonne many of them from this false persuasion. Likewise we at this day reuoke many from error that were seduced, when we thew that their opinions are fantasticall, wicked, and full of blasphemies.

Againe, this consolation pertaineth to all those that are afflicted, which through temptation conceiue a false opinion of Christ. For the Devill is a marvellous perswader, and knoweth how to amplifie the least sinne, yea a very trifle, in such sort that he which is tempted shall thinke it to be a most hainous and horrible crime, and worthy of eternall damnation. Here the troubled conscience must be comforted and raised vp in such sort as Paule raised by the Galatians: to wit that this cogitation or persuasion cometh not of Christ, forasmuch as it fighteth against the word of the Gospel, which painteth out Christ, not as an accuser, a cruel exacter, &c. but as a mecke, humble hearted, and a mercifull Saviour and comforter.

A consolation for them which conceiue a false opinion of Christ.

But if Satan (who is a cunning workeman, and will leaue no way vnassayed) ouerthrow this, and lay against the word and example of Christ in this wise: True it is that Christ is mecke, gentle and mercifull, but to those which are holy and righteous: Contrariwise, to the sinners he threatneth wrath and destruction, Luke 13. Also he pronounceth that the vbelouers are damned already. John. 3. Moreover, Christ wrought many good wrokes & he suffered also many evils, and commaundeth vs to follow his example. But the life is neither according to Christs working, his example: For thou art a sinner, and there is no faith in thee: For thou hast done nothing at all, and therefore those sentences which set forth Christ as a severe iudge, doe belong to thee, and not those comfortable sentences which shew him to be a loving and a mercifull Saviour &c. Were let him that is tempted, reuolunt him selfe after this manner.

Christ is set
out in the
Scriptures
as an exam-
ple both as a
gift.
Coloss. 3. 1.
1. Cor. 1. 30.

The Scripture setteth out Christ vnto vs two manner of wayes:
first as a gift. If I take hold of him in this sort, I can want no
thing: * For in Christ are hid all the treasures of wisdom and
knowledge: He, with all that is in him, is made vnto me of God,
wisdom, righteousness, sanctification and redemption. Therefore
although I haue committed both many and grievous sinnes: yet
notwithstanding if I beleue in him, they shall all be swallowed vp
by his righteousness. Secondly, the Scripture setteth him forth
as an example to be followed. Notwithstanding I will not suffer
this Christ (I meant as he is an example) to be set before me, but
anely in the time of ioy and gladnes when I am out of temptation
(where I can scarcely follooe the thousand part of his example)
that I may haue him as a mirror to behold and view how much is
yet wanting in me, that I become not secure and carelesse. But in
the time of tribulation I will not heare nor admit Christ, but as a
gift, who dying for my sinnes, hath bestowed vpon me his righte-
ousnes, hath done and accomplished that for me, which was want-
ing in my life: For he is the ende and fulfilling of the lawe vnto
righteousnes to euery one that beleueth.

Rom. 10. 4.

It is good to knowe these things, not onely to the ende that e-
uerie one of vs may haue a sure and a certaine remedie in the time
of temptation, whereby we may eschue that vermine of desperation,
wherewith Satan thinketh to poison vs: but also to the ende we
may be able to resist the furious Sectaries and Schismatikes of
our time. For the Anabaptistes count nothing more glorious in
their whole doctrine, then that they so severely bge the example
of Christ and the crosse: especially seeing the sentences are mani-
fest wherein Christ commendeth the crosse to his disciples. We
must learne therfore how we may withstand this Sathe, trans-
forming him selfe into the likeness of an Angell, which we shall do
if we make a difference betwene Christ set forth vnto vs sometimes
as a gift, & sometimes as an example. The preaching of him both
wayes hath his conuenient time, which if it be not obserued, the
preaching of saluation may so be turned into poison. Christ there-
fore must be set forth vnto those which are already cast downe and
broken through the heauy burden and weight of their sinnes, as a
freedom and a gift, and not as an example of a lawgiver. But to
those that are secure and obstinate, he must be set forth as an exam-
ple. Also the hard sentences of the Scripture, and the horrible ex-
amples.

To whom
Christ must
be set out
as a gift, and
to whom as
an example.

examples of the wrath of God must be imprinted upon them: as of the
 drowning of the whole world; of the destruction of Sodom and
 Gomorrah, and such other like, that they may repent. Let every
 Christian therefore when he is terrified and afflicted, learne to cast
 away the false persuasion which he hath conceived of Christ, and
 let him say: Cursed Satan, why dost thou move dispute with
 me of doing and withholding. seeing I am terrified and afflicted for
 my sins already: I pay rather, seeing I must labour and sweat my
 labour, I will not hearken to thee which art an accuser & a destroyer.
 but to Christ the Saviour of mankind, which saith that he came
 into the world to save sinners, to comfort such as are in terror, an-
 guish & desperation, and to preach deliverance to the captives, &c.
 This is the true Christ, and there is none other but he: I can see
 examples of holy life in Abraham, Isaac, John Baptist, Paul and o-
 ther Saints. But they can not forgive my sinnes, they can not de-
 liver me from the power of the devill and from death, they can not
 save me and give me everlasting life. For these things belong to
 Christ alone, whom God the father hath sealed: therefore I will not
 heare thee nor acknowledge thee for my teacher. *Mat. 11. 28.*
 Christ of whom the father hath said: This is my wellbeloved sonne
 in whom I am well pleased, heare him. Let us learne in this wise
 to comfort our selves through faith in tentation, and in the per-
 suasion of false doctrine: else the Devill will either seduce us by
 his ministers, or else kill us with his fire darts. *John 6. 37.*

Ver. 9. A little leaven doth leaven the whole lump.
 This whole epistle sufficiently witnesseth how Paul was grieved
 with the fall of the Galatians, & how often he beate into their
 heads (sometimes chiding and sometime intreating them) the ex-
 ceeding great and horrible enormities that should ensue upon his
 their fall, unless they repented. This fatherly and Apostolicall
 care and admonition of Paul moved some of them nothing at all:
 for many of them acknowledged Paul no more for their teacher,
 but persecuted the false apostles farre above him: of whom they
 thought them selves to have received the true doctrine, any not of
 Paul. Whereupon the false apostles (no doubt) slandered Paul
 among the Galatians saying that he was an obstinate and a con-
 tentious fellow, which for a light matter would make the unity
 of the Churches, and for no other cause, but that he alone would

The false a-
 postles mis-
 reported
 Paul to
 the Chur-
 ches.

be counted with and be magnified of them. Through this false ac-
culation they made Paule heretigious vnto many.

Some other which had not yett utterly forsaken his doctrine,
thought that there was no danger in dissenting a litle from him
in the doctrine of iustificatiō and faith. Wherefore, when they
heare that Paule made so haingous a matter of that which seemed
vnto them to be but light and of small importunee, they maruel-
led and thus they thought with them selves: Be it so that we haue
swayed something from the doctrine of Paule, and that there hath
beene some fault in vs: yet that being but a small matter, he ought
to wink therat, or at lest not so vehemently to applis it, lest by
the occasion thereof the concord of the Churches should be broken.
Whereunto he answereth with this sentence: A litle leuen leue-
neth [or maketh fower] the whole lump of dough. And this is a
causal or admonition which Paule standeth much vpon. And we
also ought greatly to edeme the same at this day. For our aduersa-
ries in like number obiect against vs that we are contentious, obsti-
nate, and intractable in defending our doctrine, and euen in mat-
ters of no great importance. But these are the crafty fetches of the
Deuill, whereby he getteth about secretly to ouerthrow our doctrine.
To this we answer therefore with Paule, that a litle leuen maketh
fower the whole lump.

A small fault in the beginning, is a great and a
soule fault in the end. So in diuinitie one litle error ouerthrow-
eth the whole doctrine. Wherefore we must separate life and do-
ctrine saue a funder. The doctrine is not ours, but Gods, whose
ministers onely we are called: therefore we may not change or
diminish one litle thereof. The life is ours: therefore as touching
that, we are ready to be, to suffer, to forsake, &c. whatsoever our
superiours shall require of vs; so that faith and doctrine may re-
maine sound and vncrept: of the which we say alwayes with
Paule: A litle leuen leueneth, &c.

A small mote in the eye hurte the eye. And our wantour Christ
saith: The light of the bodie is the eye: therefore when thine eye
is single, then is thy whole bodie light: but if thine eye be euill,
then thy bodie is dark. Again: If thy bodie shall haue no parte
dark, then shall all be light. By this allegorie Christ signifyeth,
that the eye, that is to say, the doctrine ought to be most single,
clear and sincere, hauing in it no darkness, no cloud, &c. And James
the

Doctrine &
life must be
separate far
a funder.

The doctrine
of Faith

Luke. 11. 34

Mat. 23.

The Apostle sayth: He that faileth in one point is guilty of all: Whiche place therefore maketh very much for to uphold the doctrine of holiching that we beate charitie, as the great hurt and damage of the Churches: But we muste that we beate nothing more then to be at unitie with all men so that they leane vnto vs the doctrine of faith entire and vncorrupt: to the which all things ought to giue place, be it charitie, an Apostle, or an Angell from heauen.

Let vs suffer them therefore to extoll charitie, and conuoyd as much as they list: but on the other side let vs maintaine the maiesty of the word and faith. Charitie may be neglected in time and place without any danger: but so can not the word and faith be: Charitie suffereth all things, giueth place to all men: Contrariwise, faith suffereth nothing, giueth place to no man: Charitie in giuing place in beloning, in giuing and forgiuing is often times deceaued, and yet notwithstanding being so deceiued, it suffereth no losse which is to be called true losse in deede: that is to say, it loseth not Christ: Wherefore it is not offended, but continueth still constant in well doing, yea euen towards the vnthankful and vniuoluntary. Contrariwise in the matter of faith and saluation, when men teach lyes and errours vnder the colour of the truth and seduce many, here hath charity no place: For here we lose not any benefite bestowed vpon the vnthankfull, but we lose the word, faith, Christ, and euermore life. Let it not moue vs therefore that they vse so much the keeping of charity and conuoyd: For who so loueth not God and his word, it is no matter what or how much he loueth.

Paule therefore, by this sentence admonisheth, as well teachers as hearers, to take heede that they eschame not the doctrine of faith as a light matter, where with they may dally at their pleasure. It is as a bright sunne beame comming downe from heauen, which lighteneth, directeth and guideth vs. Now, like as the world with all his wisdom and power is not able to stop or turne away the beames of the sunne comming downe from heauen vnto the earth: euen so can there nothing be added to the doctrine of faith, or taken from it: for that is an utter defacing and ouerthrowing of the whole.

Verse 10. I haue trust in you through the Lord.
As if he would say: I haue taught, admonished and repproved you enough, so that ye would begin vnto me, that withstanding

critical
text
not in
some
editions

Law 1. 10.
Charitie suf-
fereth all
things, but
Faith suffe-
reth no-
thing.
1. Cor. 13. 7.
Charitie
may be de-
ceaued, but
faith can
not.

When we
must exer-
cise charitie
and when
not.

not in
some
editions
not in
some
editions

Whether
we may
trust in men.

I hope well of you in the Lord. Here riseth a question, whether
Paul should well when he saith he hath a good hope co: trust in the
Galatians, being the holy Scriptures sheweth any trust to be
put in men. Both faith and charitie have their trust and helpe; but
after diverse ways by reason of the diversitie of their objects. Faith
trusteth in God: and therefore it can not be deceived: charitie
belongeth man and therefore it is often deceived. Nowe; this
Faith that bringeth of charitie is so necessary to this present life,
that without it life cannot continue in the world: for if one man
should not believe and trust in other, what life should we live upon
earth? The true Christians doe sooner beleve and give credite
through charitie, then the children of this world doe. For faith to-
wards men is a fruite of the spirit, as of Christian faith in the gods
by. Hereupon Paule had a trust in the Galatians, yea though they
were fallen from his doctrine: but yet in the Lord. As if he should
say: I have a trust in you so farre forth, as the Lord is in you, and
ye in him: that is to say, so farre forth as ye abide in the truth. For
which if you fall away, seduced by the ministers of Satban, I will
not trust unto you any more. Thus it is lawfull for the godly to
trust and beleve men.

Ver. 10. That ye will be none other wise minded.

To witte, concerning doctrine and faith, then I have taught
you, and ye have learned of me: That is to say, I have a good hope
of you, that ye will not receive any other doctrine which shall be
contrary to mine.

Verse 10. But he that troubleth you shall beare his condemnation,
whatsoever he be.

Wicked tea-
chers are
troublers of
mens con-
sciences.

By this sentence Paule, as it werc a iudge sitting upon the iudge-
ment seate, condemneth the false Apostles, calling them by a very
odious name, troublers of the Galatians: whom they esteemed to
be very good men, a farre better teachers then Paule. And withall
he goeth about to terrifie the Galatians with this horrible sen-
tence: whereby he so boldly condemneth the false Apostles, to the
end that they should sic their false doctrine as a most dangerous
plague. As if he should say: What meane ye to give eare to those
pestilent fellows, which teach you not, but only trouble you. The
doctrine that they deliver unto you is nothing else but a trouble
unto

into your consciences. Wherefore how great lovet they be, they shall beare their condemnation.

Now, a man may understand by these words: Who so ever he be, that the false Apostles in outward appearance were very good and holy men. And peradventure there was amongst them some notable Disciple of the Apostles of great name and authority. For it is not without cause that he useth such vehement and pithy wordes. He speaketh after the same manner also in the first chapter, saying: If we or an Angel from heauen preach vnto you otherwise then we haue preached vnto you, let him be accursed. And it is not to be doubted, but that many were offended with this vehemency of the Apostle, thinking thus with them selves. Wherefore both Paule breake charitie: why is he so obstinate in so small a matter: why doeth he so rashly pronounce sentence of eternall damnation against those that are ministers as well as he? He saith nothing of all this: but proceedeth on still, and boldly curseth and condemneth all those that pervert the doctrine of Faith, be they neuer so highly esteemed, same they neuer so holy and learned.

The authority of the false Apostles.

Wherefore (as I geue often warning) we must diligently discern betwixte doctrine and life. Doctrine is heauenly life in the earth. In life is sinne, error, uncleannes, misery, mingled with vinegar, as the proverbe saith. Where let charitie tinkle, so dare, be beguiled, beleue, hope, and suffer all things: there let forgiveness of sinnes preuaile as much as may be, so that sinne and error be not defended and maintained. But in doctrine like as there is no error, so hath it no neede of pardon. Wherefore there is no comparison betwixte doctrine and life. One little point of doctrine is of more value then heauen and earth: and therefore we shal not abide to haue the least iota thereof to be corrupted. But we can be very well wincke at the offences and errors of life. For we also doe daily erre in life and conversation, yea all the wayntes erre: and this doe they earnestly confesse in the Lordes prayer, and in the articles of our faith. But our doctrine, blessed be Gods name, we haue all the articles of our faith grounded vpon the body of scripture. What the Devil would gladly corrupt and burthensome. Wherefore he assaileth us so craftily with this goodly argument, that we ought not to breake charitie and the vnitie of the Church.

The difference betwixt doctrine and life.

No error in the doctrine of Faith.

The ground of our Faith.

And brethren, if I yet preach circumcision, why do I yet suffer persecution? This is the slander of the

Paul labouring by all means possible to call the Galatians

backe againe, reasoneth now by his owne example. I have procured to my selfe (sayth he) the hatred and persecution of the

and others, and of my whole nation, because I take away righte

ousnes from circumcision: which if I would attribute unto it, the

and highly commend me. But now, because I preach the Gospell

of Christ and the righteousness of Faith, abolishing the lawe and

circumcision, therefore I suffer persecution: Contrariwise the false

Apollies, to avoyd the crosse, and this deadly hatred of the Jewish

nation, doe preach circumcision: and by this meanes they obtaine

and receive the favour of the Jewes: as he sayth in the 6. chapter

following: They compell you to be circumcised; And moreover,

they would gladly bring to passe, that there should be no dissenti

on, but peace and concord betwene the Gentiles and the Jewes.

But that is impossible to be done without the losse of the doctrine

of Faith, which is the doctrine of the crosse and full of offences.

Wherefore when he sayth in the 1. chapter, I yet preach circumcision, why do I yet suffer persecution? It is the slander of the crosse aboli

shed: he meaneth that it were a great absurditie and inconveni

ence if the offence of the crosse should cease. After the same maner

he speaketh: For if I should leave the Gospell, not with

out some of words, lest the knowledge of Christ should be made of none

effect, as if he sayd, if he should say that the offence of the crosse

should be abolished, then the name of Christ should be of no use.

Here may some men say, if the Christians there are made men

to call them selves with danger of their owne accord: For what

doe they make by persecuting any confessing the truth? but procure

unto themselves the hatred and animosity of the whole world, and

make themselves. This (sayth Paul) notwithstanding in all things by

travailing and labouring more bold, and cheerfully to hope full

The Church
is in best
case & most
flourisheth
under the
crosse.

Act. 13. 50.

The doctrine
of Faith.

words of
the Bible
to and
dash

liketh

1480; and the rage of devillies and the cruell reaseth on the one
 side, and offences on the other side; and all things are in peace; the
 devill keeping the entrise of the points; this is a sure token that the
 pure doctrine of Gods word is taken away, and as yet, my spirit

Bernard considering this thing, sayth that the Church is then
 in best state, when Satan assaileth it on every side; as well by sub-
 til sleights as by violence; and contrariwise that it is then in worst
 case when it is most at ease. And he allegeth very well and to the
 purpose that sentence of Ezechias in his song: Beholde, for felicity
 I had bitter griefe, applying it to the Church, living in ease
 and quietnes. Either soze Paule saith it for a most certain signe
 that it is not the Gospell, if it be preached in peace. Contrariwise
 the word is taken to for a most certaine signe that the Gospell is he-
 reticall and seditions doctrine, because it saith great uprisen; for
 murders, offences and leues; and they like to follow the preaching
 thereof. When God sometimes the weth him selfe in the famili-
 tude of the Deuill, and the Deuill himselfe sheweth him selfe in the
 likeness of God: And God will be knowne vnder the similitude of
 the Deuill, and will make the Deuill knowne vnder the likeness of
 Gods. *Hebrews 11. 26. of the world and of the world*

The cruell immediately followeth the doctrine of the Gospell; ac-
 cording to that saying: Psalm 118. I was crucified and crucified I
 spoken; and I was sore troubled: yea, the cruell of the Christi-
 ans is perfection with reppell and ignominie; and without any
 compassion; and therefore it is very offensive. First they suffer as
 the vilest people in the world; and so do the Prophet say: These
 men were of Christ like cause: I was despised amongst
 the wicked speaker, with thyers and many have their punish-
 ments qualified and men have compassion on them. There is no of-
 fence of slanderer ioyed with the punishment. Contrariwise, like
 as the world indgeth the Christians to be of all other men the
 most perfidious and perfidious, to make of the that the punishments
 are sufficient to punish them for their heinous offences. But
 it moved with ake compassion to be of them; that punish them to
 the most opposition and spiritual enemies of every time can be.
 And it thinketh that it gaineth thereby a double commodity: For
 first it imagineth that it is very high term for God in killing of
 them; secondly that the common peace and tranquillitie is resto-
 red and established by killing such filthy malicious plague. There

Hebrews 11
 26. of the world
 and of the world

Hebrews 11
 26. of the world
 and of the world

Hebrews 11
 26. of the world
 and of the world

John 16:23
 What the world
 looketh for by
 the death of
 the good

for the truth and cross of the Faithfull is full of offences. But let not this reprochfull dealing, (sayth Paule) and the continuance of Christs crosse and sufferings offend you; but rather let it confirme you. For as long as the crosse endureth, it shall go well with the Church. To add faith cleane, purgall and holinesse to our

In like manner Christ also comforteth his Disciples in the 5. of Matthew: Blessed are ye (sayth he) when men reuile you and persecute you, and shall falsly say all manner of euill against you for my names sake. But ye reioyce and be glad, for great is your reward in heauen: For so, persecuted they the prophets which were before you.

**Luther will
be at no r-
nitic with
the enemies
of the Go-
spel.**

The Gospell
seneth forth
the glorie of
God, and
disclaſeth
the craft &
ſubtilty of
the Devil.

you. The Church can not stand, yet relying to be rescued from her. Wherefore I would not wish to be at concord with the Pope, the Bishops, the Princes and the Seculars, unless they would consent unto our doctrine. For such concord bears a certaine token that we haue lost the true doctrine. To be short, as long as I stand toucheth the Gospell, it must suffer persecution. For the Gospell setteth forth the mercy and glory of God: It discovereth the malice and sleights of the deuill, painteth him out in his right colours, and plucking from him the counterfet visage of Gods Patience, whereby he deceaueth the whole world: that is to say, it sheweth that all worldly things, religious ceremonies by men, and traditions concerning single life, meates, and such other things, whereby men thinke to deserve forgiveness of sinnes, and euermlasting life, are wicked things and deuill the doctrine. There is nothing then that moue stirreth by the Deuill, then the preaching of the Gospell. For that plucketh from him the dissembled visage of God, and be- ingeath him to be as he is in deede, that is to say, the Deuill, and not God. Wherefore it can not be but that as long as the Gospell flourisheth, the crosse and the offence thereof must needs followe it, or else truly the Deuill is not rightly touched, but slenderly tickled. But if he be rightly bitted in deede, he retheth not, but beeginneth howling to rage, and so rayle vppon troubles euery where. ¶ I haue to godward wished to the multitude of our will ser-

Of Christians open toill hold the word of life, let them not be afraid, or offended when they see that the World is broken loose amongst every where, that all the world is on an upraise, that tyrants exercise their crueltie, and heresie spring uppe: but let them assure themselves, that these are signes, not of terror, but of ioy, as Christ him selfe expounded them, saying: Reioyce and be glad,

glad, &c. God to this therefore that the offence of the crosse should be taken away. Which thing should come to passe if his shoulde preach that while the Prince of this worlde and his members would gladly heare, that is to say, the righteousness of works. Then should we haue a gentle deuill, a fauourable worlde, a gracious Hope, and mercifull Princes. But because we set forth for the benefites and glory of Christ, they persecute and syle us both of our goods and liues.

Verse 12. Woulde to God they were cut of that doe disquiet you.

Is this the part of an Apostle, not onely to denounce the false Apostles to be troublers of the Church, to condemne them and to deliver them to Satan, but also to wish that they might be utterly rooted out and perishe. And what is this else but plaine cursing: Paule (as I suppose) alludeth here to circumcision. As if he would say: They compell you to cutte of the foreskinne of your flesh: but I woulde that they them selues might be utterly cutte of by the roote.

Here riseth a question: whether it be lawfull for Christians to curse: Whiche notwithstanding not alwayes, nor for every cause. But when the matter is come to this point, that Gods worde must be evil spoken of and his doctrine blasphemed; and so consequently God him selfe, then must we turne this sentence and say: Blessed be God and his worde, and what so ever is without God and his worde, accursed be it: yea though it be an Apostle or an Angell from heauen. So he saith before in the first chapter: Although we or an Angell from heauen preach otherwise vnto you, then that which we haue preached, let him be accursed:

Paule wisheth that the false apostles were cut of.

Whether it be lawfull for Christians to curse.

Gal. 1. 8.

Hereby it may appeare how great a matter Paule made of a little leuen; which for the same vnto curse the false Apostles, who in outward appearance were men of great authoritie and holiness. Let not we therefore make little account of the leuen of doctrine: for although it be neuer so little, yet if it be neglected, it will be the cause that by little and little the truth and our saluation shall be lost, and Christ himselfe be denied. For when the word is corrupted and God denied and blasphemed (which must needs follow if the word be corrupted) there remaineth no hope of saluation. But for our partes, if we be cursed, rayled upon and slaine, there

The mai-
esty of Gods
worde is
highly to be
aduaunced.

is yet doubt can raise us by means, & deliver us from the curse,
which him selfe sayd of himselfe, *Curse be they that curse me*. Therefore let us learne to aduance and extoll the maiestie
and maiestie of Gods word. For it is no small trifles (as brain sick
heads surmise at this daie) but euerie title thereof is greater than
heauen and earth. Wherefore in this respect we haue no regard of
Christian charitie or concord; but we sitte as it were on the iudge-
ment seate, that is to say, we curse and condemne all men, which in
the least point doe deface or corrupt the maiestie of Gods worde:
For a little leuen maketh foule the whole lump. But if they
leane vs Gods word entire and sounde, we are not onely ready to
keepe charitie and peace with them but also we offer our selues to
be their seruants, and to doe for them whatsoever we are able. If
not, let them perishe as they cast downe into hell; and not grieue ther-
eunto the whole world, so that God and his pure word doe
remaine. For as long as he remaineth, life, saluation, & the faith-
full shall also remaine. For as he saith, *of old is my name*. *Psalm 100*
Psalm 100 Therefore with well in cursing those troublers of the Ga-
lathians, and in pronouncing sentence against them, to wit, that
they were accursed with all that they teach and doe, and in wishing
that they might be cut off, especially that they might be rooted out
of the Church of God, that is, that God should not gouerne nor
prosper their doctrine nor their doings. And this cursing proce-
deth from the holie Ghost. As Peter also in the 8. of the Actes cur-
sith Simon the Sorcerer: Thy money and thou perish together.
And the holie Scripture oftentimes bleth cursing against such
troublers of mens consciences, and chiefly in the Psalms: as *Psalm*
Psalm 100 Let death come vpon them: let them goe quicke into the pit of
corruption. Also, Let sinners be turned downe into hell, and all they
that forget God.

As Corah,
Dathan, and
Abiron.

Pauls ex-
ample in
suffering.

Wherein Paule hath fortified the place of iustification with
strong and might arguments. Whereouer, to the ende he might
disturb nothing, here and there he hath intermingled aduises, pray-
singe, exhortations, threatenings and such like. In the ende he ap-
peareth also his owne example, namely that he suffereth persecution
for this doctrine: thereby admonishing all the faithfull, not to be
offended nor dismayed when they shall see such torments, scoldes and
offences raised up in the time of the Gospell, but rather to endure
and be glad. For the name the word rageth against the Gospell,
the

the more the Gospell prospereth and goeth happily forwards.

This consolation ought at this day to encourage vs : for it is certaine that the world hateth and persecuteth vs for none other cause, but for that we profess the truth of the Gospell: It doth not accuse vs for theft, murder, whozedom & such like : but it detesteth and abhorreth vs because we teach Christ faithfully and purely, and geue not ouer the defence of the truth. Therefore we may be out of all doubt, that this our doctrine is holy and of God; because the world hateth it so bitterly : For otherwise there is no doctrine so wicked, so foolish and pernicious, which the world doth not gladly admitte, embrace and defend : and moreover it reuerently intertaineth, cherisheth and flattereth the professors thereof, and doth all that may be done for them. Onely the true doctrine of the Gospell, life and saluation, and the ministers thereof, it utterly abhorreth, & woorketh all the spite that may be deuised against them. It is an euident token therefore that the world is so cruelly bent against vs for no other thing, but because it hateth the worde. Wherefore when our aduersaries charge vs, that there riseth nothing of this doctrine but warres, seditions, offences, Sectes, and other suche infinite enozmities : let vs answer : Blessed be the day wherein we may see these things. But the whole world is in an error. And well done : For if the world were not so troubled; if the Devil did not rage and stirre vpp suche broyles, we should not haue the pure doctrine of the Gospell, which can not be preached but these broyles and stormes must needs follow. Therefore that which ye count to be a great euill, we take to be a speciall happines.

What the world condemneth in godly teachers.

An obiection. The answer.

The doctrine of good workes.

Now follow exhortations and precepts of life and good workes: For it is the custome of the Apostles, after they haue taught faith and instructed mens consciences, to adde precepts of good workes, whereby they exhort the faithfull to exercise the duties of charity one towarde another. And reason it selfe after a sort teacheth and vnderstandeth this parte of doctrine : but as touching the doctrine of faith, it knoweth nothing at all. To the ende therefore that it might appeare, Christian doctrine doth not destroy good workes, or fight against ciuill ordinances, the Apostle also exhorteth vs to exercise our selues in good workes and in an honest outwarde.

The Apostles after the doctrine of faith, adde precepts of good life.

connerlation, and to keepe charity and concord one with another. The world can not therefore iustly accuse the Christians that they destroy good workes, that they are troublers of the publike peace, inuill honesty, &c. for they teach good workes and all other vertues better then all the Philosophers & Magistrates of the world, because they aduoyne Faith in their doings.

Verse 13. For brethren ye haue bene called vnto libertie: onely vsō not your liberty as an occasion vnto the flesh, but by loue serue one another.

As if he would say: Ye haue nowe obtained libertie through Christ, that is to say, ye be farre aboue all lawes as touching conscience and before God: ye be blessed and saued, Christ is your life. Therefore although the lawe, sinne and death trouble and terrifie you, yet can they not hurt you nor bring you to despaire. And this is your excellent and inestimable libertie. Nowe standeth it you in hand to take good heede, that ye vse not that libertie as an occasion to the flesh.

This euill is common and the most pernicious of all others that Satan stirreth vp in the doctrine of faith: namely, that in verie many he turneth this libertie, wherewith Christ hath made vs free, into the libertie of the flesh. Of this the Apostle Jude also complaineth in his Epistle. There are crept in certaine wicked men (sayth he) which turne the grace of our God into wantonnes. For the flesh is utterly ignorant of the doctrine of grace, that is to say, it knoweth not that we are made righteous, not by workes, but by faith onely, and that the law hath no authoritie ouer vs. Therefore when it heareth the doctrine of faith, it abuseth and turneth it into wantonnes, and by and by thus it gathereth: If we be without law, let vs the line as we list, let vs do no good, let vs giue nothing to the needy: and let vs not suffer any euill, for there is no law to constrain vs or binde vs so to doe.

Wherefore there is daunger on either side: albeit the one is more tolerable then the other. If grace or faith be not preached, no man can be saued: for it is faith alone that iustifieth and sanctifieth. On the other side, if faith be preached (as of necessity it must be) the more part of men vnderstande the doctrine of faith carnally, and draw the libertie of the spirit into the libertie of the flesh. This may we see in all kindes of life, as well of the high as the lowe. All boast

Col. 3.4.
The libertie
of the faith-
full.

2nd. 1.4.

Carnal men
vnderstande
not the doc-
trine of
Faith.

The great-
est parte of
men vnder-
stand the do-
ctrine of
Faith car-
nally.

th: m

them selues to be professors of the Gospell, and all bragge of Christian liberty, and yet seruing their owne lustes, they giue them selues to couetousnes, pleasures, pride, enuie, and such other vices. No man doth his duety faithfully, no man charitably serueth the necessity of his brother. The griefe hereof maketh me sometimes so impatient, that many times I wish such swine which tread precious pearles vnder their feet, were yet still remaining vnder the tyranny of the Pope: for it is impossible that this people of Gomorrah should be governed by the Gospell of peace.

Moreouer, euen we which teach the word, doe not now our duety with so great zeale & diligence in the light of the Gospell, as we did afore in the darknes of ignorance. For the more certaine we be of the freedom purchased vnto vs by Christ, so much the more cold and negligent we be in handling the word, in prayer, in wel doing, and in suffering aduersities. And if Satan did not bere vs inwardly with spirituall temptation, and outwardly with the persecutions of our aduersaries, and moreouer with the contempt and ingratitude of our owne fellowes, we should become utterly carelesse, negligent, & vntoward to all good workes: and so in tyme we should loose the knowledge and faith of Christ; forsake the ministry of the word, and seek an easier kind of life for the flesh. Which thing many of our men begin to do, for that they traualing in the ministry of the word, can not only not liue of their labour, but also are most miserably intreated euen of those whom they deliuered from the seruile bondage of the Pope by the preaching of the Gospell. These men forsaking poore and offensive Christ, intangle them selues with the affaires of this present life, seruing their owne belies and not Christ: but with what fruite, that shall they finde by experience in tyme to come.

The profite
of tentations.

For as much then as we know that the deuill layeth waite most of all for vs that hate the world (for the rest he holdeth in captiuitie and slavery at his pleasure) and labourerth with might & maine to take from vs the liberty of the spirite, or at least wise to turne the same into the liberty of the flesh: we teach and exhort our brethren with singular care and diligence by the example of Paule, that they thinke not this liberty of the spirite purchased by the death of Christ, to be giuen vnto them, that they should make it an occasion of carnall liberty: or (as Peter saith) should vse the same as a cloke for their wickednes: but that they should serue

1. Pet. 2. 12.

one an other through loue.

The godly
are free ac-
cording to
the spirit,
but bond-
seruants
according
to the flesh.

IN To the ende therefore that Christians shoulde not abuse this li-
bertie (as I haue sayd) the Apostle layeth a yoke and bondage vpon
on their flesh by the law of mutuall loue. Wherefore let the godly
remember that in conscience before God, they be free from the
curse of the law, from sinne and from death, for Christs sake; but
as touching the body they are seruantes and must serue one an o-
ther through charitie, according to this commaundement of Paule:
Let every man therefore in deuour to doe his dutie diligently in
his calling, and to helpe his neighbour to the uttermost of his pow-
er. This is it which Paule here requireth of vs: Serue ye one an
other through loue. Which words doe not set the Christians at li-
berty, but shut them vnder bondage as touching the flesh.

Carnall men
abuse Chri-
stian libertie.

Whereouer this doctrine concerning mutual loue which we must
maintaine and exercise one towarde an other, can not be beaten in-
to the heades of carnall men, nor sincke into their heartes. The
Christians doe gladly receaue and obey this doctrine. Others as
loue as libertie is preached, by and by doe thus inferre: If I be
free, then may I doe what I list: This thing is mine owne, why
then should I not sell it for as much as I may get? Whereouer, se-
ing we obtaine not saluation by our good workes, why should we
geue any thing to the poore? Thus doe they most carelesly shake
off the yoke and bondage of the flesh, & turne the libertie of the spirit
into wantonnes and fleshly libertie. But we tel such carelesse con-
temners (although they beleeue vs not, but laugh vs to scorn) that
if they use their bodies and their goods after their owne lust (as in
deede they doe, for they neither helpe the poore, nor lend to the nee-
dy, but beguile their brethren in bargaining, snatching and scra-
ping vnto them selues by hook or by crooke whatsoener they can
get) we tell them (I say) that they be not free, yagge they neuer so
much of their libertie, but haue lost Christ and Christian libertie,
are become the bondslaves of the Diuell, & are seuen times worse
vnder the name of Christian libertie, then they were before vnder
the tyrannie of the Pope. For the Diuell which was drinen out of
them, hath taken vnto him seuen other kinds worse then him self,
and is returned into them againe: therefore the ende of these men
is worse then the beginning.

As touching vs, we haue a commaundement of God to preach
the Gospell, which offereth to all men libertie from the law, sinne,
death

death and Gods wrath, freele for Christs sake, if they beleue. It is not in our power to conceale or reuoke this libertie now published by the Gospell: for Christ hath giuen it vnto vs freely, & purchased it by his death. Neither can we constrain those swine which runne headlong into all licentiousnes and dissolutenes of the flesh; to helpe other men with their bodies or goods: therefore we doe what we can, that is to say, we diligentlie admonish them that they ought so to doe. If we nothing preuaile by these admonitions, we commit the matter to God, and hee will recompence these scozners with iust punishment in his good time. In the meane while this is our comfort, that as touching the goodlie, our labour is not lost, of whome many (no doubt) by our ministerie are deliuered out of the bondage of the Deuill, and translated into the libertie of the spirit. These (which notwithstanding are but fewe) which acknowledge the glorie of this libertie of the spirit, and on the other side are ready through charitie to serue other men, and know themselves to be debtors to their brethren touching the flesh, doe more reioyce vs than the innumerable multitude of those that abuse this libertie, are able to discourage vs.

Christian libertie must be taught, though men abuse it.

Paulc useth here verie apt and playne wordes, when he sayth: Brethren ye are called into libertie. And because no man should dreame that he speaketh of the libertie of the flesh, hee expoundeth himselfe what manner of libertie hee meaneth, saying: Onelie vse not your libertie as an occasion to the flesh, but serue ye one another through loue. Wherefoze let euerie Christian knowe, that as touching the conscience, Christ hath made him Lord ouer the lawe, sin and death, so that they haue no power ouer him. Contrariwise let him know that this outward bondage is laide vpon his bodie; that he should serue his neighbour through loue. They that vnderstand Christian libertie otherwise, enioy the commodities of the Gospell to their owne destruction, and are worse Foolaters vnder the name of Christ, than they were before vnder the Pope. Now Paule goeth about to declare out of the ten commandments, what it is to serue one another through loue.

They which vnderstande the Christian libertie, serue one another through loue.

Verse. 14. For the whole lawe is fulfilled in one word, which is this: Thou shalt loue thy neighbour as thy selfe.

Paulc, after that he hath once layed the foundation of Christian doctrine, is wont to build gold, silver, and precious stones vpon it;

1 Cor. 3. 11.

Leuit. 19. 8.

Meritmon-
gers and hy-
pocrites va-
deriaed not
the doctrine
of faith and
of good
workes.

1 Cor. 3. 12.

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Now, there is no other foundation, as he him selfe sayth to the Co-
rinthians, then Iesus Christ, or the righteousness of Christ. Upon
this foundation he buildeth no me god workes, yea god workes in
deede: all which he comprehendeth in one precept: Thou shalt loue
thy neighbour as thy selfe. As if he should say: when I say that ye
must serue one another through loue, I meane the same thing that
the law sayth in another place: Thou shalt loue thy neighbour as
thy selfe. And this is truly to interpret the Scrip:ure and Gods
commandements.

Now, arguing preceptes of loue, he covertly toucheth by the
way the false teachers: against whom he setteth him selfe mighti-
ly, that he may defend and stablish his doctrine of god workes a-
gainst them. As if he sayed: O ye Galatians, I haue hitherto
taught you the true and spirituall life, and now also I will teach
you what be god workes in deede. And this will I doe to the ende
ye may knowe that the haire and foolish workes of ceremonies
which the false apostles doe onely vze, are farre inferiour to the
workes of charitie. For such is the foolishnesse and madnesse of all
wicked teachers and fantasticall spirites, that not onely they leaue
the true foundation and pure doctrine: but also continuing alwayes
in their superstitious, they neuer attaine to god workes. Where-
fore (as Paule saith) they build nothing but wood, hay and stub-
ble upon the foundation. So the false apostles, which were the
most earnest defenders of workes, did not teach or require the
workes of charitie, as that Christians should loue one another,
that they should be ready to helpe their neighbours in all necessi-
ties, not onely with their goods, but also with their bodie, that is to
say, with tongue, hand, heart, and with their whole strength: but
onely they required that circumcision should be kept, that dayes,
monethes, yeares and times should be obserued: and other god
workes they could teach none. For after they had destroyed the
foundation which is Christ, and darkened the doctrine of faith, it
was impossible that there should remaine any true vse, exercise, or
opinion of god workes. Take away the tree, and the fruite must
needes perish.

The Apostle therefore diligently exhorteth the Christians to
exercise them selues in god workes, after that they haue heard and
receaued the pure doctrine of faith. For the remnantes of sinne
do yet still remaine euen in those that be iustified: which, as they
are

are contrary to faith and hinder it: so doe they hinder vs from
 doing good workes. Moreover, many reason thus: the flesh, which
 in the Saints it selfe sets vnto the spirite, and in the wicked
 doth mightily raigne, is naturally delisted with Pharisaicall super-
 stitions: that is to say, it taketh moze pleasure in measuring God
 by her owne imagination; then by his word, and doth the workes
 that she her selfe hath chosen, with farre greater zeale then those
 which God hath commaunded. Wherefore it is necessary that the
 good preachers should as diligently teach and vige the doctrine of
 god workes, as the doctrine of faith: for Satani is a deadly ene-
 mie to both. Notwithstanding faith must first be planted: for with-
 out faith it is impossible to understand what a good worke is; or
 what pleaseth God.

Reason is
 naturally
 delisted with
 superstition.

Let no man thinke therefore that he theologically knoweth this
 commaundement: Thou shalt loue thy neighbour as thy selfe. For
 indeede it is very short and easie as touching the wordes: but she we
 me the teachers and hearers that in teaching, learning, and living
 doe exercise and accomplish it rightly. Wherefore these wordes:
 Serue ye one an other through loue: and these also: Thou shalt
 loue thy neighbour as thy selfe, are full of spirite; and none of the
 faithfull doe sufficiently consider, vige and exercise the same. And
 (which is wonderfull) the faithfull haue this tentation, that if they
 omit netter so light a matter which they ought to doe, by & by their
 conscience is wounded: but they are not so troubled if they neglect
 the duties of charitie (as dayly they do), or beare not a sincere &
 brotherly loue and affection towarde their neighbour. For they doe
 not so much regard the commaundement of charitie, as their owne
 superstitions, from the which they be not altogether free during
 this life.

No man lo-
 ueth his
 neighbour
 as himselfe.

Naturall
 corruption
 and super-
 stition re-
 maining in
 the faithfull.

Paule therefore reprehendeth the Galatians in these wordes:
 For the whole lawe is fulfilled in one word: As if he had sayd: ye
 are wounded in your superstitions and ceremonies concerning
 places and times, which profite neither your selues nor others: and
 in the meane while ye neglect charitie which ye ought only to haue
 kept. What madness is this? So sayth Jerome: We weare a con-
 sume our bodies with watching, fasting and labour: but we neglect
 charitie, which is the onely ladie and mistresse of workes. And this
 may be well seene in the popes, who straitly observe the traditi-
 ons concerning their ceremonies, fasting, watching, apparell & such

A saying of
 Hierome.

like. In thens if they omit anie thing, be it neuer so little, they sinne deadly. But when they doe not onely neglect charitie, but also hate one another to the death, they sinne not, nor offend God at all.

Pauls teacheth good workes, and condemneth euill workes.

Therefore by this commandment Paule, not onely teacheth good workes, but also condemneth fantasticall and superstitious workes: he not onely buildeth gold, silver, and precious stones upon the foundation, but also throweth downe the wood, & burneth up the hay and stubble. God witnessed by examples in the olde Testament how much he did alwaies esteeme of charitie: whereunto hee would haue the vertue laue it selfe, and the ceremonies thereof to giue place. At such time as Dauid and they that were with him were hungrie, and had not what to eate, they did eate the holy shew bread, which by the laue the laie people might not eate, but onely the priests: Christ his Disciples brake the Sabbath in plucking the eares of corne: yea, and Christ himselfe brake the Sabbath, as sayd the Iewes) in healing the sicke on the Sabbath day. Al these things shew that charitie or loue ought to be preferred before all lawes & ceremonies, and that God requireth nothing so much at our hands as loue toward our neighbour. The same thing Christ also witnesseth when he sayth: And the second is like vnto this.

1. Sam. 21. 6.

Mat. 23. 20.

Mat. 22. 39.

Verse. 14. For all the lawe is fulfilled in one word.

As if hee sayd: Why doe ye burden your selues with the lawes? Why doe ye so toyle and turne yowle your selues about the ceremonies of the lawe, about meates, daies, places, & such other things: as how yet ought to eate, drinke, keepe your frokes, sacrifices, &c. Heane of these follies, & hearken what I saie: All the lawe is fully comprehended in this one saying: Thou shalt loue thy neighbour as thy selfe. God delighteth not in the obseruation of the ceremonies of the lawe, neither hath he anie need of them. The only thing that he requireth at your hands is this, that ye beloue in Christ, whom he hath sent: in whom ye are made perfect and haue al things. What is vnto faith, which is the most acceptable seruice of God: yea, will also adde lawes, then assure your selues that all lawes are comprehended in this short commandment: Thou shalt loue thy neighbour as thy selfe. Endeavour your selues to keepe this commandment: which being kept, ye haue fulfilled all lawes.

Paule is a verie good expounder of Gods commandmentes:

For he draweth all Moyses into a brieft summe, shewing that nothing else is contained in all his lawes (which are in a manner infinite) but this short sentence: Thou shalt loue thy neighbour as thy selfe. Naturall reason is offended with this basenes and shortnes of wordes: for it is saine sayd: Beleeue in Christ. And againe: Loue thy neighbour as thy selfe. Therefore it despiseth both the doctrine of faith and true god woorkes. Notwithstanding this base and vile word of faith (as reason taketh it) Beleeue in Christ is the power of God to the faithfull, whereby they overcome sinne, death, the deuill, &c. whereby also they attaine saluation and eternal life. Thus to serue one another through loue, that is, to instruct him that goeth astray, to comfort him that is afflicted, to raise vp him that is weak, to helpe the neighbour by all meanes possible, to beare with his infirmities, to endure troubles, labours, ingratitude and contempt in the Church, and in ciuill life and conuersation to obey the Magistrate, to giue due honour to thy parents, to be patient at home with a froward wife and an hurly familie, &c: these (I say) are woorkes which reason iudgeth to be of no value. But, in deede they are such woorkes, that the whole world is not able to comprehend the excellencie and worthines thereof, (for it doth not measure woorkes or any other thing by the word of God, but by the iudgement of wicked blinde and foolish reason:) Yea it knoweth not the value of any one of the least god woorkes that can be, which are true god woorkes in deede.

Therefore, when men dreame that they know well enough the commandement of charitie, they are bitterly deceaied. In deede they haue it written in their heart: for they naturally iudge that a man ought to doe vnto an other, as he would an other should doe vnto him. But it followeth not therefore that they vnderstand it: for if they did, they would also performe it in deede, and would preferre loue and charitie before all their woorkes. They would not so highly esteeme their owne superstitious toyes, as to goe with an heauie countenance hanging downe the head, to line unmarried, to line with bread and water, to dwell in the wilderness, to be poorly apparelled, &c. These monstrous and superstitious woorkes, which they haue deuised and chosen vnto themselves, God neither commaunding nor approving the same, they esteeme to be so holy and so excellent, that they surmount and darken charitie, which is as it were, the sunne of all god woorkes: so great and incomprehensible.

A brieft
summe of
all Moyses
lawes.

A most
short doctrine of all
true Christianitie.
Rom. 1. 16.

To serue our
neighbour
thorough
charity.

A description
of an hypocrite.

This is the blindness of mans reason, that it is unable, not onely to iudge rightly of the doctrine of faith, but also of externall conuersation and woorkes. Wherefore we must fight strongly, as well against the opinions of our owne heart (to the which we are naturally moze entlined in the matter of saluation then to the woord of God,) as also against the counterfet wisdom and holy shewe of our owne will woorkes: that so we may learne to magnifie the woorkes which every man doth in his vocation, although they seeme outwardly neuer so base and contemptible, if they haue the warrant of Gods woord: and contrariwise, to despise those woorkes which reason choiceth without the commaundement of God, same they neuer so excellent and holy.

Howe our
neighbour
ought to be
loued,

Of this commaundement I haue largely intreated in an other place, and therefore I will now but lightly ouerrunne it. In dauid this is briefly spoken: Loue thy neighbour as thy selfe, but yet very aptly and to the purpose. No man can giue a moze certaine, a better or a neuer example then a mans owne selfe. Wherefore, if thou wouldest knowe how thy neighbour ought to be loued, and wouldest haue a plaine example thereof, consider well how thou louest thy selfe. If thou shouldest be in necessitie or danger, thou wouldest be glad to haue the loue and friendship of all men, to be holpen with the counsell, the goods and the strength of all men and of all creatures. Wherefore thou hast no neede of any booke to instruct and to admonish thee howe thou oughtest to loue thy neighbour: for thou hast an excellent booke of all laieses euen in thy heart. Thou needest no Scholemaster in this matter: altho thou feldest onely of thine owne heart, and that shall teach thee sufficiently that thou oughtest to loue thy neighbour as thy selfe. Forsooner, loue or charitie is an excellent vertue, which not onely maketh a man willing and ready to serue his neighbour with tongue, with hand, with money and with all goodes: but with this body, and euen with his life also. And thus to doe, it is not prouoked by god desertes or any thing else, neither is it hindered through euill desertes or ingratitude. The mother doth therefore nourish and cherishe her child, because she loueth it.

Charitie a
singular
vertue.

Who is our
neighbour.

Now, my neighbour is every man, specially which hath neede of my helpe, as Christ expoundeth it in the 10. chapter of Luke. Who although he hath done me some wrong, or hurt me by any manner of way: yet notwithstanding he hath not put of the nature

of man, as ceased to be flesh and blood, & the creature of God most like vnto my selfe: briefly, he ceaseth not to be my neighbour. As long then as the nature of man remaineth in him, so long also remaineth the commandement of loue, which requireth at my hand, that I should not despise mine owne flesh, nor render euill for euill, but overcome euill with good: or else shall loue neuer be as Paule describeth it. 1. Cor. 13.

The commandement of charitie..

Paule therefore commendeth charitie to the Galatians, and to all the faithfull (for they onely loue in deede,) and exhorteth them that through charitie one of them should serue another. As if he would say: Ye neede not to burden your selues with circumcision, and with the ceremonies of Moyses law: but aboue all things continue in the doctrine of faith which ye haue receaued of me. Afterwards, if ye will doe good workes, I will in one word shewe you the chiefest and greatest workes, and how ye shall fulfill all lawes: Serue ye one another through loue. We shall not lacke them to whome ye may doe good, for the world is full of such as neede the helpe of others. This is a perfect and a sound doctrine of faith and loue: and also the shortest and the longest. The shortest as touching the words and sentences: but as touching the vse and practise it is more large, more long, more profound, and more high then the whole world.

The doctrine of faith and charitie the shortest and longest.

Vers 15. If ye bite and deuoure one another, take heede lest ye be consumed one of another.

By these words Paule witnesseth, that if the foundation, that is to say, if faith in Christ be overthrowne by wicked teachers, no peace or concord can remaine in the Church either in doctrine or life: but there must needs be diuers opinions and dissensions from time to time both in doctrine and life, whereby it cometh to passe that one biteth and deuoureth another, that is to say, one indigneth and condemneth another, untill at length they be consumed. Hereof not onely the Scripture, but also the examples of all times beare witness. After that Atrius was peruerbed by the Panichers, by and by followed the Donatists, who also disagreed among them selues, were diuided into three sundry sects. And how many sects haue we at this day springing by one after another. One sect bringeth forth another, and one condemneth another. Thus, when the vnitie of the spirite is broken, it is impossible that

there shoulde be any concord: either in doctrine or life; but saye new errors must needs spring up without measure and without end.

The way
howe to
keepe con-
cord.

Paulie therefore teacheth that such occasions of discord are to be avoided, and he sheweth how they may be avoided. This (saith he) is the way to vnitie and concord: Let euery man doe his duty in that kind of life which God hath called him vnto: Let him not lift up him selfe above others, nor find fault at other mens works, and commend his owne, but let euery one serue an other through loue. This is a true and a simple doctrine touching good works. This doe not they teach which haue made shipwrecke of faith, and haue concealed fantastickall opinions concerning faith and good works; but disagreeing among themselves as touching the doctrine of faith and works, they bite and deuoure, that is to say, they accuse and condemne one an other, as Paulie here saith of the Galatians. If ye bite and deuoure one an other, take heede lest ye be consumed one of an other. As if he would say: do not accuse and condemne one another for circumcision, for observing of holy daies or other ceremonies, but rather giue your selues to serue and helpe one another through charitie: by else if ye continue in biting and deuouring one another, take heede that ye be not consumed, that is to say, that ye perish not vtterly, yea and that booke which commonly hapneth especially to the authors of sectes, as it did to Arius and others, and to certaine also in our time. For he that hath layed his foundation on the sand, and buildesth hay, stubble and such like, must needs fall & be consumed: for all those things are ordained for the fire. I will not say that after such biting and deuouring the route and destruction, not of cities, but of whole countreies & kingdomes are wont to follow. Now the Apostle sheweth what it is to serue one an other through loue.

The ende of
the authors
of wicked
opinions.

Howe the
doctrine of
faith and of
workes is to
be taught.

It is a hard and a dangerous matter to teach that we are made righteous by faith without works, and yet to require works with all. Vns, except the ministers of Christ be faithfull and wise disposers of the mysteries of God, rightly vnderstanding the word of truth, faith and works are by and by confounded. Both these doctrines, as well of faith as of works, must be diligently taught and vnderstood, that both may remaine within their bounds. Otherwise, if they teach workes only (as they doe in the Popes kingdome) then is faith lost. If faith onely be taught, then carnall men by and

by meane that mooues be not needfull.

The Apostle began a litle before, to exhort men to good woorkes, and to teach that the whole law was fulfilled in one word, namely: Thou shalt loue thy neighbour as thy selfe. Here too some may say: Paul throughout his whole Epistle taketh alway righteousnes from the law: forsaith he: By the workes of the law shall no fleshe be iustificed: Also, As many as are vnder the workes of the lawe, are vnder the curse. But now when he saith that the whole law is fulfilled in one word, he seemeth to haue forgotten the matter whereof he hath entreated in all this Epistle, and to be of a quite contrarie opinion: to witte, that they which doe the workes of charitie, fulfill the law and be righteous. To this obiection he answereth after this manner.

Per. 16. But I say, walke in the spirit, and ye shall not fulfill the workes of the flesh.

As if he should haue said: I haue not forgotten my former discourse concerning faith, neyther doe I now reuoke the same in that I exhort you to mutuall loue, saying: that the whole lawe is fulfilled through loue, but I am still of the same mind and opinion that I was before. To the ende therefore that ye may rightly vnderstand me, I adde this moreouer: Walke in the spirit, and ye shall not fulfill the lustes of the flesh.

A confusion of the argument of the Schoolemen: Loue is the fulfilling of the law: therefore the law iustifieth.

Although Paule speaketh here expressly and plainly enough, yet hath he little preyayled, for the scholemens not vnderstanding this place of Paule, Loue is the fulfilling of the law, haue gathered out of it after this manner: If loue be the fulfilling of the law, it followeth then that loue is: righteousness: therefore if we loue, wee be righteous. These profound clashes doe argue from the work to the work, from doctrine to precepts, so like after this sort: The lawe hath commanded loue; therefore the worke of loue followeth out of hand. But this is a foolish consequence, to deduce an argument from precepts, and to graunt the conclusion by the meanes.

True it is that we ought by fulfilling the law, to be iustified, through the fulfilling thereof: but since vnder the law, we haue the law prescribed and commandeth that we should loue God, and

An euil con-
sequence of
the Sopher:
It is written
therefore
it is done

The loue of
our selfe is
corrupt.

Charity can
not pacifie
God.

Apoc. 21. 27.

2. Pe. 3. 22.

"See allu-
deth to the
place of Es-
odm. chap.
27. 22.

Faith ad-
dressed with
charitie is
the Papists
righteous-
ness.

all our heart, &c. and that we should loue our neighbour as our
selues: but it followeth not this to be iustified, therefore it is done: the
law commandeth loue, therefore we loue. There is not one man
to be found vpon the whole earth, which so loueth God & his neigh-
bour, as the law requireth. But in the life to come, where we shal
be thoroughly clesed from all vices and finnes, and shal be made
as pure and as cleere as the sunne, we shal loue perfectly and shal
be righteous through perfect loue. But in this life that peritie is
hindred by the flesh, so: as long as we liue, sinne remaineth in our
flesh: by reason whereof, the corrupt loue of our selues is so mighty
that it farre surmounteth the loue of God and of our neighbour.
In the meane time notwithstanding, that we may be righteous in
this life also, we haue Christ the mercy seate and throne of grace,
and because we beleue in him, sinne is not imputed vnto vs. Faith
therefore is our righteousness in this life. But in the life to come,
when we shal be thoroughly clesed and deliuered from all finnes
and concupiscence, we shal haue no more need of faith and hope,
but we shal then loue perfectly.

It is a great error therefore to attribute iustification or right-
eousness to loue; which is nothing: as if it be any thing, yet is it
not so great that it can pacifie God: for loue euen in the faithfull
(as I haue sayd) is imperfect and impure: But no vncleane thing
shall enter into the kingdom of God. Notwithstanding in the
meane while this trust & confidence sustaineth vs, that Christ, who
alonely committed no sinne, and in whose mouth was neuer found
any guile, doth ouershadow vs with his righteousness. We being
doctored with this cloud, & shadowed vnder this shadow, this bea-
nen of remission of finnes and throne of graces doe beginne to loue
and to fulfil the law. Yet for this fulfilling we are not iustified nor
accepted of God whilst we liue here. But when Christ hath deli-
uered vs by the kingdom to God his father, and abolished all prin-
ciple, and God shall be all in all: then shall faith and hope cease,
and loue shal be perfect and everlasting. This thing the
popish scholasters vnderstand not, and therefore when they heare
that loue is the summe of the whole law, by and by they inferre
Error, the law iustifieth. As contrariwise, when they read in Paul
that faith without charitie is nothing, they say they faith formed and
perfectly do winne iustitie: But that is not the meaning of Paul, as
I haue shewd before.

If we were pure from all sinne, and were enflamed with perfect love both towards God and our neighbour, then should wee in deed be righteous and holy through love, and God could require no more of us. This is not done in this present life, but is deferred untill the life to come. In deede we receive here the gift and first fruites of the spirit, so that we beginne to love, howbeit very feebly. But, if we loved God truly and perfectly as the law of God requireth, which sayth: Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy strength: then should we be as wel contented with poverty as with wealth, with paine as with pleasure, and with death as with life. Ye a be that could love God truly and perfectly in deede, should not long continue in this life, but should straight way be swallowed up by this charitie.

Rom. 8.13

Deut. 6.5.
Mat. 22.37.

Perfect love

But now many nature is so corrupt and drowned in sinne, that it can not have any right sense or cogitation of God. It loveth not God, but hateth him deadly. Wherefore as Iohn saith: Wee loved not God, but he loved vs, and sent his sonne to bee a reconciliation for our finnes. And as Paule saith before in the second chapter, Christ hath loved me and given himselfe for me. And in the fourth chapter. But when the fulnesse of time was come, God sent forth his sonne made of a woman, and made vnder the law, that he might redeeme them which were vnder the law. When being redeemed and iustified by this sonne, begin to love according to that saying of Paule in the eight to the Rom. That which was impossible to the law, (in as much as it was weake because of the flesh) God sending his owne sonne in the similitude of sinfull flesh, and for sinne condemned him as the flesh, that the righteousness of the law might be fulfilled in vs, that is, might begin to be fulfilled. They are meane dreamed therefore which the Schoollers & Scholermen have taught concerning the fulfilling of the law.

God first loved vs.
* 1. Ioh. 4.10.Rom. 8.3. &c.
Gods love to us
is not of the
law.

Wherefore Paule sheweth by these wordes: Walk in the spirit, how he would have that state to be understood, where he sayd, Serve ye one another through love. And againe: Love is the fulfilling of the law &c. As if he should say, When I heere you love one another, this is it that I require of you, that ye walk in the spirit. For I know that ye shal not fulfil the law because ye dwell in you as long as ye live: and therefore it is impossible that ye should fulfil the law, notwithstanding in the mean while

To walke in
the spirit.

And labour your selves diligently to walke in the spirit, that is,
to walke in spirit against the flesh, & follow spiritual motions, &c.
It appeareth then that he had not forgotten the matter of iusti-
fication: for when he doth them to walke in the spirit, he plain-
ly beareth that workes doe iustifie. As if he should say: When I
speak of the fulfilling of the law, I mean not that ye are iustified
by the law: but this I meane, that there be two contrary captaines
in you, the spirit and the flesh. God hath stirred up in your bodies
a strife and a battaile: for the spirit warrlieth against the flesh,
and the flesh against the spirit. Here I require nothing els of you,
but that ye follow the spirit as your captaine and guide, and that
ye resist that captaine the flesh: for that is all that ye be able to
doe. Where the spirit and fight against the flesh. Therefore when
I teach you to obserue the law, and exhort you to loue one an-
other, thinke not that I goe about to reuoke that which I haue
taught concerning the doctrine of faith, and that now I attribute
iustification to the law or to charitie: but my meaning is, that ye
should walke in the spirit, and that ye should not fulfil the lustes
of the flesh.

Gal. 5. 17.

Pauls bleth very fitte wordes and to the purpose. As if he should
say: we come not yet to the fulfilling of the law: therefore we must
walke in the spirit and be exercised therein, that we may thinke,
say, and doe those thinges which are of the spirit, and resist those
thinges which are of the flesh: therefore he addeth,

Rom. 16. And ye shall not fulfill the lustes of the flesh.

Desires and
lustes of the
flesh even in
the godly.

As if he should say: The desires or lustes of the flesh be not yet
dead in vs, but spring vp againe and fight against the spirit. The
flesh of no faithfull man is so good, which being offended would
not bite & deuoure, or at the least omit some what of that comman-
dement of loue. Yea even at the first blynd he can not refraine him
self, but is angry with his neighbour, desireth to be reuenged, and
hateth him as an enemy: or at the least looeth him not so much as
he should doe, and as this commandment requireth. And this hap-
peth even to the faithfull.

Therefore the apostle hath giuen this rule for the faithfull,
that they should serue one another through loue, that they should
beare the burthen and infirmities one of another: and that they
should not giue one another. And without this bearing and obey-
ring

bearing through love, it is impossible that peace & concord should continue amongst Christians. For it can not be, but that thou must needs often offend, & be offended. Thou seest many things in me which offend thee, and I againe see many things in thee which mislike me. Here, if one beate not with an other through love, there shall be no ende of dissention, discorde, enuie, hatred and misfeeling.

Wherefore Paule would haue vs to walke in the spirit, least we fall into the lust of the flesh. As if he should say: Although ye be moved with wrath & displeasure against your brother, offending you or doing any thing hainously against you, yet notwithstanding resist and repress these violent motions through the spirit. Beare with his weakenes & loue him according to that commandement: Thou shalt loue thy neighbour as thy selfe. For thy brother doth not therfore cease to be thy neighbour, because he slipeth or offendeth thee: but then hath he most neede that thou shouldst exercise & shew thy charitie towards him. And this commandement: Thou shalt loue thy neighbour as thy selfe, requireth the selfe same thing: to wit, that thou shouldst not obey the flesh: which when it is offended, hateth, biteth and deuoureth. But to asse against it in spirit, & continue through the same in the love of thy neighbour, although thou find nothing in him worthy of love.

To walke in the spirit.

The Scholemen take the concupiscence of the flesh for carnall lust. In deede it is true that even the godly, especially the younger sort are tempted with fleshly lust. Yea, they also that be married (so corrupt and pestilent is flesh) are not without such carnall lust. Here let euery one (I speake now to the godly being married, both man and wife) diligently examine him selfe; and no doubt, many shall find this in their selues, that the beantie and conditions of an other mans wife please him better then of his owne: and so contrariwise. His owne lawfull wife he lotheth or misliketh, and longeth for which is unlawful. And this lechery is wont to happen, not in marriage priuely, but in all other places. I haue set downe by that which they saie, and are in love with, that which they haue not in the possession.

What the concupiscence or lust of the flesh is after Paule.

Of things most forbidden wealunyes are sathes of quide our And things most desired wealke to obaine. This is the

It does not deny therefore but that the concupiscence of the flesh

comprehendeth carnall lust, but not that which is for concupiscence
comprehendeth all other corrupt affections. Where with the very
faithfull are infected, some more, some lesse: as pride, hatred, con-
cupiscence, impatiencie and such like. As Paul rehearseth after-
wards among the woorkes of the flesh, not onely these grosse vices,
but also idolatrie, heresies and such other. It is plaine therefore that
he speaketh of the whole concupiscence of the flesh, & of the whole
dominion of sinne, which striueth euen in the godly who haue recei-
ued the first fruites of the spirit, against the dominion of the spi-
rite. He speaketh therefore not onely of carnall lust, pride, conuolus-
nes, &c. but also of incredulity, distrust, dispayre, hatred, & contempt
of God, idolatrie, heresies and such other, when he saith: And ye
shall not fulfill the lusts of the flesh. As if he should say: I write
unto you that you should loue one another. Whis ye do not, neither
can ye do it because of the flesh, which is infected & corrupted with
concupiscence, and doth not onely stirre by sinne in you, but also in
sinne it selfe. For if ye had perfect charitie, no heauines, no aduersi-
tie could be so great, which should be able to hurt or hinder that
charitie: for it would be spread throughout the whole body. There
should be no wise, more the neuer so harde saoured; whom her
husband would not love entirely, loathing all other women, though
they were neuer so faire and beautifull. But this is not done, there-
fore it is impossible for vs to be made righteous through loue.

Therefore thinke me not to reuoke and unsay that which I
haue taught concerning faith: For faith and hope must conti-
nue, that by the one we may be iustified, and by the other we may
be raysed vp in aduersities, and endure unto the ende. Moreover,
we serue one another through charitie, because faith is not idle:
but charitie is weake and little. Therefore when I bid you walke
in the spirit, I doe sufficiently declare that ye are not iustified
through charitie. And when I exhort you to walke in the spirit, that ye fulfill not
the concupiscence of the flesh, I doe not require of you that ye
should utterly put of the flesh: but that ye should rule and
subdue it. For God wil haue mankinde to endure euen to the last
day. And this cannot be done without parentes, which doe beget
and bring vp children. These meanes continuing, it most needes
be that flesh also must continue, and consequently sinne, for flesh is
not without sinne. Therefore in respect of the flesh we are sinners:
but

but in respect of the spirite, we are righteous: and so we are partly sinners, and partly righteous. Notwithstanding, our righteousness is much more plentiful then our sinne, because the holines and righteousness of Christ our Mediatour, doth farre exceede the sinne of the whole world: And the forgiveness of sinnes which we have through him is so great, so large, & so infinite, that it easily swallows up all sinnes, so that we walke according to the spirite, &c.

The Papistes dreamed that this commandment belonged chiefly to their Clergiemen, and that the Apostle exhorteth them to tye chastly by subduing the flesh with watching, fasting, labour, &c. and then they should not fulfil the concupiscence of the flesh, that is to say, carnall lust. As though the whole concupiscence of the flesh were overcome when this fleshly lust is subdued: which notwithstanding they were neuer able to suppress & keep under with any yoke that they could lay vpon the flesh. Which thing Hierome (I say nothing of others) who was a marvellous louer & defender of chastite, doth plainly confesse. He saith hee howe often haue I thought my selfe to be in the midst of the vaine delites and pleasures of Rome, even when I was in the wild wilderness, which being burnt vp with the heat of the sunne, yeldest an angellome habitation to the Monkes: &c. Again he saith: who for feare of hell had condemned my selfe to such a prison, thought my selfe oftentimes to be dauncing among yong women; when I had no other company but scorpions & wilde beastes. My face was pale with fasting; but my minde was inflamed wth desires in my cold hoodie, and although my flesh was halfe dead already, yet the flames of fleshly lust bayled within me, &c.

If Hierome felt in him selfe such flames of fleshly lust, who lived in the barren wilderness with bread and water: what doe you holy belligades the Clergy men saie (thinke ye) who so stiffe and stretch out themselves with all kinds of daintie fare, that it is maruell their bellies burst not: Wherefore these thinges are written, not to Heremites and Monkes (as the Papists dreame) nor to sinners in the world onely: but to the vniuersall Church of Christ, and to all the faithfull: whom Paule exhorteth to walke in the spirite, that they fulfil not the lustes of the flesh: that is to say, not onely to bridle the grosse motions of the flesh, as carnall lust, wrath, impatience, and such like: but also the spirituall motions, as doubting, blasphemie, idolatry, contempt and hatred of God, &c.

Releasement
are both
sinners and
righteous.

Hierome:

The vehement flames
of carnall
lust in Hierome.

The flesh
so be sub-
dued & not
killed.
Rom. 8. 13.

Paula (as I haue saide) both not require of the godly, that they should utterly put of or destroy the flesh: but that they should subdue it, that it might be subiect to the spirit. In the 10. to the Rom. he teacheth vs to cherish the flesh. For as we may not be cruell to our members bodies, nor bere them with vnrasonable labour: euen so we may not be cruell to our owne bodies. Wherefore, according to Pauls precept, we must cherish our flesh, that it may be able to endure the labours both of the minde and of the body: but yet onely for necessities sake, and not to nourish the lusts thereof. Therefore if the flesh begin to waile wantonly, repress it and bytoll it by the spirit. If it will not be, marrie a wife, for it is better to marry then to burne. Thus doing thou walkest in the spirit, that is, thou followest Gods word and doest his will.

Verse 17. For the flesh lusteth against the spirit, and the spirit against the flesh.

The godly
feele the
concupi-
scence or
lust of the
flesh.
Rom. 7. 5.

When Paule saith that the flesh lusteth against the spirit, and the spirit against the flesh, he admonisheth vs that we must feele the concupiscence of the flesh, that is to say, not onely carnall lust, but also pride, wrath, hauntes, impatience, incredulity, and such like. Notwithstanding he would haue vs so to feele them, that we consent not vnto them, nor accomplish them: that is, that we neither thinke, speake, nor doe those things which the flesh prouoketh vs vnto. As, if it moue vs to anger, yet we should be angry in such wise (as we are taught in the fourth Psalm) that we sinne not. As if Paule would thus say: I knowe that the flesh will prouoke you vnto wrath, enuie, doubting, incredulity and such like: but resist it by the spirit, that ye sinne not. But if ye forsake the guiding of the spirit, and follow the flesh, ye shall fulfill the lusts of the flesh, & ye shall die, as Paule saith in the 8. to the Rom. So this saying of the Apostle is to be vnderstande, not of fleshly lust onely, but of the whole kingdom of sinne.

Verse 17. And these are contrarie one to the other, so that ye can not do the same things that ye would.

These two captaines or leaders (saith he) the flesh and the spirit, are one against an other in your bodie, so that ye can not do what ye would. And this place witnesseth plainly, that Paule writeth these things to the faithfull, that is, to the church belesing in Christ,

Christ, baptised, justified, redeemed, and having full forgiveness of sinnes. Yet notwithstanding he saith that he hath flesh rebelling against the spirit. After the same manner he speaketh of him here in the 7. to the Rom. (I saith he) I am carnall and sold vnder sinne. And againe: I see another law in my members rebelling against the law of my minde, and leading me captiue vnto the lawe of sinne which is in my members. Also: O wretched man that I am, who shall deliuer me from the body of this death? &c.

The faithful
have flesh
which re-
belleth the
spirit.

Here, not onely the Scholemen, but also some of the wise men are much troubled, seeking how they may excuse Paule, for it seemeth vnto them absurd and vnreasonable to say that that elect vessell of Christ should haue sinne. But we credite Paules words, wherein he plainly confesseth that he is sold vnder sinne, that he is led captiue of sinne; that he hath a lawe in his members rebelling against him; and that in the flesh he ferueth the lawe of sinne. Here againe they answer, that the Apostle speaketh in the person of the wicked. But the wicked doe not complain of the rebellion of their flesh, of any battell or conflict, or of the captiuitie and bondage of sinne: for sinne mightily reigneth in them. This is therefore the very complaint of Paule and of all the faithfull. Wherefore they haue done very wisely, which haue excused Paule and all the faithfull to haue no sinne. For by this perswasion (which proceedeth of ignorance of the doctrine of faith) they haue robbed the Church of a singular consolation: they haue abolished the forgiveness of sinnes, and made Christ of none effect.

The godly
feele the
terrours and
captiuitie of
sinne.

The godly
feele the
terrours and
captiuitie of
sinne.

The godly
feele the
terrours and
captiuitie of
sinne.

The terrours
of
Monkes.

Wherefore when Paule saith: I see another law in my members, &c. he denieth not that he hath flesh, and the vices of the flesh in him. It is likely therefore that he felt sometimes the motions of carnall lust. But yet (no doubt) these motions were well suppressed in him by the great and greivous afflictions and tentations both of mind and body, wherewith he was in a manner continually exercised and vexed, as his Epistles doe declare: As if he at any time being merie and strong, felt the lust of the flesh, wrath, impatience or such like: yet he resisted them by the spirit, and suffered not those motions to beare rule in him. Wherefore let vs in no wise suffer such comfortable places (whereby Paule describeth the battell of the flesh against the spirit in his owne body) to be corrupted with such foolish glosses. The Scholemen, the Monkes, and such other, neuer felt any spiritual tentations, and therefore they sought

quels for their repelling & overcomming of fleshly lust and lecherie, which proud of that victory which they neuer yet obtained, they thought themselves farre better and more holy then married men, I will not say, that under this hole pretence they nourished and magnified all kindes of horrible finnes, as dissention, pride, hatred, disaime, & despising of their neighbours, trust in their owne righteousness, presumption, contempt of all godlines & of the word of God, infidelitie, blasphemie and such like. Against these finnes they neuer fought: say rather they take them to be no finnes at all. They put righteousness in the keeping of their foolish & wicked notions, and busied euillnes in the neglecting and condemning of the same.

Christ our
righteous-
nes.

Rom. 9.33.

The out-
ward right-
eousnes of
the faithfull.

The godly
feeling the
corruptions
of the flesh,
must not de-
spaire.

But this must be our ground and anchorhold, that Christ is our only and perfect righteousness. If we haue nothing whereunto we may saye, yet these three things, as Paule saith, of faith hope, and love, we must alwayes beleeue, & alwayes hope: we must alwayes take hold of Christ as the head and fountaine of our righteousness. He that balanceth in him shall not be ashamed. Therefore, we must labour to be outwardly righteous also: that is to say, not to consent to the flesh, which alwayes enticeth vs to some euill; but to resist it by the spirit. We must not be overcome with impatience for the inhumanities and contempt of the people, which abuserh the Christian libertie: but through the spirit we must overcome this and all other temptations. Let then how much we strive against the flesh by the spirit, so much are we outwardly righteous. Albeit this righteousness doth not commend vs before God.

Let no man therefore be saue if he feele the flesh oftentimes to stirre by newe battell against the spirit, or if he can not by and by subdue the flesh, and make it obedient vnto the spirit. I also doe with my selfe to haue a more valiant and constant heart, which might be able not onely boldly to contemne the threatnings of tyrants, the heresses, offences and tumults, which Sathean & his souleiers the enemies of the Colwell stirre vp: but also might by and by shake of the terrations and anguish of spirit, and briefly might not feare the sharpnes of death, but receive and embrace it as a most friendly guest. But I find an other law in my members, rebelling against the law of my mind, &c. Some other do toasse with inferiour temptations, as poverty, reproch, impatience and such like.

Let

Let no man marvell therefore, to be afflicted when he resisteth in his body the battell of the flesh against the spirit: but let him plucke by his heart & comfort himselfe with these wordes of Paule. The flesh lusteth against the spirit: also: That is contrarye to one to another, so that ye doe not those things that you would: for by those sentences he comforteth them that be tempted. As if he should say: It is impossible for you to follow the guiding of the spirit in all things without any falling or hinderance of the flesh: yea, the flesh will resist: and so resist and hinder you, that ye can not doe those things which gladly ye would. Where it shall be wisdome if ye resist the flesh and fulfill not the lust thereof: that is to say, if ye followe the spirit and not the flesh; which easily is overtaken by impaciency, counteth to reuenge; wrath, grudgynge, hatred, God is angry with him, despaireth, &c. Wherefore when a man resisteth this battell of the flesh, let him not be discouraged therewith, but let him resist in spirit, and say: I am a sinner, and I feele sinne in me: for I haue not yet put of the flesh, in which sinne dwelleth so long as it liueth. But I will obey the spirit and not the flesh: that is, I will by faith hope lay hold vpon Christ, and by his blood I will raise up my selfe, and bring to raised up, I will not fulfill the lust of the flesh.

It is verie profitable for the godly to know this, and to beare it well in minde: for it wonderfully comforteth them when they are tempted. When I was a sinner I thought by and by that I was utterly cast away, if at any time I felt the lust of the flesh: that is to say, if I felt any euill motion, fleshly lust, wrath, hatred or enuy against any brother. I assayed many wayes to helpe to quiet my conscience, but it would not be: for the concupiscence and lust of my flesh did alwayes returne, so that I could not rest, but was continually vexed with these thoughtes: This by that sinne thou hast committed: thou art infected with enuy, with impaciency, and such other sinnes: therefore thou art entred into this holie order in vaine, and all thy good workes are vniprofitable. After that I had rightly vnderstande these sentences of Paule: The flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. And these two are one against an other, so that ye can not doe the things that ye would doe. I should not haue so miserable thoughten my selfe, but should haue thought and sayed to my selfe as now commonly I doe: Martine, thou shalt not utterly be without

Let all un-
bled con-
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of Martin
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* Staupinus
a godly lear-
ned man of
whome he
made men-
tion before.
A holy de-
speration.

ming, that thou hast faith: thou shalt therefore stand the battell there-
of according to that saying of Paul: I be flesh resisted the spirit
Despote: not therefore, but resist it strongly, and fulfill not the lust
thereof. And being thus, art not undone the law. *His full oration*
I remember that * Staupinus was wont to say: I have betwixt
unto God above a thousand times, that I would become a better
man, but I neuer performed that which I vowed. Hereafter I will
make no such vows: for I have now learned by experience, that I
am not able to performe it. Unlesse therefore God be favourable
and mercifull unto me for Christs sake, and graunt unto me a bles-
sed and a happy hour when I shall depart out of this miserable
life, I shall not be able with all my bowes and all my godly desires,
to stand before him. This was not onely a true, but also a godly
and an holy desperation: and this must all they confesse both with
mouth and heart, which will be saved. For the gods trust not to
their own might courages, but say with David: Enter me into iudge-
ment with thy seruants: for in thy sight shall none that liueth be
iustified. Againe, If thou O Lord shouldst straitly marke inqui-
ties: O Lord who shall stand? They looke vnto Christ their Redeem-
er, who gave his life for their sinnes. Moreover, they knowe
that the remnant of sinne which is in their flesh, is not laid to their
charge, but freely pardoned. And withstanding in the meane while
they fight in spirit against the flesh, lest they should fulfill the lusts
thereof. And although they feele the flesh to rage and rebell against
the spirit, and themselves also to fall sometimes into sinne through
infirmities, yet are they not discouraged, nor thinke therefore that
their state and kinde of life, and the workes which are done accord-
ing to their calling, displease God: but they raise vp them selves
by faith.

Psal. 143. 2.

Psal. 136. 3.
What the
godly must
doe when
they feele
sinne.

The conflict
and battell
of the flesh
and the spi-
rite in the
children of
God.

The faithfull therefore receaue great consolation by this doc-
trine of Paul: in that they knowe them selves to haue part of the
flesh and part of the spirit, but yet notwithstanding that the spi-
rit ruleth, and the flesh is subdu'd and kept vnder a lwe: that right-
eousnes reigneth and sinne serueth. He that knoweth not this doc-
trine, and thinketh that the faithfull ought to be without all fault,
and yet seeth the contrarie in him selfe, must needs at the length
be swallowed vp by the spirits of bequines, and fall into despera-
tion. But who so knoweth this doctrine well and bled it rightly,
to him the thinges that are euill, turne vnto good. For when the
flesh

2. Cor. 13.

self provoke him to sinne, by occasion thereof he is stirred up and enuersed into indignation of sinnes by Christ, and to embrace the righteousness of faith; which else he would not so gladly receive, nor lieke for the little while to great desires: Therefore it evidently be very meete to telle how sometimes the wickedness of our nature and corruption of our hearts, that yet by this meanes we may be wakened and stirred up to faith, and to call upon Christ. And by this occasion a Christian becommeth a mighty workman and a wonderfull Creator; which of heaviness can make by, of sorrow of loss of sinne righteousness, of death life, when he by this meanes repellung and bridling the flesh, maketh it subiect to the spirit.

A Christian
a marvellous
workman,

Wherefore let not them which feele the lust of the flesh, despair of their salvation. Let them feele it and all the forces thereof, so that they consent not to it. Let the passions of lust, wrath and such other vices shake them: so that they doe not overthrow them. Let sinne assaile them, so that they doe not accomplish it. Yet the more godly a man is, the more will he feele that battell. And herof come those lamentable complaints of the faithfull in the psalmes and in the whole Scripture. Of this battell the Heremites, the Sponkes, and the Scholmen, and all that like righteousness and salvation by works, know nothing at all.

an inward
strife and
contending
within

But here may some man say: that it is a dangerous matter to teach that a man is not condemned, if by and by he overcome not the motions and passions of the flesh which he feeleth. For when this doctrine is taught amongst the common people, it maketh them careless, negligent and slothfull. This is it which I sayd a little before; that if we teach faith, then carnall men neglect and reioice too much: if works be required, then is faith and consolation of conscience lost. Here no man can be compelled, neither can there be any certaine rule prescribed. But let every man diligently try him selfe to what passion of the flesh he is most subiect, and when he feeleth that, let him not be careless, nor flatter him selfe: but let him watch and warfare in spirit against it, that if he can not altogether brydle it, yet at the least he do not follow the lust thereof.

This battell of the flesh against the spirit, all the children of God have had also felt: And the selfe same doe we also feele and prone. We that searcheth his owne conscience, if he be not an hypocrite: shall well perceive that to be true in him selfe which Paul here sayeth: that the flesh warreth against the spirit, all the day long.

The children
of

God doe
feele there-
bellion of
the flesh a-
gainst the
spirit

at Phil.
and Iustice
and Iustice

To whom
God doeth
not impute
sinne.

Rom. 14-23.

The error
of the So-
phists or
Schoolmen.

John 20-17
To 20-18

therefore doe not deny and confesse that their flesh resisteth against the spirit; and that these two are so contrary the one to the other in them selves, that no what they can, they are not able to performe that which they would do. Therefore the flesh bindeeth us that we can not keepe the commandments of God, that we can not love our neighbours as our selves, much lesse can we love God with all our heart: Therefore it is impossible for vs. to become righteous by the workes of the law. In deede there is a god will in vs, and so most there be (for it is the spirit it selfe which resisteth the flesh) which would gladly doe good, fulfill the lawe, love God and his neighbour and such like; but the flesh obeyeth not this good will, but resisteth it; and yet God imputeth not unto vs this sinne: for he is mercifull to those that believe for Christes sake.

But it followeth not therefore that thou shouldest make a light matter of sinne because God doth not impute it. For it is that he doth not impute it. But to whom, and for what cause: To such as repent & lay hold by faith upon Christ the mercie seate, for whose sake, as all their sinnes are forgiven them: even so the remnant of sinne which are in them be not imputed unto them. They make not their sinne lesse than it is, but amplify it and sett out as it is in deede: for they know that it can not be put away by satisfactions, workes, or righteousness, but onely by the death of Christ. And yet notwithstanding the greatness & enormitie of their sinne doth not cause them to despair, but they assure them selves that the same shall not be imputed unto them or layd unto their charge.

This I say lest any man should thinke that, after faith is received there is little account to be made of sinne. For sinne is truly sinne, whether a man commit it before he hath received the knowledge of Christ or after. And God alwayes hateth sinne: yea all sinne is damnable as touching the fact it selfe. But in that it is not damnable to him that believeth, it cometh of Christ, who by his death hath taken away sinne. But to him that believeth not in Christ, not onely all his sinnes are damnable: but even his good workes also are sinne, according to that saying: Whatsoever is not of faith is sinne. Therefore the error of the Schoolmen is most pernicious, which doe distinguish sinnes according to the fact, and not according to the person. He that believeth hath as great sinne as the unbeliever. But to him that believeth, it is forgiven and not imputed. To the unbeliever it is not pardoned, but imputed. To the believer

sursum
to dicitur
bell

It is death to the violator it is not fall and damnable: nor is any difference of sinnes; for because the sinns of the violator is less, and the sinne of the doer greater: but for the difference of the persons. For the faithfull assureth him selfe by faith that his sinne is forgiven him, so much as Christ hath given him selfe for it. Therefore although he have sinne in him and dayly sinneth, yet he continueth goodly: but contrariwise the violator continueth wicked. And this is the true wisdom and consolation of the good, by that although they have and commit sinnes, yet they know that for Christs sake they are not imputed unto them.

The wisdom of the goodly.

This I say for the comfort of the goodly. For they onely feele in deedes that they haue and doe commit sinnes, that is to say, they feele that they doe not loue God so feruently as they should do; that they do not please him so hartly as they would; but rather they oftentimes doubt whether God haue a care of them or no: they are impatient, and are angry with God in aduersitie. Perceof (as I haue sayd) procede the sorrowfull complaints of the faithfull in the Scriptures, and specially in the Psalmes. And Paule him selfe complaineth that he is sold vnder sinne. And here he saith, that the flesh resisteth and rebellith against the spirit. But because they mortifie the deedes of the flesh by the spirit (as he saith in another place, and also in the ende of this chapter: They crucifie the flesh with the desires and lustes thereof) therefore these sinnes doe not hurt them nor condemne them. But if they obey the flesh in fulfilling the lustes thereof; then do they lose faith and the holy Ghost. And if they doe not adhere to their sinnes and remaine vnto Christ (who hath given power to his Church to receive and raise vnto those that be fallen, that is they may recover faith and the holy Ghost) they lie in their sinnes. Therefore we speake not of them which be come that they should feele, but yet continue fast in their sinnes. These men haue their ingenuous alleage: they say that they after the flesh shall die. And the works of the flesh are manifest, which are adulterie, fornication, and uncleanness, idolatrie, witchcraft, hatred, debates, emulation, wrath, contentions, seditions, heresies, and such like. And such like, whereof I tell you before, would I praye you, that they which doe these things, should be aware, that they shall be damned.

The goodly onely feele sinne.

Rom. 7. 14

Gal. 5. 24

Rom. 8. 13.

Sentence pronounced against such as obey the lusts of the flesh.

Gal. 5. 24

Therme
Sainds of
God.

Such as are sinners (as the Pharisees and Scholymen were) so that they are a new man with any thing, never shall any lustre or lustre of the flesh; but as Paul hath their flesh lustre against the spirit, and therefore they have shame, and both can & do shame. And the first and thirtieth Psalm witnesseth that the faithfull doe confesse their wickedness, and pray that the wickedness of their sinne may be forgiven: where it sayth: I will confesse against my selfe my wickedness vnto the Lord, and thou forgavest the punishment of my sinne. Therefore shall euery one that is godly, make his prayer vnto thee. &c. & secondly the whole Church, which in doing is holy, prayeth that her sinnes may be forgiven her, and it belongeth the forgiveness of sinnes. And in the 143. Psalm David prayeth: O Lord, enter not into iudgement with thy seruants: for as thy sight shall none that lieth be iustified. And in the 130. Psalm: If thou O Lord shouldst straitly marke iniquities, Lord who shall stande in thy presence? But with thee is mercie. &c. Thus are the chiefest Sainthes and children of God speake and pray as David, Paul, &c. All the faithfull therefore doe speake, and pray the same thing, and with the same spirit. The popish doo phisiers examine the scriptures, as if they read them; they have a belle before their eyes; and therefore as they cannot iudge rightly of any thing, so can they not iudge rightly either of sinne or of holiness.

If we be led by the spirit, we are not under the lawe.

Paul can not forget his doctrine of faith, but still repeateth it with breath in into their heares: yet when he treateth of godlikenesse, then some may say: How can it be that he should not be wiser the later, and yet thou notwithstanding, O Paul, teacheth us that we have Scholymen lustre after the spirit; and that is against the doctrine of faith, as we have seen in his bondage. And he hath his sinne, and can not be delivered from the sinne, though he would neuer so fayne. And what is this else, but to be under the lawe? But faith be: Let this nothing trouble you, as it doth you, and know that we may be led by the spirit, that is to say, for our selves, willing to follow and obey that full which fulfill the law, and will not accomplish the law in our own. (for this is to be led and to be taught by the spirit;) then we are not under the lawe. And Paul sayeth of his faith, Rom. 7. In my

To be led
by the spirit.

my minde I serue the lawe of God, that is to say: In spirit: I am not subiect to any sinne: but yet in my flesh I serue the lawe of sinne. The faithfull then are not vnder the lawe, that is to say, in spirit: for the lawe can not accuse them, nor pronounce sentence of death against them, although they feele sinne, and confesse them selves to be sinners: for the power and strength of the lawe is taken from it by Christ: who was made vnder the lawe, that he might redeeme them which were vnder the lawe. Therefore the lawe can not accuse that for sinne in the faithfull; which is sinne in dede and committed against the lawe.

Gal. 4.

So great then is the power and dominion of the spirit, that the lawe can not accuse the goodly, though they commit that which is sinne in dede. For Christ is our righteousness, whom we apprehend by faith: he is without all sinne, and therefore the lawe can not accuse him. As long as we cleane fast vnto him, we are led by the spirit, and are free from the lawe. And so the Apostle, euen when he teacheth good woorkes, forgetteth not his doctrine concerning iustification: but alwayes sheweth that it is impossible for vs to be iustified by woorkes: for the remnants of sinne cleane fast in our flesh, and therefore so long as our flesh liueth, it ceaseth not to lust contrary to the spirit: but with standing there cometh no haungon vnto be thereby, because we be free from the lawe, so that we liue in the spirit.

What is it
to be led by
the spirit.

And with these wordes: If ye be ledde by the spirit, ye be not vnder the lawe, thou mayest greatly comfort thy selfe and others that be grievously tempted. For it oftentimes cometh to passe, that a man is so vehemently assailed with wrath, hatred, impatience, carnall desires, trouble and anguish of spirit, or some other lust of the flesh, that he can not shake them off, though he would neuer so faine. What should he doe in this case? Should he despaire? No, God forbid: but let him say thus with him selfe: My flesh fighteth and draggeth against the spirit: Let it rage as long as it listeth: one by the other, that in any case thou consent not to it, to fulfill the lusts thereof, but walke wisely and followe the leading of the spirit. In so doing thou art free from the lawe. It accuseth and terrifieth thee (I graunt) but altogether in vaine. In this conflict therefore of the flesh against the spirit, there is nothing better, then to haue the wordes of God before thine eyes, and therein to seeke the comfort of the spirit.

How a troubled minde
may be comforted.

And let not that which suffereth this temptation be dismayed, in that the deuill can be aggauanted none, that during the conflict, he thinketh him selfe to be utterly ouerthorne, & feeling nothing else but the wrath of God and desperation. Where in any case let him not follow his owne feeling and the iudgement of reason, but let him take sure holde of this saying of Paule: If ye be led by the spirit, that is to wit, if ye raise vp & comfort your selues through faith in Christ, ye be not vnder the lawe. So shall ye haue a strong buckler where with he may beate backe all the fiery darts which the wicked sende assaileth him withall. Holde much to ener then the flesh we obey and rage, yet run not her motions and rages hurt and condemne him; for as much as he, following the guiding of the spirit, hath not consent vnto the flesh, nor fulfill the lusts thereof. Wherefore when the motions of the flesh we rage, the onely remedie is to take to vs the sword of the spirit, that is to say, the word of saluation (which is) that God would not be death of a sinner, but that he conuert and liue. I am so fight against the flesh which if we doe, let vs not doubt but we shall obtaine the victory, although so long as the battell endureth, we feele the plainer and trary. But let the word out of sight, and there is no quittance nor helpe remaining. Of this, that I say, I my selfe haue good experience, I haue suffered many great passions, and the same alwaye vehement and great. But so soone as I layd holde vpon my place of scripture, and stayed my selfe vpon it as vpon my chiefe anker hold, straight wayes my tentations did hantily a way: which without the word it had bene impossible for me to endure any litle space, and much lesse to surmount them.

The summe or effect therefore of all that which Paule hath taught in this disputation or discourse concerning the conflict or battell betwene the flesh and the spirit, is this, that the saintes and the elect of God can not performe that which the spirit desireth. For the spirit would gladly be altogether pure, but the flesh being ioyned vnto the spirit, will not suffer that. I shal not standing they be saved by the remission of sinnes, which is in Christ Jesus. Wherefore, because they walke in the spirit and are led by the spirit, they be not vnder the lawe; that is to say, the lawe can not accuse or terrifie them: yea although if yet about neuer so much to doe, yet shall it neuer be able to bring them to desperation.

Howe the
lusts of the
flesh must
be ouer-
come.

The great &
vehement
temptations
of Luther.

There is a
great
struggle
between
the
flesh
and
the
spirit.

Not to be
vnder the
law.

26/19: 1. Moreover; the workes of the flesh be manifest, which

are manifest of one manly

This place is not unlike to this sentence of Christ: By their Mar. 7. 18.

fruites yee shall knowe them. Doe men gather grapes of thornes, or figges of brambles? So euery good tree bringeth forth good fruites, and an euill tree bringeth forth euill fruit, &c. Paule teacheth the verie same thing which Christ taught; that is to witte, that inothen and fruites doe sufficientlie testifie whether the trees bee good or euill: whether men folde in the guiding of the flesh or of the spirit. As if he should say: Least some of you might lay for himself, that he understanbeth me not now when I treat of the battell betwene the flesh and the spirit, I will set before your eyes first the workes of the flesh, whereof many are knowne euen to the beggarly: and then also the workes of the spirit.

And this doeth Paule, because there were many hypocrites amongest the Galatians (as there are also at this daie, among vs) which outwardly pretended to bee godly men, and boasted much of the spirit, and as touching the workes they understode the true doctrine of the Gospell: but they walked not according to the spirit, but according to the flesh, and performed the workes thereof. Whereby Paule manifestlie conuinceth them to bee no such holie men in deed as they boasted themselves to be. And least they should despise this his admonition, hee pronounceth against them this dreadfull sentence, that they should not be inheritours of the kingdome of heauen, to the end that being thus admonished, they might amend. Euery age euen in the faithful, hath his pecuniar temptations, as fleshly lusts assaile a man most of all in his youth, in his middle age ambition and vaine glorie, and in his olde age covetousnes. There was neuer yet amie of the faithful, to whom the flesh hath not often in his life time prouoked to impatiencie, anger, vaine glorie, &c. Paule therefore speaking here of the faithful, saith that the flesh lusteth in them against the spirit, &c. therefore they shall neuer be without the desires and battels of the flesh: notwithstanding they do not hurt the. But of this matter we must thus iudge, that it is one thing to be prouoked of the flesh, and yet not willinglie to yeeld to the lusts and desires thereof, but to walke after the leading of the spirit and to resist the flesh: and another thing to assent unto the flesh, & without all feare or remorse to performe and

Hypocrites
mingled amongst the
godly.

Euery age
of man hath
his peculiar
temptations

fulfill the woordes thereof and to continue therein; and yet notwithstanding to counterfeit holines and to bragge of the spirit. The first he comforteth when he sayth, that they be led by the spirit and be not vnder the lawe. The other he threatneth with lasting destraction.

Notwithstanding sometimes it hapneth that the sinners also doe fall and performe the lustes of the flesh: As David fell horribly into adulterie. Also he was the cause of the slaughter of many men when he caused Urias to be slaine in the forefront of the battell: and thereby also he gave occasion to the enemies to glory and triumphe over the people of God, to worshippinge their idols, and to blaspheming the God of Israell. Peter also fell most grievously and horribly when he denied Christ. But although these sinnes were great and hainous, yet were they not committed vpon any contempt of God or of a wilfull and obstinate minde, but through infirmities and weakenes. Again, when they were admonished, they did not obstinately continue in their sinnes, but repented. Such he willett after wards in the 6. chapter to be receaved, instructed, and rejoyced, saying: If a man be fallen by occasion into any sinne, ye which are spirituall restore such a one with the spirit of meeknesse, considering thy selfe least thou also be tempted. As those therefore which sinne and fall through infirmity, pardon is not denied, so that they rise againe and continue not in their sinne: for of all things continuance in sinne is the worst. But if they repent not but still obstinately continue in their wickednes and performe the desires of the flesh, it is a certaine token that there is defecte in their spirit.

* That is, a secret con-
science of
God, where-
of David
speaketh.
2^o Sa. 10. 4.
Some are
exercised
with greater
temptations,
and some
with lesse.

So man therefore shall be without lustes and desires so long as he liueth in the flesh, and therefore no man shall be free from tentations. Notwithstanding some are tempted one way and some another, according to the difference of the persons. One man is assailed with more vehement and grievous motions, as with bitterness and anguish of spirit, blaspheming, distrust and desperation: Another with more grosse tentations, as with fleshly lusts, wrath, enuy, couetousnes and such like. But in this case Paule requirerh of vs that we walke in the spirit and resist the flesh. But who so obeyeth the flesh and continueth without the feare of God or remors of conscience in accomplishing the desires and lusts thereof: let him know that he pertaineth not vnto Christ: And although he bragge

they bee certaine superstitious and idolatrous workes, which can
neither reason, magnifie, nor rightly commend; therefore they indue
them onely to be despised and to be the Church. And as to doing
they change and turne the article of the faith cleane contrarye
to helde, that there is a holy Church, &c. and in the Steele of this
longe [I helde] they put in [I see]. These kinds of righteousness
and holines of mans owne devising, are nothing else but spirituall
soperies wherewith the eyes and minds of men are blinded and
leade from the knowledge of true holines.

I do not see,
but I be-
leeve.
Hypocri-
tall holines.

What thus teach we, that the Church hath not spot nor wrinkle,
but is holy; and yet though faith onely in Christ Jesus: Again,
that she is holy in life & conuerlation by abstaining from the lusts
of the flesh, and exercise of spirituall workes; but yet not in such sort
that she is deliuered from all euill desires, or purged from all wicked
opinions and errours: For the Church alwayes confesseth her
sins; and prayeth that her faults may be pardoned. Also she helpe
with the forgiveness of sinnes. The Saints therfore do sinne, fall,
and also erre: but yet through ignorance. For they would not wil-
lingly deny Christ, nor take the Gospel, &c: therefore they haue re-
mains of sinnes. And if through ignorance they erre also in doctrine,
yet in this pardonable: for in the end they acknowledge their error,
and rest ouerly upon the truth & the grace of God offered in Christ;
as Hierome, Gregorie, Bernard and others bin. Let Christians then
condemne to good the workes of the flesh: but the desires or lusts
of the flesh they can not auoyd.

The church
is holy.

The church
prayeth that
her finnes
may be for-
gotten.

It is verye profitable therefore for them to see the wickedness
lusts of the flesh, lest they should be puffed up with false holines and
wicked opinion of the righteousness of their owne workes, and
though they were accepted beinge God for the same. The Apostles
beinge puffed up with this opinion of their owne righteousness,
thought them selues to be so holy; that they solde their righteous-
nes and holines to others, although they were conuicted by the
testimony of their owne hearts, that they were wicked, for per-
uersion and pestilent; a payson is for a man to trust in his owne
righteousnes, and to thinke him selfe to be cleane. But the godly
because they see the wickednes of their owne hearts, therefore
they can not trust to their owne righteousness. This selling to ma-
ke them to soules, and to humble them that they can not trust
to their owne good workes, but are constrained to die into Christ.

To see the
wickedness
of the flesh
is profitable.

They sell of
themselves
holines
like a
payson
house.

164.52

their speeche feate and only succour: who hath not a corrupt and
 fmesfull, but a most pure and holy flesh; which he hath giuen for
 the life of the world: in him they finde a sound and perfect righte-
 ousnes: Thus they continue in humilitie: not counterfet and show-
 ally, but true and vnsained, because of the vncleannes which yet
 remaineth in their flesh: for the which if God would straitly iudge
 them, they should be found guiltie of eternall death. But because
 they liue not by themselves proudly against God; but with a bro-
 ken and a contrite heart humbly acknowledging their finnes, and
 resting wholly vpon the benefite of the mediator Christ, they come
 forth into the presence of God, & praise that for his sake their finnes
 may be forgiven them: God spreadeth ouer them an infinite beame
 of grace, and doth not impute vnto them their finnes for Christes
 sake.

Which I saie to the end that hee may take heed of the pernicious
 error of the Papistes touching the holinesse of life, wherein our
 mindes were so wrapped, that without great difficultie we could
 not winde our selues out of them. Wherefore doe you endeavour
 with diligence, that ye may discern and rightly iudge betwene
 true righteousness and holines, and that which is hypocriticall: then
 shall ye behold the kingdome of Christ with other eyes than carnall
 reason doth, that is, with spirituall eyes, and certainly in god shall
 to be true sanctified in deede which are baptized and belient in
 Christ, and afterwards in the same faith whereby they are iusti-
 fied and their finnes both past and present are forgiven; doe ab-
 staine from the desires of the flesh: But from these desires they are
 not thoroughly cleansed; for the flesh lusteth against the spirit, and
 withstanding these vncleane and rebellious lustes do still remaine
 in them, to this ende that they may be humbled; and being humb-
 led, they may feele the shortnes of the grace, and benefite of
 Christ. So these remnantes of vncleane lustes and finnes doe no-
 thing at all hinder, but greatly further the goodly: for the more they
 feele their infirmities and finnes; so much the more they are filled
 Christ the fountaine of grace, and more hartely craveth his ayde and
 succour: to wisse, that he will touch them with his righteousness
 that he will increase their faith, that he will endue them with his
 holy spirit, by whose gracions leading and guiding they may o-
 uercome the lustes of the flesh, that they rule and reigne not ouer
 them, but may be subiect vnto them. Thus true Christians do come
 thing.

To the god-
 ly these
 things which
 are euill,
 turne vnto
 good.

physically wrestle with sinne, and yet notwithstanding in wrestling they are not overcome, but obtaine the victorie.

Nowe I sayde, that ye may understand, not by mere dreames, but by the word of God, who be true Saintes in deede, while he then hold greatly Christian doctrine helpeth to the raising up and comfort of weake consciences: which freeth not of coules, shawings, hearings, fraternities and such like toys, but of high and mighty matters, as how we may overcome the flesh, sinne, death and the Denill. This doctrine, as it is unknowne to all Iusticiaries and such as trust to their owne workes, so it is impossible for them to instruct or bring into the right way one poore conscience wandring and going astray: or to pacifie and comfort the same when it is in heaviness, terrour, or desperation.

Christis doctrine ray-
seth up and comforteth
weake and troubled
consciences.

Verse 19. The workes of the flesh are manifest, which are adultery, fornication, uncleannes, wantonnes, idolatrie, witchcraft, &c.

Paule doth not recite all the workes of the flesh, but blseth a certaine number for a number uncertaine. First he reckoneth by the kinde of lustes, as adultery, fornication, uncleannes, wantonnes, &c. Nowe, not onely carnall lust is a worke of the flesh, as the Papistes dreame, who called marriage also a worke of the fleshe (in chaste and holy are these men) whereof God him selfe is the author, which also they themselves reckened among their sacramentes: but he numbeth also amongst the workes of the flesh (as I have sayd before) idolatrie, Witchcraft, hatred, and such other, which hereafter followe. Wherefore this place alone doeth sufficiently shew what Paule meaneth by the flesh. These wordes are so well knowne that they neede no interpretation.

What Paule
meaneth by
flesh.

Idolatrie.

All the highest religions, the holines and most fervent deuotions of those which doe reiect Christ the Mediatour, and worshippinge God without his word and commaundement, are nothing else but plaine idolatrie. As in Popery it was counted a most holy and spiritual act, when the Pontikes being that by in their selles did misse and meditate of God or of his workes, & when they being inflamed with most earnest deuotions, knelted downe, prayed, & were so rapt in the contemplation of heavenly things, if they went for ion

idolatrie
or worship
knowne

There was no thinking of women as of any other creature; but only of God the creator, and of his wonderfull works: and yet this most difficult worke is reasonethemethis, according to Paul, a worke of the flesh and plaine idolatrie. Wherefore all such religion whereby God is worshipped without his word and commandment, is idolatrie. And the more holy and spirituall it seemeth to be in outward shew, so much the more dangerous and pernicious it is. For it carrieth men away from faith in Christ, & causeth them to trust to their owne strength, wozke and righteousness. And such is the religion of the Anabaptists at this day: albeit they saye more and more bewray them selues to be possessed with the deuil; and to be leuitious and bloody men.

Carthusians
or Charter-
house Monks.

Wherefore the fasting, the wearing of haire, holy wozks, strait Rule, and whole life of the Carthusians or Charterhouse Monks, whose order notwithstanding is of all other the straitest & sharpest, be very wozkes of the flesh, yea plaine idolatrie. For they imagine them selues to be saintes, and to be saved, not by Christ (whom they feare as a severe and cruell iudge) but by observing of their Rules and orders. In deede they thinke of God, of Christ and of heavenly things, but after their owne reason, not after the word of God: in white, that they apparell, their manner of living, and their whole conversation is holie & pleasty Christ: whom not onely they hope to pacifie by this strictnes of life, but also to be rewarded of him for their good deedes and righteousness. Wherefore their most spirituall thoughts (as they dreame of them) are not onely most fleshly, but also most wicked: for they would wipe away their sinnes, and obtaine grace and life everlasting, by the trust and assistance they haue in their owne righteousness, relecting and despising the word, faith and Christ. All the worshippings and seruises of God therefore, and all religions without Christ are idolatry and idoll seruice. In Christ alone the father is wel pleased: who so heareth him and doth that which he hath commaunded, the same is beloued because of the beloued. He commaundeth vs to beleue his word and to be baptized, &c. and not to deuise any newe worshipping or seruice of God.

The false &
true wor-
shipping of
God.

Idolatrie is
unknowne to
the world.

I haue sayd before that the wozkes of the flesh be manifest: as auaricie, fornication and such like be manifestly knowne to all men. But idolatry hath such a subtle shew and is so spirituall, that it is unknowne but to holy iudges, that is, to the faithful, to be a worke

of the flesh, for the Papist when he liueth chastly, austere, prayeth
 or sayth Masse, is so farre from thinking him selfe to be an Idolater,
 or that he fulfilleth any worke of the flesh, that he is assuredly
 perswaded that he is led and governed by the spirite, that he wal-
 keth according to the spirit, that he thinketh speaketh and doth no-
 thing else but mere spirituall things; and that he doth such seruice
 vnto God as is most acceptable vnto him. No man can at this day
 perswade the Papists that their Masse is a great blasphemy against
 God and idolatrie; yea and that so horrible as neuer was any in
 the Church since the Apostles time. For they are blind and obsti-
 nate and therefore they iudge so perversly of God & of Gods mat-
 ters, thinking idolatrie to be a true seruice of God, and contrari-
 wise faith to be idolatrie. But we which heliue in Christ & know
 his mind, are able to iudge and to discern all things, and can not
 truly and before God be iudged of any man.

The Masse
 horrible i-
 dolatrie and
 blasphemie
 against
 Christ.

Whereby it is plaine that Paule calleth flesh whatsoever is in
 man, comprehending all the thre powers of the soule, that is, the
 will that lusteth, the will that is enclined to anger, and the under-
 standing. The workes of the will that lusteth, are adulterie, forni-
 cation, uncleannes and such like. The workes of the will inclined
 to wrath, are quarrellings, contentions, murder, & such other. The
 workes of understanding or reason are errors, false religions, su-
 perstitions, idolatrie, heresies, that is to say, sects and such like. It
 is very necessary for vs to know these things: for this word [flesh]
 is so darkened in the whole kingdome of the Pope, that they haue
 taken the worke of the flesh to be nothing else but the accom-
 plishing of fleshly lust or the act of lecherie: Wherefore it was not
 possible for them to vnderstand Paule. But here we may plainly
 see that Paule reckoneth idolatrie and heresie amongst the workes
 of the flesh, which two (as before we haue sayd) reason esteemeth
 to be most high and excellent vertues, wisdom, religion, holi-
 nesse and righteousness. Paule Coloss. 2. calleth it the religion of
 Angels. But although it seeme to be neuer so holy and spirituall,
 yet is it nothing else but a worke of the flesh, an abomination and
 idolatrie against the Gospell, against faith, and against the true
 seruice of God. This doe the faithfull see, for they haue spiritu-
 all eyes: but the Iudicialies iudge the contrary. For a Papist
 can not be perswaded that his holmes be workes of the flesh. So
 the Turke holdeneth nothing lesse then that his Alcaron, his wa-

Flesh.

The workes
 of the flesh
 as the Pa-
 pists define
 them.

Reason e-
 steemeth i-
 dolatrie and
 heresie for
 most excel-
 lent vertues

an Archbishopske and the head of all libertines; for he hath filled the world as it were with an huge flood of infinite sects and errors. Without concord, and without unity there is no great diuersitie of the opinions and other religious orders: So one sort of sect of them would agree with another: for they measured their holines by the straitnes of their orders. Hereof it cometh that the Catholike will needs be counted holier then the Franciscans, and so likewise the rest. Wherefore there is no vnitie of spirit, nor concord of minds; but great discord in the papisticall Church. There is no conformity in their doctrine, faith, religion or seruing of God, but all things are cleane contrary. Contrariwise, amongst the Christians the word, faith, religion, sacraments, service, Christ, God, heart, soule, minde and vnderstanding are all one, and common to all; and as touching outward conuersation the vniuersitie of states, degrees and conditions of life: whereby this spirituaill concord and vnitie nothing at all, as before I haue said. And they which haue this vnitie of the spirit, can certainly iudge of all sectes, which otherwise no man vnderstandeth: As in deede no Diuine in the papacie vnderstood, that Paule in this place condemneth all the whorings, religions, continencie, honest conuersation and holy life in outward appearance, of all the Papisses, Sectaries and schismatikes; but they all thought that he speaketh of the grosse idolatrie and heresies of the Gentiles and Turkes which manifestly blaspheme the name of Christ.

The Pope
an Arch-
retike.

No vnitie or
concord in
the Popish
Church.

Quintus
to ward
of vniuersitie
libertines

altered as
accused
Drunkards
and surfeit-
ers.

Drunkennes, Gluttonie.

Paule doth not say that to eate and drinke he tooke of the flesh, but to be drunken and to surfer, which of all other vices are most common at this day. Whoso are given to this beastly delinquentie and excess, let them know that they are not spirituall, hold much longer they haue them selves so to be, but they followe the flesh and performe the filthy works thereof. Wherefore is this horrible sentence pronounced against them, that they shall not be inheritors of the kingdom of God. Paule would therefore that Christians should be as inuenues & surfeiting, liuing soberly & moderately without all excess, lest by performing the flesh they should be pronounced to wantonnesse. As in deede after surfeiting and belly ache the flesh is wont to waxe wanton to be inuaded with unruly lust. But it is not sufficient only to retrain the flesh from

The most
sober and
temperate
are many
times most
assailed with
temptations.

How the
burning
heate of
lusts may be
quenched.

An horrible
sentence
pronounced
by Paul.

and continuance and lust of the flesh which followeth drunkenness and surfeiting by any manner of ostent, but also the flesh when it is most sober, may in his best temperance be subdu'd and repress'd, neither fulfill his lusts and desires. For it oftentimes cometh to passe that even they which are most sober, are tempted most of all: As Hierome writeth of him selfe: My face, saith he, was pale with fasting, and my mind was enflamed with fleshly desires in my colde body; and although my flesh was halfe dead already, yet the flame of uncleane lust boyled Iohn in me. Whereof I my selfe also had experience when I was a sponke. The heate therefore of uncleane lusts is not quenched by fasting only, but we must be ayd also by the spirit that is, by the meditation of Gods word, faith and prayer; in these fasting representeth the grosse assaults of fleshly lust: but the desires of the flesh are overcome by no abstinence from meates and drinks, but only by the meditation of the word of Gods holy revelation of Christ.

Verse 21. And such like.

For it is impossible to reckon by all the works of the flesh. Whereof I tell you, as I have also told you before, that they which do such things, shall not inherite the kingdom of God.

This is a very harde and a terrible saying, but yet very necessary against false Christians and careless hypocrites, which to agree of the Gospell, for sake and of the world, but in all secretly they performe the works of the flesh. But chiefly the hereticks being puffed up with opinions of partiall matters (as they be called) are possessors of the world, and altogether carnally, therefore they performe and fulfill the desires of the flesh, even with all the powers of the soule. Therefore most necessary it was that so terrible and terrible a sentence should be pronounced by the Apostle against such careless transgressors and obstinate hypocrites: namely that all they which do such works of the flesh as Paul hath recited, shall not inherite the kingdom of God; that yet some of them being terrified by this severe sentence, may beginne to fight against the works of the flesh by the spirit, that they accomplish not the same.

Verse 22.

Verse 22. But the fruites of the spirite are loue, ioy, peace, long suffering, sweetnes, goodnes, faithfulness, gentleness, or meeknes, temperance.

The Apostle sayth not, the workes of the spirite, as he sayd the workes of the flesh, but he adorneth these Christian vertues with a more honorable name, calling them the fruites of the spirite. For they bring with them most excellent fruites and commodities: for they that haue them giue glory to God, and with the same doe allure and prouoke others to embrace the doctrine and Faith of Christ.

The fruites
of the spirit.

Lenc.

It had bene enough to haue sayd [Loue] and no more: for loue extendeth it selfe vnto all the fruites of the spirit. And in the 1. Cor. 13. Paule attributeth to loue all the fruites which are done in the spirit, when he sayth: Loue is patient, curteous, &c. Notwithstanding he would set it here by it selfe amongst the rest of the fruites of the spirite, and in the first place, thereby to admonish the Christians, that before all things they should loue one another, giuen honour one to an other, euery man esteeming better of an other then of him selfe, and bringing one another, because they haue Christ and the holy Ghost dwelling in them: because of the word, baptisme, and other gifts of God which Christians haue.

Rom. 12. 10.

17.

This is the voyce of the Bridegrome and of the Bride, that is to say, sweete cogitations of Christ, holisome exhortations, pleasant songs or Psalmes, praises and thanks giuing, whereby the godly doe instruct, stirre vp and refresh themselves. Therefore God loveth not heavines and doubtfulness of spirit: he hateth uncomfortable doctrine, heauie sorrowfull cogitations, and loveth chearefull hearts. For therefore hath he sent his Sonne, not to suppress us with heavines and sorrow, but to cheare up our soules in him, for thus saith the Prophets, the Apostles, and Christ him selfe doe exhort us, yea they commaund us to reioyce and be glad, Zach. 9. Reioyce thou daughter of Sion, be ioyfull thou daughter of Ierusalem, for beholde thy king cometh to thee. And in the Psalmes it is often sayd: Be ioyfull in the Lorde. Paule sayth: Reioyce in the Lorde alwayes, &c. And Christ sayth: Reioyce because your

The Scripture
exhorteth us to re-
ioyce in
God.

The ioy of
the spirit.

¶ n.

names are written in heauen. Wherby this joy of the spirit is, where the heart inwardly reioyceth through faith in Christ, with full assurance that he is our Saviour and our Bishop, & outwardly it expretheth this joy with words and gestures. Also the faithfull reioyce when they see that the Gospell spreadeth abroad, that many be wounde to the faith, and that the kingdom of Christ is enlarged.

Peace.

Long suffering or perseverance.

Both towards God and men, that Christians may be peaceable and quiet: not contentious, nor hating one an other, but one bearing an others burden through long suffering or perseverance: without the which peace can not continue, and therefore Paule putteth it next after peace.

Long suffering or perseverance.

Wherby a man doth not onely beare aduersities, injuries, reproches & such like, but also with patience waite for the amendment of those which haue done him any wrong. When the deuill can not by force overcome those which are tempted, then seeketh he to overcome them by long continuance. For he knoweth that we be earthen vessels which can not long endure and holde out many blowes and violent strokes: therefore with long continuance of temptations he overcometh many. To vanquish these his continual assaults we must vse long suffering, which patiently looketh, not onely for the amendment of those which do vs wrong, but also for the ends of those temptations which the deuill raiseth vpe against vs.

Gentleness.

Which is when a man is gentle and tractable in his conuersation and in his whole life. For such as will be true followers of the Gospell, must not be sharpe and bitter, but gentle, milde, courteous and faire spoken: which should encourage others to welte in their company: which can smile at other mens fautes, or at least excuse them to the best: which will be well contented to yelde and giue place to others, contented to beare with those which are froward and intractable, as the very heathen say: Thou must knowe the humours of thy friend, but thou must not hate them. Such a one

was

was our Saviour Christ, as every where is to be seen in the Gospel. It is written of Peter that he wept so often as he remembered the sweet wilfulness of Christ which he used in his daily conversation. It is an excellent vertue and most necessary in every kind of life.

The gentleness & mildness of Christ
Ex libro Clementis ad Romanos
from Dominus

Goodnes.

Which is, when a man willingly helpeth others in their necessity by giuing, lending, and such other meanes.

Faith.

When Paule here reckoneth faith amongst the fruites of the spirit, it is manifest that he speaketh not of faith which is in Christ, but of the stedfastness and humanity of one man towardes another. Hereupon he sayth in the 3. chapter of the first to the Corinthians, that charity belongeth all things. Therefore he that hath this faith is not suspicious but mild, and taketh all things to the best. And although he be deceaved and findeth him selfe to be mocked, yet such is his patience and softnes, that he letteth it passe: Wholly he is ready to believe all men, but he trusteth not all. On the contrary, where this vertue is lacking, there men are suspicious, forward, wayward, dogged, and so neither will believe any thing, nor giue place to any body. They can suffer nothing. What soeuer a man sayth or doth neuer so well, they canill and slander it, so that who so serueth not their humors, can neuer please them. Therefore it is impossible for them to keepe charity, friendship, concord and peace with men. But if these vertues be taken away, what is this life, but biting and denouncing one of another? Faith therefore in this place is, when one man giueth credite to another in things pertaining to this present life. For what manner of life should we lead in this world, if one man should not credit another?

Meekenes.

Which is when a man is not lightly moued or prouoked to anger. There be infinite occasions in this life which prouoke men to anger, but the goodly overcome them by meekenes.

This is a sobriety or moderate in the whole life of man, which

Verus Paule setteth against the works of the flesh. He would therefore that Christians should live soberly & chastly; that they should be no wantons, no fornicators, no drunkennes; and if they can not live chaste, he would have them to marry: Also that they should not be contentious or quarellers, that they should not be given to drunkenness or surfeiting, but that they should abstaine from all these things. Chastity or continency containeth all these. Hierome expoundeth it of virginity onely; as though they that be married could not be chaste: or as though the Apostle did write these things onely to virgins. In the first and second chapter to Titus, he warneth all Bishops, young women, and married folks both man and wife to be chaste and pure.

Chastity.

Verse 23. Against such there is no law.

The lawe is
abolished to
the believers
in Christ.

In deede there is a lawe, but not against such: As he sayth also in another place: The law is not given to the righteous man. For, the righteous liueth in such wise, that he hath no need of any law, to admonish him or to constrain him: but without constraint of the law, he willingly doth those things which the law requireth. Therefore the law can not accuse or condemne those that beleeue in Christ. In vaine the law troubleth & terrifieth our consciences. But Christ apprehended by faith; vanquisheth it with all his terrors and threatenings. To them therefore the law is utterly abolished; and hath no power to accuse them: For they doe that of their owne accord, which the law requireth. They haue receaued the holy Ghost by faith, who will not suffer them to be idle. Although the flesh resist, yet doe they walke after the spirit. So a Christian accomplisheth the law inwardly by faith (for Christ is the perfection of the law unto righteousness; to all that do beleeue:) outwardly by works and by remission of sinnes. But those which performe the works or desires of the flesh; the law doth accuse and condemne both ciuilly and spiritually.

Verse 24. For they that are Christen, haue crucified the flesh with the affections and lusts thereof.

This whole place concerning to whom, sheweth that the true believers are no hypocrites. Therefore let no man deceaue him selfe. For whosoever (say he) pertaine vnto Christ, haue crucified the flesh with all the desires and lusts thereof: For he is crucified, in as much

much as they haue not yet utterly put of the corrupt and sinnefull flesh, are inclined to sinne, and doe neither feare nor loue God so perfectly as they ought to do. Also they be prouoked to anger, to enuy, to impaciency, to vncleane lustes, and such like motions, which notwithstanding they accomplish not: for (as Paule here sayth) they crucifie the flesh with all the affections & lusts thereof. Which thing they do, not onely when they repress the wantonnes of the flesh with fasting and other exercises, but also (as Paule sayd before) when they walke according to the spirit: that is, when they being admonished by the threatnings of God, whereby he sheweth that he will severely punish sinne, are afraid to commit sinne: Also when they being armed with the word of God, with faith, and with prayer, doe not obey the lustes of the flesh.

What it is
to crucifie
the flesh.

When they resist the flesh after this manner, they naile it to the crosse with the lustes and desires thereof, so that although the flesh be yet alive, yet can it not performe that which it would do, for as much as it is bounde both hands and foote, and fast nailed to the crosse. The faithfull then so long as they liue here doe crucifie the flesh, that is to say, they saile the lustes thereof, but they obey them not: For they being furnished with the armour of God, that is, with faith, hope and the sword of the spirit, doe resist the flesh, & with these spiritual nailes they fasten the same vnto the crosse, so that it is constrained to be subiect to the spirit. Afterwarden when they die they put it of wholly: and when they shall rise againe from death to life, they shall haue a pure and vncorrupt flesh without all affections and lustes.

The armour
of God.

The sixth Chapter.

* If we liue in the spirit, let vs also walke in the spirit.

* After the
common di-
uision, this
is the five
and twentie
verse of the
former chap-
ter.

The Apostle reckened before amongst the woordes of the flesh heresse and enuie, and pronounced sentence against those which are enuious, & which are authors of sedes that they shoulde not inherite the kingdome of God. And now, as if he had forgotten that which he sayd a little before, he againe reponeth those which prouoke and enuy one another. Why not he so? Was it not suffi-

Vaine glory
a detestable
vice & most
pernicious
to the
Church of
God.
Tit. 1. 7.

cient to have done it once & twice he doth it of purpose: for he
taketh occasion here to inveigle against that execrable vice of vaine
glorie, which was the cause of the troubles that were in all the
Churches of *Gallia*, and hath bene alwayes most pernicious and
hurtfull to the whole Church of Christ: Therefore in his Epistle
to Titus he would not that a pious man should be ordained a Bi-
shoppe: For pride (as Augustine truly sayeth) is the mother of
all heresies: or rather the headspring of all sinne and confusion:
Whiche thing all histories as well holy as prophane doe wit-
nesse.

Howe great
a mischief
vaine glory
is.

Whiche thing is arrogancy hath alwayes bene a common
poysen in the world, which the very Heathen Poets and Histori-
ographers have alwayes vehemently reproboued. There is no vil-
lage wherein there is not some one or other to be found, that would
be counted better, and be more esteemed then all the rest. And they
are chiefly infected with this disease which stand upon their reputa-
tion for learning and wisdom. In this case no man will yield to
an other, according to this saying: *Thou shalt not lightly feed a man
that will yield unto others the praise of wit and skill: For a man goodly
ruling to his own point at one, and say: this is he. But it is not so hurtful
fall in pulchre persons, no not in any kind of spagulate, as it is
in them that haue any charge in the Church: Albeit it will inge-
nerment (specially if it be in great personages) it is not onely a
cause of troubles and ruines of common weales; but also of the
troubles and alteration of kingdoms and Empires: Whiche thing
the histories both of the Scripture and prophane writers doe wit-
nesse.*

Whiche
is a mischief
and hurtful
to the Church
of God.

But when this poysen creepeth into the Church or spirituall
kingdom it can not be expelled but hurtfull it is. For there is no
contention as touching learning, witte, beauty, riches, kingdoms,
Empires and such like: but as touching saluation or damnation,
eternall life or eternall death. Wherefore Paule earnestly exhorteth
the ministers of the word to flee this vice, saying: *As we live in the
spirit, &c.* As if he should say: If it be true that we live in the spi-
rite, let us also proceede and walke in the spirit. For where the spi-
rite is, it renueth men, and worketh in them new emotions: that
is to say, where as they were before vaine glorious, wrathfull and
envious, it maketh them lowe humble, gentle and patient. Such
men take not their owne glorie, but the glorie of God: they doe
not

doctrine, and boasted their owne to be true and sincere: Thus they troubled the Galatians and raised schisms among them: so that they prouoked and enuied one another: which was a signe token, that neither the teachers nor hearers liued and walked after the spirit, but followed the flesh and fulfilled the iustices thereof: and so consequentially lost the true doctrine, faith, Christ, & all the gifts of the holie Ghost, and were now become worse than the Gentien.

Notwithstanding he doth not onely inuey against the false Apostles which in his time troubled the Churches of Galatia, but also he foretaw in spirit, that there should be an infinite number of such euen to the worlds end, which being infected with this pernicious vice, should thrust themselves into the Church, boasting of the spirit and heauenlie doctrine, and under this pretence should quite overthrow the true doctrine and faith: Many such haue we also seene in these our daies, who haue thrust themselves into the kingdom of the spirit: that is to saie, into the ministerie of the word, and by this hypocritie they haue purchased vnto themselves fame and estimation that they were great doctors and pillars of the Gospel, and such as liued in the spirit, and walked according to the same. But because their glorie consisted in mens mouths and not in God, therefore it could not be firme and stable, but according to Pauls prophesie, it turned to their owne confusion, and their ende was destruction. For the wicked shall not stand in iudgement, but shall bee taken awaie like chaffe, and scattered abroad with the winde.

The same iudgement remaineth for all such as in preaching the Gospel seeke their owne profit and not the glorie of Iesus Christ. For the Gospel is not deliuered vnto vs that we should thereby seeke our owne praise and glorie, or that the people should honour and magnifie vs which are the Ministers thereof: but to the ende that the benefite and glorie of Christ might be preached and published, and that the father might be glorified in his mercy offered vnto vs in Christ his sonne, whom he deliuered for vs all and with him hath giuen vs all things. Wherefore the Gospel is a doctrine wherein we ought to seeke nothing lesse then our owne glorie. It setteth forth vnto vs heauenly and eternall things: which are not our owne, which we haue neither done nor deserved: but it offereth the same vnto vs, to vs (I say) which are unworthy, and that through the mere goodnes and grace of God. Why should we then

seeke

The ende of
vaine glory-
ous reas-
chers.

Phil. 1. 19.
Psal. 14.

What we
ought to
seeke in the
Gospel.

state, peace and glory thereby: So therefore that secretly his stone
glory in the world; and that himself: And see that secretly
of himself is a man that is in brightness in him. Contrary
to be that is in the glory of him that sent him is true; and there
is no brightness in him. *John. 7.*

Paul therefore glides our charge to all the ministers of the
word saying: If we live in the spirit, let us walk in the spirit; *What is it to walk in the spirit?*
that is to say: let us abide in the doctrine of the truth which hath
been taught unto us in brotherly love and spiritually concord: let
us preach Christ and the glory of God in simplicity of heart; and
let us confess that we have received all things of him: let us not
think more of ourselves than of others: let us raise up no sects.
For this is not to walk rightly, but rather to runge out of the
way, and to set up a new and a perverse way of walking. *1 Cor. 12.*

Therefore let us understand that God of his special grace may
keep the teachers of the Gospel subject to the cross and to all kinds
of afflictions: for the salvation of them selves and of the people:
for otherwise they could by no means repress and beate down
this beast which is called vaine glory. For if, and persecutions, and
crosse of reproch followen the doctrine of the Gospel: but surely
praise, reputation and glory amongst men: then would all the pro-
fessors thereof be infected and perished through the poison of vaine
glorie. Hierome sayeth that he had seen many which could suffer
great inconveniences in their body and goods, but none that could
despise their owne praises. For it is almost impossible for a man
not to be puffed up when he heareth anything spoken in the praise
of his own vertues. Paul notwithstanding that he had the spirit of
Christ, sayeth that there was given unto him the messenger of death
then to buffet him, because he should not be exalted out of mea-
sure through the greatness of his revelations. Therefore Augustin
sayeth very well: If a minister of the word be praised, he is in dan-
ger. If a brother despise to praise him he is also in danger. So
that heareth any one of the word, ought to reverence him for
the wordes sake: but if he be proud thereof he is in danger. Con-
trariwise if he be despised, he is out of danger: but hee that
loves to despise him.

Therefore wee must honour our great benefite, that is of the
preaching of the word & receiving of the sacraments: And we must
also reuerence one another according to that saying: In giving *Rom. 12. 10.*

nam. and W
John. 12. 26
John. 12. 26
John. 12. 26

What is it
to walke in
the spirit?

Why God
layeth the
crosse vpon
the pre-
achers of the
Gospel.

Hee that
be praised
is in dan-
ger

Rom. 12. 10.

Rom. 12. 10.

from me, that ye should altogether love them; that is to say, they would miscreeds me that they themselves might be famous. They seek not *Christ's* glory and your salvation; but their *owne* glory, my reproch and your bondage.

Verse 26. Let vs not be desirous of vaine glory.

Which is to glayte, not in God (as I haue sayd) but in Iyes, in the opinion, liking and estimation of the people. Here is no right foundation of true glory, but a false foundation, and therefore impossible long to stand. For that praiseth a man as he is a man, is a lyer: for there is nothing praise worthy in him, but all things are worthy of condemnation. Therefore as touching our person, this is our glorye, that all men haue sinned and are guilty of an everlasting death before God. But the cause is otherwise when our ministry is praised: for here they doe sinne out onely with, but also in the bitterness of our power, whereby that man may magnifie it and haue it in due reverence: for this shall turne to their salvation. Pauls wrote much the same thing that they sayd no man, to the rude, sayd he, that our commandment be not well spoken of. And in an other place, that our ministry be not reprehended. Therefore when our ministry is praised, to be not praised for our owne persons sake, but (as the Apostle saith) to be praised in God and in his holy name.

Verse 26. Prouoking one another, and envying one another.

Here he describeth the effect and fruits of haime glory. First he teacheth any error; he is an author of any new doctrine, can not but prouoke others: and when they doe not oppose and reuerse his doctrine, by & by he beginneth to hate them most bitterly. We see of this day what deadly hatred the Sectaries are indured against vs, because we will not give place to them and approve their errors. We did not first prouoke them, nor spreade abroad any wicked opinion in the world: but rebuking certaine abuses in the Church, and faithfully teaching the article of Justification, haue trusted in god vnder. But they forsaking this article, haue thought many things contrary to the word of God. Here, because we would not lose the truth of the Gospell, we haue set our selues against them; and haue condemned their errors: which thing, because they could not abide, they did not onely prouoke vs

The praise of the person and of the minister.

Rom. 14. 16.

1. Cor. 4. 3.

The effect & fruits of vaine glory.

first without cause, but also do still most spitefully hate vs, and that upon no other occasion but only upon vaine glory: for they would gladly deface vs that they alone might rule and raigne: For they imagine that it is a great glory to professe the Gospell, whereas in deede there is no greater ignominie in the sight of the world.

Chapt. 6. 1. Brethren if a man be ouertaken by any fault, yee which are spirituall restore such one with the spirite of meekenesse.

He that diligently wayeth the words of the Apostle, may plainly perceane that he speaketh not of errors and offences against doctrine, but of farre lesser sinnes, into the which a man falleth not wilfully and of set purpose, but of infirmitie. And hereof it cometh that he useth so gentle and fatherly words, not calling it error or sinne, but a fault. Again, to the intent to diminish, and as it were to excuse the sinne, and to remoue the whole fault from man, he addeth: If any man be ouertaken, that is to say, be beguiled of the deuill or of the flesh. Yea and this terme or name of Man helpeth something also to diminish and qualifie the matter. As if he should say: What is so proper vnto man as to fall, to be deceaued, and to erre? As saith Moises in Leuit. They are wont to sinne like men. *Leuit. 6. 3.* Wherefore this is a sentence full of heavenly comfort: Which once in a terrible conflict deliuered me from death. For as much then as the Saintes in this life doe not onely liue in the flesh, but now and then also through the enticement of the deuill, fulfill the lustes of the flesh, that is to say, fall into impatiencie, enuy, wrath, error, doubting, distrust and such like: for Sathan alwayes assaileth both, that is, as well the puritie of doctrine, which he laboureth to take away by sects and dissensions, as also the soundnes of life, which he corrupteth with dayly offences. *Sathan lieth in wayte both against puritie of doctrine and life.* Wherefore Paule teacheth howe such men that are fallen should be dealt withall, namely that they which are strong, should rayse vp & restore them againe with the spirit of meekenesse.

These things it becometh them specially to knowe which are in the ministration of the word, lest whilst they goe about to touch all things to the quicke, they forget the fatherly and motherly affection which Paule here requireth of those that haue charge of soules. And of this precept be Iohn for Iohns an example. *2. Cor. 2.* *How Pastors ought to deale with them that are fallen.*

where he sayth that it was sufficient that he which was excommunicate was rebuked of many, and that they ought now to forgive him & comfort him lest he should be swallowed up with ouermuch sorrow. Wherefore I beseech you (sayth he) vse charitie towardes him. Wherefore the Pastors and Ministers must in dede sharply rebuke those which are fallen, but when they see that they are sorrowfull for their offences, then let them begin to raise them vp againe, to comfort them, and to diminish and qualifie their faults as much as they can, but yet through mercy onely, which they must set against sinne, lest they that be salne be swallowed up with ouermuch heauinesse. As the holy Ghost is precise in maintaining and defending the doctrine of Faith: so is he milde and pitifull in forgiving and qualifying mens finnes, if they which haue committed them be sorrowfull for the same.

The Pope & his Bishops are tormentors of mens consciences

But as for the Popes Synagogue, like as in all other matters it hath both taught and done cleane contrary to the commaundement and example of Paule, even so hath it done in this thing also. The Pope with all his Bishops haue bene very tyrantes and butcherers of mens consciences. For they haue burdened them from time to time with new traditions, and for euery light matter haue berayed them with their excommunications: and that they might the more easily obey their vaine terrours, they annered therunto these sentences of Pope Gregorie. It is the part and propertie of good minde to be afraid of a fault where no fault is. And againe: our censures must be feared, yea though they be vniust and wrongfull. By these sayings (which were brought into the Church by the deuill) they stablished their excommunication and this maiesty of the Papacy which is so terrible to the whole world. There is no neede of such humilitie and goodnesse of mindes, to be afrayd of a fault where none is. O thou wondrous Satan who gane this this power to terrifie and condemne mens consciences that were terrified enough before with thy vniust & wrongfull sentences: Thou oughtest rather to haue rayled them vp, to haue deliuered them from false feares, and to haue brought them from lies and errours to the truth. This thou omittest, and according to thy title and name: to wit, the man of sinne and child of perdition, thou imaginest a fault where no fault is. This is in dede the craft & deceit of Antichrist, whereby he hath most mightily established his excommunication and tyrannie. For who so ever despised his vniust sentences, was

Signes of Pope Gregorie,

a. Theff. 3. 3.
By what
meanes the
Pope establiseth his
tyranny and
power,

count,

counted very obstinate and wicked: As some Princes did, to write it against their consciences: for in those times of darknes they did not understand that the Popes curses were vaine.

Let them therefore to whom the charge of mens consciences is committed, learne by this commandment of Paule how they ought to handle those that haue offended. Brethren (saith he) if a ny man be ouertaken with sinne, doe not trouble him or make him

How they
that are false
ought to be
intreated.

more sorrowfull: be not bitter vnto him, doe not reiect or condemne him, but amend him and rayle him vp againe: and by the spirite of lenitie and mildnes restore that which in him is decayed by the deceit of the deuill or by the weakenes of the flesh. For the kingdome whereunto ye are called is a kingdom not of terrour or heauines, but of holinesse ioy and gladnesse. Therefore if ye see any brother cast downe and afflicted by occasion of sinne which he hath committed, runne vnto him & reaching out your hand raise him vp againe, comfort him with sweete wordes, and embrace him with motherly armes. As for those that be hard hearted and obstinate, which without feare continue carelesly in their sinnes, rebuke the sharply. But on the other doe (as I sayd) they that be ouertaken with any sinne, and are heauy and sorrowfull for their fault which they haue committed, must be rayled vp and admonished by you that are spirituall, and that in the spirite of mekenesse, and not in the zeale of seuerer iudice: as some haue done, who when they should haue refreshed thirsty consciences with some sweete consolation, gaue them gall & vinegar to drinke, as the Iewes did vnto Christ hanging vpon the crosse. Ezechiel sayth of the shepheards of Israel, that they ruled the flockes of God with crueltie and rigour: but a brother ought to comfort his brother that is fallen, with a louing and a meke spirite. Againe: let him that is fallen heare the word of him that raiseth him vp, & beleue it. For God would not haue those that are bound to be cast away, but to be raised vp as the Psalmist saith. For God hath bestowed more for them, then we haue done, that is to say the life & blood of his owne sonne. Therefore we ought also to recrease, to aide & comfort such with all mildnes and gentlenes.

The spirit of
meeknesse.

Ezech 34.

Verse 1. Considering thy selfe lest thou also be tempted.

This is a very necessary admonition to beate downe the charitable dealing of sharp pastors, and show no pittie in raising vp and restoring

Ex libro de
iustis parum.

Mat. 7. 3.

2. Cor. 10. 12.

against them which are fallen. There is no sinne (saith Augustine) which any man hath done, but another man may do the same. We stand on a slippery ground: therefore if we want proud and leane of our duty, there is nothing so easie vnto vs as to fall. It was well sayd therefore of one in the booke called the liues of the fathers, when it was told him that one of his brethren was falln into whoredome: He fell yesterday (sayth he,) and I may fall to day. Paule therefore addeth this earnest admonition that the Pastors should not be rigorous and vnmmercifull towards the offenders, or measure their owne holines by other mens sinnes: but that they should beare a motherly affection towards them, and thinke thus with them selues: This man is fallen: it may be that I also shall fall more dangerously and more shamefully then he did. And if they which be so ready to iudge and condemne other, would well consider their owne sinnes, they should find the sinnes of others which are fallen to be but moles as their owne sinnes to be great beames.

Let him therefore that standeth take heed lest he fall. If David which was so holy a man, full of faith and the spirit of God, which had such notable promises of God, which also did so many and great things for the Lord, did fall so grievously, and being notwithstanding in yeeres was merethowone with youthfull lust affected: so many and diuers temptations whereunto God had exercised him: why should we presume of our owne constancy? And God by such examples both shew vnto vs, first our owne weakness, that we should not ware proud but stand in feare: Then he sheweth vnto vs his iudgement, that he can heare nothing less then pride, either against him selfe or against our brethren. Paule therefore sayth not without cause: Considering thy selfe lest thou also be tempted. They that be exercised with temptations doe knowe howe necessary this commandement is. On the other side, they which be not tried therewith, do not vnderstand Paule, and therefore are not touched with any pittie towards them that are fallen: as was to be seene in Popes, where nothing else reigned but tyrannie and crueltie.

Verse. 2. Beare ye one anothers burden, and so fulfill the lawe of Christ.

This is a gentle commandement: to the which he ioyneth a great commendation. The lawe of Christ is the lawe of loue: Christ after he had redeemed vs, redeemed vs and made vs his Church: gaue

be no other law but the law of mutuall love. John 13. A new com-
maundment give I to you, that ye love together, &c. And to love
is not: (as the Popish sophisters deeme) to wish well one to an-
other: but one to beare an others burden, that is, to beare those
things which be grievous unto thee, and which thou wouldest not
willingly beare. Therefore Christians must have strong shoulders
and mighty bones that they may beare self, that is, the weaknes
of their brethren: for Paul sayth that they have burdens and trou-
bles. Love therefore is unfe, courteous, pacious, not in reasoning
but in giving. For it is constrained to winke at many things and
to beare them. Faithfull teachers doe see in the Church many er-
rors & offences which they are compelled to beare. In the com-
mon weale liberties are neuer so obedient to the lawes of the Ma-
gistrates as they should be. Therefore unless the Magistrate can
winke and dissemble in time and place, he shall never be able to
rule the common wealth. In household affairs there be many things
done which displease the maister of the house. But if we can beare
and winke at our owne vices & offences which we daily commit:
let us also beare other mens faults, according to this saying, beare
ye one an others burden, &c. Again: Thou shalt love thy neigh-
bour as thy selfe.

Love.
1. Cor. 13. 4.

Rom. 12. 9.

Seeing then there be lawes in every state of life and in all men,
therefore, Paul setteth forth the law of Christ unto the faithfull,
whereby he exhorteth them to beare one an others burden. They
which doe not so, do plainly witness that they understand not one
tote of the law of Christ, which is the law of love; (which as Paul
sayth 1. Cor. 13.) becometh all things, beareth all things, and bea-
reth all the burdens of the brethren yet alwaies holding fast with-
standing the first commandment: wherein they that offend doe
not transgresse the law of Christ, that is to say, the law of charitie,
they doe not hurt nor offend their neighbour, but Christ and his
kingdome which he hath purchased with his alone blood. This
kingdome is not maintained by the law of charitie, but by the word
of God, by faith and by the holy Ghost. This commandment
then of bearing one anothers burden, belongeth not to them
which deny Christ, and not onely do not acknowledge their sinne,
but also defend it: neither doth it belong unto those which continue
still in their sinnes (who also do partly deny Christ) but such must
be forsaken, lest we become partakers of their evill works. An

Whose bur-
dens are to
be borne.

2. Tim. 2. 22.

the contrary, they which willingly heare the word of God and be-
lieue, yet notwithstanding against their will doe fall into sinne,
and after they be admonished do not ouely receaue such admoniti-
on gladly, but also detest their sinne and endeavour to amende: these
I say are they which be ouertaken with sinne, and haue the bur-
dens that Paule commaundeth vs to beare. In this case let vs not
be rigorous and mercilesse: but after the example of Christ, who
beareth and forbeareth such, let vs beare and forbear them also:
for if he punish not such (which thing notwithstanding he might
iustly doe) much lesse ought we so to doe.

Verse 3. For if any man thinke him selfe to be somewhat, when in
deede he is nothing, he deceaueth him selfe.

The authors
offend pain-
ted out in
their right
colours.

Here againe he reprehendeth the authors of *Words and* *pointeth*
them out in their right colours: to wit, that they be hard hearted,
mercilesse and without compassion, such as despise the weake, and
will not vouchsafe to beare their burdens, but require all things
straitly and precisely (like wayward husbands and seuerer Schole-
masters) whom nothing can please but what they themselues doe:
who also will be alwaies thy bitter enemies unless thou comment
whatsoeuer they say or doe, and in all things frame thy selfe accord-
ing to their appetite. Of all men therefore they are the proudest,
and dare take vpon them all things. And this is that Paule sayth
here: they thinke them selues to be somewhat, that is to say, that
they haue the holy Ghost, that they vnderstand all the mysteries of
the Scriptures, that they can not erre, &c.

Wherefore Paule addeth very well that they are nothing: but
that they deeme them selues with the foolish persuasions of their
owne wisdom and holines. They vnderstande nothing therefore
either of Christ or of the law of Christ: for if they did, they would
say: Brother, thou art infected with such a vice, and I am infected
with another. God hath forgiven me ten thousand talents, and I
will forgive thee an hundred pence. But when they will require
all things so exactly and with such perfection, and will in no wise
beare the burdens of the weake, they offend many with this their
sharpnes and seuerity who begin to despise, hate and humne them,
and seeke not comfort or counsell at their handes, nor regard what
or howe they teache: Whereas contrariwise pastors ought so to
vouchsafe them selues towardes those ones whom they haue taken
charge,

charge, that they might loue and reuerence them, not for their person; but for their office and Christian vertues which especially ought to shine in them.

Paule therefore in this place hath rightly painted out such seruere and mercilesse Saines, when he sayth: They thinke themselves to be somewhat; that is to say, being puffed up with their owne foolish opinions & vaine dreames, they haue a maruellous perswasion of their owne knowledge and holines, and yet in very deede they are nothing, and doe but to deceaue themselves. For it is a manifest beguiling when a man perswadeth him selfe that he is somewhat, when in deede he is nothing. Such men are well described in the third of the Apocalyps in these wordes: Thou sayest: I am riche and increased with goodes, and haue neede of nothing, and knowest not how thou art wretched and miserable, and poore, and blind, and naked. Deceauers
of them
selues.

Verse 4. But let euery man try his owne worke, and then he shall haue reioycing in him selfe onely, and not in an other.

He goeth forward in painting out those proud and vaine glorious fellows: for the desire of vaine glory is an odious and cursed vice, it is the occasion of all euils, and troubleth both common weales and consciences: And specially in spirituall matters it is such an euill as is incurable. And albeit that this place may be vnderstand of the workes of this life or ciuill conuersation; yet principally the Apostle speaketh of the worke of the ministry, and inuertieth against those vaine glorious heades, which with their fantastickall opinions doe trouble well instructed consciences. Vaine glory.

And this is the property of those which are infected with this poison of vaine glory, that they haue no regarde whether their worke, that is to say, their ministry be pure, simple and faithfull or not: but thin they onely seeke that they may haue the praise of the people. So the false Apostles, when they saw that Paule preached the Gospell purely to the Galatians, and that they could not bring any better doctrine, they began to find fault at those things which he had goodly and faithfully taught, & to preferre their owne doctrine before the doctrine of Paule, and by this subtiltie they tooke the fauour of the Galatians, & brought Paule into hatred among them. Therefore the proud & vaine glorious do layne these three vices together: first they are greedy of glory, Secondly they Vaine glorious heads.

Do y.

Three vices
of the
vaine glory.

rious linked
together.

Phil. 3. 20.

The people
delited with
sneekies.

He shal lack
no praise
that pre-
acheth the
Gospell
purely.

The ende of
the minis-
try of the
word.

are marvellous subtle, and truly in finding fault with other mens
doings & sayings, thereby to purchase the love, the well liking and
praise of the people. And thirdly when they haue once gotten a
name (though it be by other mens traualle) they become so stout
and full of stomacke that they dare venture upon all things. And
for they are pernicious and pestilent fellows, whom I hate euen
with my very heart: for they sake their owne, and not that which
is of Iesus Christ, &c.

Against such Paule speaketh here: As if he should say: Such
base glorious spirits tooke their louke, that is to say, they teach
the Gospell to this ende: that they may winne praise and estimati-
on among men, that is, that they may be counted excellent doc-
tors, with whome Paule and others might not be compared. And
when they haue gotten this estimation, then begin they to repre-
hende the sayings and doings of other men, and highly commende
their owne: and by this subtilty they bewitch the mindes of the
people, who because they haue itching eares are not onely delited
with new opinions, but also reioice to see those teachers which they
hat afore, to be abased and defaced by these new upstarts and glo-
rious heads, and all because they are come to a fulnes and loathing
of the world.

¶ Now it ought to be saythe: but let every man be faith-
full in his office: let him not like his owne glory, nor depend vpon
on the praise and commendation of the people, but let his onely
care be to see his worke truely, that is, let him teach the Gospell
purely: thus it is sayd: he be sincere and sound, let him assure him-
selfe that he shall lacke no praise either before God or among the
people. In the meane space if he be not commended of the vnthank-
full world, let this nothing abuse him: for he knoweth that the
dowre of his ministry is, not that he, but that Christ should be glori-
fied thereby. Wherefore, being furnished with the armour of righte-
ousnes on the right hand & on the left, let him say: I beganne not
to teach the Gospell to this ende that the world should magnifie me:
and therefore I will not shrinke from that which I haue begun in
the world hate, slander or persecute me. He that is such a one,
teacheth the world and attendeth to his office faithfully without
any worldly respect: that is, without regard of glory or gaine,
without care of men, without desire of nobility or any name. He lea-
ueth not to the praise of other men, for he hath it in him selfe.

where

Wherefore he that truly and faithfully exhorteth his office, careth not what the world speake of him: he careth not whether the world praise or dispraise him, but he hath praise in him selfe, which is the testimony of his conscience and praise of glory in God. We may therefore say with Paul: This is our reioysing, this is our praise and glory even the testimony of our conscience, that in simplicity and sincerity before God and not in fleshy wisdom, but in the grace of God we have had our conversation in the world. This glory is incorrupt and it abideth so; it dependeth not on other mens iudgements, but of our owne conscience, which beareth witness that we haue taught the word purely, ministered the sacraments rightly, and haue done all things well, and therefore it cannot be defaced or taken from vs.

The other glory which these proude spirits desire, is humane; and most perillous, for that they haue it not in them selves, but it consisteth in the mouth and opinion of the people. Therefore can they not haue the testimony of their owne conscience, that they haue done all things with simplicity and sincerity for the abounding of the glory of God only and the salvation of soules. For this is it which they like that they may be counted famous through the word and labour of their preaching, and be praised of men. They haue therefore a glory, a trust and a testimony, but before men, not in their selues nor before God. The goodly doe not desire glory after this manner. If Paul had had his praise before men, and not in him selfe, he should haue bene compell'd to dispaire, when he saw many cities, countries and all Asia fall from him: when he saw so many offences or claunderes, and so many heresies to followe his preaching. Christ when he was alone, that is, when he was not onely sought for by the Jewes to be put to death, but also was forsaken of his disciples, was not yet alone, but the father was with him, for he had glory and reioysing in him selfe.

As at this daye our trust, our glory and reioysing doe depend upon the iudgement and fauour of men, we should be full of heauy anguish and sorrowe of heart. For so ferre is it that the Papists, Spectaries and the whole world doe indge to worthy of any reuerence or praise, that they hate and persecute us most bitterly: yea they would gladly overthrowe our ministerie and rote out our doctrine for ever. We haue therefore nothing before men but reproch: but we reioyce and we glory in the Lord, and therefore we

Do it.

Whoye
to reioysing
in him selfe

To haue
praise in
himselfe

Whoye
to reioysing
in him selfe

What is the
glorie of
humane
things

The glorie
of the goodly

Whoye
to reioysing
in him selfe

Phil. 4.4
The world
dishonoureth

that shame and confusion which ye have in your selves: shalbe to
without reproche and confusion also before men. And thus we have
in certaine fantastickall spirites in these our dayes, which prize
not their words: but they desire to be knowne: to be counted the
Gospel purely and simply: but misused to gaine praise among
men: contrary to the second commandment. Therefore after they
inward confusion, there followed also an outward confusion and
shame among men, according to that saying: The words will not
hold him gilelesse that taketh his name in vaine. And againe: They
which despise me, shall be despised.

Exod. 20. 7.
1. Sam. 1. 30.

Contrariwise, if we seek first the glory of God by the minis-
try of the word: then surely our glory will follow, according to that
saying: Him that honoureth me, I will glorifie. To conclude, let
every man promise his worke: that is, let him doe his duty: that
his industry may be sound and faithful: for then shall all things be
required in the ministers of the word. For in the first place, as he should
say: let every man endeavour purely and faithfully to teach the
word, and let him have an eye to nothing else but the glory of God
and the salvation of soules: then shall his worke be faithful and
sound: then shall he have glory and reward in his own con-
science, so that he may boldly say: This was not mine and mine
pleasure: God and his love were an excellent glory minister.

of the word
of the word
of the word
of the word
of the word

1. 1. 1. 1.

This sentence may also be well applied to those works which
are done of the faithful in every state of life. For in a gentleman,
in a householdier, in a servant, in a schoolmaster, in a scholar, in a
rational and in a sonnet, there is a faithful, not troubling himself
with those works which pertaine not to his vocation, he may
glory and reioyce in himself: so he may say: I have done the
works of my vocation appointed unto me by God, with such faith-
fulness and diligence as I was able. Therefore I know that this
worke being done in faith and obedience to God, pleaseth God. If
other men will look it, I will be their witness. And thus he alwayes
some which despise and slander the doctrine and life of the goodly:
but God hath chooseth to destroy all lying tongues and slander-
ers tongues. Therefore whilest such men are greatly taken after
vaine glory, and with lies and slanders go about to deface the
goodly: it becometh to them as Paul saith: Whose glory is their
shame. And in another place: Their foolishness shall be knowne to
all men. By whom? Even by God the righteous iudge, who as he

The works
of every
mans cal-
ling.

Phil. 3. 19.
1. Tim. 3. 2. A

want, with their false accusations and slanders, to will be re-
 spected, and the righteousness of the gospel will be none the less, as it is, say,
 equal to God, and the Spirit will witness, that the same will be
 true. This is the witness to him self, for the word of God is by the Holy Spirit to
 be true, and that God be true, and witness: That is, that every man
 may know, in what good state of life to enter be, that his works
 be a witness to God, for it is the works of his vocation, having the
 commandment of God, and that of the Spirit, and the witness of the

Verse 8. For every man shall beare his owne burden.

Why is not this the reason of confirmation of the former sentence, least any man should leane to other mens iudgement in praising and commending of him. As if he said: It is not same made for this to take glory in an other and not in thy self: for in the iudgement of deaty and the last iudgement it shall nothing profit the that other men haue praised the: for other men shall not beare thy burden, but thou shalt stand before the iudgement seate of Christ and shalt beare the burden alone. Where the praisers shall nothing help the. For when his these praisers shall cease. And in that day when the Lord shall iudge the secretes of all heartes; the testimony of thine owne conscience shall stand euer with thee against the: Against thee if thou glory in other men: With thee if thou haue it in thy selfe, that is to say: if thy conscience beare this witnesse that thou hast bene the body in the ministry of the word of other: And according to the calling sincerely and faithfully: having respect to the glory of God only and the saluation of soules. And these two sayes every man shall beare his owne iudgement, as very behoument and ought to be terrible to that he should not be desirous of

And this messenger is to be noted, that we are not here in the matter of justification, to persue nothing annileth but meere grace & forgiveness of sinnes, to persue no resolution by faith alone : where all our woordes and goodes are but dead woordes, and goodes as are done according to Gods calling, make none of forgiveness of sinnes. But this is another case. To treateth not here of the remission of sinnes, but compareth true woordes and hypocriticall woordes together. Where things are so farre as they are to be taken, that although the woordes of ministers of a goodly nature, is not so perfect but it has both uses of forgiveness of sinnes, yet in it there is good and perfect,

In death &
in the day of
Iudgement
other mens
praises pro-
fit not.

Exm. 2.85.

The world
of every
man's
hand

**A comparison
between
good works**

In comparison of the ministerie of the vaineglorious man. For our ministerie is god and soules, because we seek thereby the glorie of God and the salvation of soules. But the ministerie of the fantastical heads is not so, for they seek their owne praise. Albeit therefore that no wayes can quiet the conscience before God: yet is it necessary that we should perswade our selves that we have done our workes uprightly, truly, and according to Gods calling, that is, that we have not corrupted the word of God, but have taught it purely and faithfully. This testimony of conscience we have need of: that we have done our dutie uprightly in our function and calling, and led our life accordingly. So farre ought we then to glory as touching our workes, as we know them to be commaunded of God, & that they please him. For every one in the last iudgement shall beare his owne burden, and therefore other mens praises that there nothing helpe or profit him.

and hypocritical
workers.

Hitherto he hath spoken against that most pestilent vice ofaine glory, for the suppressing whereof no man is so strong, but that he hath made of continual prayer. For what man almost euen among the goodly is not delisted with his owne praises? Onely the holy Ghost can preserve vs that we be not infected with this vice.

Vaineglorie.

Verse 6. Let him that is taught in the worde, make him that teacheth him partaker of all his goods.

Here he preacheth to the disciples or hearers of the word, commaunding them to bestow all god things upon those which have taught and instructed them in the word. I have sometime marvelled why the Apostles commaunded the Churches so diligently to nourish their teachers. For in Popery I saw that all men gave abundantly to the building and maintaining of goodly temples, to the increasing of the revenues and livings of those which were appointed to their idolatrous service. Whereof it came that the estimation and riches of the Bishops and the rest of the Clergie did so increase, that every where they had in possession the best & most fruitfull groundes. Therefore thought I that Paule had commaunded this in vaine, seeing that all manner of god things were not only abundantly given to the Clergie, but also they overflowed in wealth and riches. Therefore I thought that men ought rather to be exhorted to withhold their hands from giving, then encouraged to give any more: for I saw that by this exhortation

A commaundment for the nourishing of the ministers of the word of God.

berality of men, the conetoulines of the Clergie did increase. But now we know the cause why they had such abundance of all good things heretofore, and now the pastors and ministers of the word do want.

Themin-
sters of Sa-
utan haue
plentie, but
the mini-
sters of
Christ do
want.

Before time, when nothing else was taught but error and wicked doctrine, they had such plentie of all things, that of Peters patrimonie (which denied that he had either silver or gold,) and of spirituall goods (as they called them) the Pope was become an Emperour; the Cardinals and Bishoppes were made Kings and Princes of the world. But now since the Gospell hath bene preached and published, the professors thereof be as rich as sometime Christ and his Apostles were. We finde then by experience, how well this commandment of nourishing and maintaining the pastors and ministers of Gods word is observed: which Paule here and in other places so diligently repeateth and beateth into the heads of his hearers. There is not a Cite, which is known to us, that nourisheth and maintaineth her pastors and preachers, but they are all entertained with those goods which were given, not unto Christ; so Iohnne manifiesteth any thing (for when he was borne he was layd in a manger in stead of a bed because there was no room for him in the Inn: afterwardes being conuerlaunt among men, he had not whereon to lay his head: and briefly being spoyled of his garments & hanging naked upon the crosse betwene two thieves, he dyed most miserably): but to the Pope for the maintenance of his abominations, and because he oppresseth the Gospell, taught the doctrines and traditions of men and set by idolatrie.

Mat. 17.
Mar. 8. 20.
Mat. 27. 32.

1 Cor. 14.
2 Cor. 12.
Eph. 4.
Col. 3.
1 Tim. 5.
2 Tim. 3.
Tit. 2.
Heb. 13.
1 Pet. 4.
2 Pet. 2.
1 John. 4.
2 John. 1.
3 John. 1.
Rev. 18.

And as oft as I read the exhortations of Paule, whereby he perswadeth the Churches that they should either nourish their pastors, or give somewhat to the reliefe of the poore Saindes in Ierusalem: I doe greatly marvell and am ashamed that so great an Apostle should be constrained to do so many wronges for the obtaining of this benefite of the Congregations. Writing to the Corinthians he treateth of this matter in two whole Chapters. I would be loth to defame Wittenberge, which in deed is nothing to Caizith, as he defamed the Corinthians in begging so carefully for the reliefe and succour of the poore. But this is the lot of the Gospell when it is preached, that not onely no man is willing to give any thing for the finding of ministers & maintaining of scholars, but

but men begin to slype, to robbe and to steale, & with diuers crafty mearies one to beguile another: To be briefe, men sente suddenly to grownd of kind, and to be transformed into cruell beasts. Contrariwise, when the doctrines of Devils was preached, then men were mobigall and offered all things willingly to those that deceaued them. The Prophets do reprove the same sinne in the Iewes, which were loth to giue any thing to the godly Priests & Levites, but gave all things plentifully to the wicked.

1 Tim. 4. 2.

Nowe therefore we begin to vnderstand howe necessarie this commaundement of Paule is as touching the maintenance of the ministers of the Church. For Sathan can abide nothing lesse then the light of the Gospell. Therefore when he seeth that it beginneth to shine, then both he rage and goeth about with all maine & might to quench it. And this he attempteth two manner of wayes. First, by lying spirites and force of tyrannes: and then by pouertie and famine. But because he could not hitherto oppresse the Gospell in this countrey (praised be God) by heretikes and tyrannes: therefore he attempteth to bring it to passe the other way, that is, by withdrawing the linings of the ministers of the word, to the ende that they being oppressed with pouertie and necessitie should forsake the ministerie, and so the miserable people being destitute of the word of God should become in time as savage and wild beasts. And Sathan helpeth forwardes this horrible enuinitie by vngodly Magistrats in the Cities, and also by noble men and gentlemen in the countrey, who take away the Church goods whereby the ministers of the Gospell should liue, and turne them to wicked uses. These goodes (sayth the Prophet Michah) were gathered of the hire of an harlot, and therefore to an harlottes hyre they shall returne.

Sathan oppresseth the Gospell two wayes.

Mich. 1. 7.

Moreover, Sathan turneth men particularly also from the Gospell by ouermuch fulnes. For when the Gospell is diligently and daily preached, many being glutton therewith begin to loth it, and by litle and litle become negligent and vntoward to all godly exercises. Again, there is no man that will now bring vp his children in god learning, and much lesse in the studie of the holy Scripture, but they employ them wholly to gainfull artes or occupations. All these are Satthans practises, to no other ende but that he may oppresse the Gospell in this our countrey without any violence of tyrannes, or subtil deuises of heretikes.

Fulnes of Gods word bringeth loathing.

L. 111.

The worlde
loatheth the
ministers of
Sathan with
all worldlie
good things.

It is not without cause therefore that Paul teacheth the hearers of the Gospell to make their pastors and teachers partakers with them in all good things. If we (saye he to the Corinthians) haue sowne to you spirituall things, is it a great matter if wee reape your worldly things? The hearers therefore ought to minister carnall things to them of whom they haue receaued spirituall things. But both husbandmen, Citizens and Gentlemen doe at this day abuse our doctrine, that vnder the colour thereof they may enrich their selues. Heretofore when the Pope reigned there was no man which payd not somewhat yearly to the priests for masses, diriges, trentals and such trash. The begging Friars had also their part. The merchants of Rome likewise and dayly offerings carried away somewhat. From these and from an infinite number of such exactions our countrey men are now deliuered by the Gospell. But so farre of is it that they are thankfull vnto God for this liberty, that of prodigal giuers they are now become starke thieues and robbers, and will not bestowe one farthing vpon the Gospell: or the ministers thereof, or giue any thing for the releefe and succour of the poore Saincts: which is a certaine token that they haue lost both the word and faith, and that they haue no spirituall goodnesse in them. For it is impossible that such as are goodly in deede, should suffer their pastors to liue in necessitie and penurie. But so much as they laugh and reioyce when their pastors suffer any aduersitie, and withhold their lining or giue it not with such faithfulness as they ought: it is a plaine token that they are worse then the heathen.

The punishment
of vnthankfulness

But they shall soone see it be long what calamities will followe this vnthankfulness. For they shall lose both temporall and spirituall things. For this sinne must needs be grieuously punished. And certainly I thinke that the Churches in Galatia, Corinth, and other places were so troubled by the false Apostles for no other cause, but for that they little regarded their true pastors and preachers. For it is good reason that he which refuseth to giue a penny to God who offereth vnto him all good things and life euermore, should giue a peece of gold to the Deuill, the author of all euill and death euermore. Who so will not serue God in a liue, and that to his owne inestimable benefite, let him serue the Deuill in much to his extreme and bitter confusion. Nowe therefore since the light of the Gospell becometh to shine, we see what the Deuill is
and

and what the world saith in that accusation you should glory in
 that he hath in all his goods, it is not to be taken that all
 men are bound to give all that they have to their ministers, but
 that they should maintain them liberally, & not from that where
 by they may be well able to live.

In all good things.

Verse 7. Be not deceived, for God is not mocked.

The Apostle prolepteth this place of the nourishing and main-
 taining of ministers to earnestly, that to his former reprehension
 and exhortation he adjoyneth now also a threatening, saying: God is
 not mocked. And here he toucheth to the hatred the persons of
 our country men, which proudly despise our ministers, for they
 thinke it to be but a sport and a game: and therefore they gea-
 bout (especially the gentlemen) to make their passions labored
 into their like servants and slaves. And if we had not so nobly a
 Prince, and one that so loveth the truth, they had ere this time dri-
 ven us out of the country. When the pastors were their priests
 or complaine that they suffer penurie, they cry out: the priests
 be covetous, they would have plenty, no man is able to satiate
 their insatiable concupiscence; if they were true Gospellers they
 should have nothing of their owne, but as poore men ought to for-
 lose poore Christ, and so suffer all adversities.

Gentlemen,
 Citizens &
 husband-
 men despi-
 sers of Gods
 ministers, et
 cetera

Pauls horribly threatneth here such tyrants and such mockers
 of God, who so carelesly and proudly do scorn the miserable prea-
 chers, and yet will seeme to be Gospellers, and thus to be ministers
 of God, but to worship him very devoutly. Be not deceived (sayth
 he) God is not mocked; that is to say, he doth not suffer himselfe
 to be mocked in his ministers. For he sayth: He that despiseth
 you despiseth me. Also he sayth unto Samuell: They have not call-
 ed thee away but me. Therefore, O ye mockers, although God dis-
 ferre his punishment; a season, yet when he shall time be told
 thus you out, and will punish this contempt of his word and bitter
 hatred which ye beare against his ministers. Therefore ye deserve
 not God but your selves, and ye shall not laugh at God, but he will
 laugh at you, Psalm 2. But our proud gentlemen, citizens & com-
 mon people are nothing at all moved with these exhortations & threaten-
 ings. Nevertheless they shall see when death shall come, when
 they shall be demanded their selves as we, may rather not be
 God him selfe, as Pauls sayth here. In the meane time, be-cause

La. 16. 16.
 1. Sam. 8. 7.

they proudly despise our admonitions with an intolerable pride, we speake these things to our comfort, to the ende we may knowe that it is better to suffer among then to doe wrong: for patience to ouer innocent and harmeles sponsover, God will not suffer his ministers to starue for hunger, but euen when the rich men suffer scarcitie and hunger, he will feede them, and in the dayes of famine they shall haue enough.

1 Cor. 13. 10
1 Cor. 13. 11

Ver. 6. 7. For whatsoeuer a man soweth that shall he reape.

All these things stande to this purpose that ministers should be nourished and maintained. For my part I do not gladly interpret these sentences: for they seeme to commend vs, and so they doe indeede. sponsover, if a man stand much in repeating such things to his hearers, it hath some shew of conetousnes. Notwithstanding, men must be admonished hereof, that they may knowe that they ought to giue vnto their Pastours both reuerence and a necessary living. Our saviour Christ teacheth the same thing in the 10. of Luke. Eating and drinking such things as they haue: for the labourer is worthy of his reward. And Paule sayth in an other place: Doe ye not know that they which sacrifice in the temple, live of the sacrifices: and that they which serue at the altar, are partakers of the altar: euen so hath the Lord ordained that they which preach the Gospell should live of the Gospell.

Reuerence and necessitie
relyinge due
to the ministers
of the word.

1 Cor. 9. 13.
14.

It is good that we also which are in the ministry, should knowe these things, lest for our labour we might with euill conscience receaue the stipend which is giuen vnto vs, as the Popes gods. And although such gods tovs heaped together by many stand and dilate: yet notwithstanding God spoyling the Egyptians: that is to say, the Papistes of their gods, turneth them here amongst vs, to a god and holy vs: not when noblemen and gentlemen spoylo them and abuse them, but when they which set forth Gods glory, and bring by youtie vertuously are maintained therewith. Let vs knowe then that we may with god conscience (since God hath ordeined and commanded that they which preach the Gospell should live of the Gospell) vse those things that are giuen vs of the Church gods for the necessary sustentation of our life, to the ende we may attend vpon our office the better. Let no man therefore make any scruple hereof, as though it were not lawfull for him to vse such gods.

1 Cor. 13. 11

Verse 3. For he that soweth in the flesh, shall of the flesh reape corruption: but he that soweth in the spirit, shall of the spirit reape euerslasting life.

He addeth a similitude and an allegorie. And this generall sentence of sowing he applyeth to the particular matter of nourishing and maintaining the ministers of the word, saying: He that soweth in the spirit; that is to say, he that cherisheth the teachers of Gods word, with a spirituall worke and shall reape euerslasting life. Here riseth a question whether we deserue eternal life by god workes? for so Paule seemeth to anouch in this place. As touching such sentences which speake of workes and the reward of them, we haue treated very largely before in the 7. chapter. And very necessary it is, after the example of Paule, to exhort the faithfull to god workes, that is to say, to exercise their faith by god workes. For if they follow not faith, it is a manifest token that their faith is no true faith. Therefore the Apostle sayth: Hee that soweth in the flesh (some vnderstande it, in his owne flesh,) that is to say, he that giueth nothing to the spinners of Gods word, but onely feedeth and careth for him selfe (which is the counsell of the flesh) that man shall of the flesh reape corruption, not onely in this present life, but also in the life to come. For the goods of the wicked shall wast away, and they them selues also at length shall shamefully perish. The Apostle wouldaine stirre vp his hearers to be liberall and beneficent towards their pastors and preachers. But what a miserie is it, that the perversenes and ingratitude of men should be so great, that the Churches should haue this aduocation?

The Encratites abused this place for the confirmation of their wicked opinion against marriage, expounding it after this manner: He that soweth in the flesh shall reape corruption: that is to say, he that marryeth a wife shall be damned: Ergo a wife is a damnable thing, and marriage is euill; for as much as there is in it a sowing in the flesh. These heastes were so destitute of all indgement, that they perceaued not whereabout the Apostle went. I speake this to the ende ye may see howe easily the denill by his ministers can turne away the hearts of the simple from the truth. Germanie shal shortly haue an infinite number of such heastes, yea and already hath very many: for on the one side it persecuteth and killeth the

What it is
to sowe in
the spirit

The hereticks called
Encratites:
whose error
the Papistes
haue reui-
ued as twi-
ching matri-
monie, and
therefore
they may
truly be cal-
led new Encratites.

goble ministers, and on the other side if negligently and carelessly
they are suffered to live in great sinners. Let us arise and
stand against these such like errors, and let us learne to know
the true meaning of the Scriptures. For Paule speaketh not here
of matrimony, but of nourishing the spiritualitie of the Church,
which every man that is endued but with the common iudgement
of reason may perceiue. And although this nourishment is but a
corporall thing, yet notwithstanding he calleth it a feeding in the
spirit. Contrariwise when men greedily graze together what
they can, and take onely their owne gaine, he calleth it a feeding
in the flesh. He saith therefore that which saith in the spirit, to be
blissed both in this life and in the life to come: and the other which
saith in the flesh to be accepted both in this life, and in the life to
come.

And let vs not be wearie of doing good, for in due time we shall reape without wearie.

This spirit is intending to close by his spirit, pateth from the
 particular in the generall, touching the generall to all god
 lookers. As if he should say: I am brotherall and brotherly, not
 only towards the brethren of the word, but also towards all of
 other men, and that without incentives. For it is an easie matter for
 a man to doe good ones or friends: but to continue and not to be dis-
 couraged through the ingratitude and persecutions of those to whom
 he hath done good, that is hard both. Therefore he doth not onely
 exhort us to doe good, but also not to be weary in doing good. And
 to performe to the more easie the reason, he saith: I knowe the
 time we shall reape without wearineffe. As if he sayd: wayte and
 looke for the perpetuall harvest that is to come, and then shall no
 ingratitude or perforce bealing of men be able to plucke you away
 from well doing: for in the harvest time ye shall reaceare most
 plentifull increase and fruits of your sowing. Thus without flight
 we may be exhorteth the faithfull to the doing of good to each.

¶ Verse. 10. Therefore while we haue time, let vs doe good vnto
all men, but specially to those that be of the household
of faith.

It is the unwitting by of his exhortation for the liberal maintain-
ing and nourishing of the spinners of the loom, and giving

of sinners to all they as have heard. As if he had said: Let us be
 good while it is day, for when night cometh we can no longer
 see. In day men know many things when the light of the
 truth is taken away, but all is darkness: for they walk in darkness
 and know not whether they goe, and therefore all their life, labours,
 sufferings and death are in vaine. And by these words he toucheth
 the Galatians. As if he should say: Except ye continue in the
 sound doctrine which ye have received of me, your boasting of
 much godd, your suffering of many troubles, and such other things
 profite you nothing: as he says before in the third chapter. Have ye
 suffered so many things in vaine? And by a new kinde of speech he
 tearmeth those the household of Faith which are toynd with us in
 the fellowship of Faith, among whome the Ministers of the word
 are the chiefest, and then all the rest of the faithfull.

The house-
 hold of
 Faith.

Verse 11. Beholde what a letter I have written to you with mine
 owne hand.

He closeth by his Epistle with an exhortation to the faithfull,
 and with a sharpe rebuke or invective against the false Apostles:
 Beholde (saith he) what a letter I have written unto you with mine
 owne hand. This he saith to move them and to draw his mother-
 ly affection towards them. As if he should say: I never wrote so
 long an Epistle with mine owne hande to any other Church as I
 have done unto you. For as for his other Epistles, as he saith o-
 ther wrote them, and afterwards he subscribed his salutation and
 name with his owne hand, as it is to be seen in the end of his Epi-
 stles. And in these words (as I suppose) he hath respect to the length
 of the Epistle. Other some take it otherwile.

The mother-
 ly affection
 of Paul.

Verse 12. As many as desire to please in the flesh, compell you to
 be circumcised, onely because they would not suffer the
 persecution of the crosse of Christ.

Because he toucheth the false Apostles, who as it were repeating
 the same thing againe, still with other words, he rebuketh them by
 this perspe, to the end he may leave and cuthe away the Galatians
 from their doctrine, notwithstanding the great authority
 which they seemed to have. The teachers which ye have (saith he)
 are such as will regard not the glory of Christ and the salvation of
 your soules, but onely seek their owne glory. Therefore, they are

Enormities
 in the false
 Apostles.

the crosse: **Thirdly**, they understood not those things which they
 trospol on him: but **fourthly**, they understood not that the
 + 2. 2. 1. **Christe** had teachers being **accusers** of the Apostles for their such
 horrible enmities: were worthy to be avoided of all men. But
 yet all the Galatians obeyed not this warning of Paule. And
 Paule both the false Apostles no wrong when he so vehemently in-
 crepeth against them: but he justly condemneth them by his Apo-
 stolike authority. In like manner when we call the Pope Antichrist,
 his Bishops and his shouelings a cursed generation, we sleaunders
 them not, but by Gods authority we iudge them to be accursed, ac-
 cording to that which is sayd in the first chapter: If we or an An-
 gel from heauen preach otherwise then we haue preached vnto you
 accursed be he: for they hate, persecute and ouerthrow the doctrine
 of Christ.

Your teachers (sayth he) are vaine heads, and not regarding
 the glory of Christ and your saluation, they seeke only their owne
 glory. Again, because they are afraid of the crosse, they preach cir-
 cumcision and the righteousness of the flesh, least they shoulde pro-
 uoke the Iewes to hate and persecute them. Wherefore, although
 ye heare them neuer so gladly and neuer so long: yet that ye heare
 but such as make their belly their God, seeke their owne glory, and
 hume the crosse. And here is to be noted a certaine vehemency in
 this word compell. For circumcision is nothing of it selfe: but to
 be compelled to circumcision, and when a man hath receaued it to
 put righteousness and holines therein, and if it be not receaued to
 make it a shame, that is an injury vnto Christ. Of this matter I
 haue spoken largely enough heretofore.

Verse 13. For they them selues that are circumcised doe not keepe
 the law: but they would haue you circumcised, that they
 might glory in your flesh.

Is not Paule here worthy to be called an heretike: for he saith,
 that not onely the false Apostles, but all the nation of the Iewes
 which were circumcised keepe not the lawe, but rather that they
 which were circumcised, in fulfilling the lawe fulfill it not. This is
 against Moyses, who sayeth that, to be circumcised is to keepe the
 lawe: and not to be circumcised is to make the conuauant boyde.
 Gen. 17. And the Iewes were circumcised for none other cause but
 to keepe the lawe, which commanded that every male child shoulde

Gen. 17. 10.

14.

Gen. 17. 12.

be circumcised the night day. Whereof we haue before intrusted at large, and therefore we neede not now to repeat the same againe. For these things serue to the condemning of the false Apostles, that the Galatians may be feared from boasting of them. As it should say: Beware, I set before your eyes what manner of teachers ye haue. First they are vaine glorious men, which seeke nothing but their owne profite, and care for nothing but their owne belly. Secondly, they lye the crosse: and finally they teach no trueth or certaintie, but all their sayings and doings are counterfet and full of hypocrisie. Wherefore although they keepe the law outwardly, yet in keeping it they keepe it not. For without the holy Ghost, the law can not be kept. But the holy Ghost dwelleth not, there dwelleth out Christ: and where the holy Ghost dwelleth not, there dwelleth an unclean spirit, that is to say, despising God, and seeking his owne gaine and glory. Therefore all that he doth as touching the law, is mere hypocrisie and double sinne. For an vncircumcised heart both not fulfill the law, but only maketh an outward shew thereof, and so is it more confirmed in his wickednes and hypocrisie.

And this sentence is diligently to be marked, that they which are circumcised haue not the lawe: that is to say, that they which are circumcised are not circumcised. It may also be applyed vnto their workes. He that worketh, prayeth, or suffereth without Christ, worketh, prayeth and suffereth in vaine: for all that is not of faith is sinne. It profiteth a man therefore nothing at all to be outwardly circumcised, to fast, to pray, or to doe any other worke, if he be within a despiser of grace, of forgiveness of sinnes, of faith, of Christ, &c. and be puffed up with the opinion and presumption of his owne righteousness: which are horrible finnes against the first table: and after ward there followe also other sinnes against the second table, as disobedience, uncharitable, surmounting, wrath, hatred, and such other. Therefore he saith very well, that they which be circumcised keepe not the law, but onely pretend that they keepe it. But this counterfeiting, or vaine hypocrisie, is the wickedest of all.

What maketh the false Apostles when they would haue you to be circumcised? not that ye might become righteous: although they so heare you in hand, but that they may glory in your flesh. Now, who would not deere this most pestilent vice of ambition & desire of glory, which is sought with so great perill of mens soules?

Phil. 2. 3.

The lawe is
not accom-
panied with
outward
workes, but
one should
keepe himselfe
clean

Rom. 14. 23.

Workes
done with-
out faith are
sinnes.

The perill
that follow-
eth ambition
and vaine
glorie.

They are (sayst he) deceitfull, shamles and balne spirits, which
 forsake their owne bellie and hate the crosse. Against which is word
 of all) they conuince you to be circumcised according to the lawe,
 thinking may thereby abuse your flesh to their owne glory, and in
 the meane season they bring your soules into danger of everla-
 sting destruction. For what gaine ye else before God but damna-
 tion: and what else before men, but that the false Apostles may
 glory that they are your teachers, and ye their disciples: and yet
 they teach you that which they them selves doe not. Thus doth he
 sharply reprove the false Apostles.

Those wordes: That they may glory in your flesh, are very ef-
 fectuall. As if he should say: they haue not the word of the spirit:
 therefore it is impossible for you to receaue the spirit by their
 preaching. They doe but onely* exerceise your flesh, making you
 fleshly sacrificers or sacrificers of your felnes. Outwardly they
 observe many times sacrifices and such other things according to
 the lawe, which are altogether carnall, whereby ye reape nothing
 else but impossible labour and damnation. And on the other side,
 this they gaine thereby, that they boast that they are your teachers
 and haue called you backe from the doctrine of Paule the heretike,
 vnto their mother the Synagogue. So at this day the Papistes
 bragge that they call backe those to the bosome of their mother the
 holy Church, whome they deceaue and seduce. Contrariwise, we
 glory not in your flesh, but we glory as touching your spirit, be-
 cause ye haue receaued the spirit by our preaching. Galath. 3.

For God forbid that I should glory but in the crosse of
 our Iesu Christ.

The Apostle closeth by the matter with an indignation, and
 with great vehemency of spirit he casteth out these wordes: But
 God forbid &c. As if he should say: This carnall glory and am-
 bition of the false Apostles is so hungerous a person, that I wish
 it were buried in hel, for it is the cause of the destruction of many.
 But let them glory in the flesh that list: and let them perish with
 their cursed glory. As for me, I desire no other glory but that
 whereby I glory and reioyce in the crosse of Christ. After the same
 manner speaketh he also Rom. 1. We glory in our infirmities. Also
 1. Corin. 4. I will glory in myne infirmities. Here Paule

* That
 they do but
 keepe your
 flesh in a
 seruile and
 slavish exer-
 cise.

The glory
 of the Chri-
 stians.

betwixt what is the glory and reioicing of the Christians, namely to glory and to be proud in tribulations, reproches, infirmities, &c.

The worlde iudgeth of the Christians, not onely that they are watched and miserable men, but also most cruelly, and yet (as it thinketh) with a true zeale hateth, persecuteth, condemneth, and killeth them as most pernicious plagues of the spirituall & worlde kingdome, that is to say, like heretikes & rebels. But because they doe not suffer these things for murther, theft, & such other wickednes, but for the loue of Christ whose benefite and glory they seite forth, therefore the glory in tribulations & in the crosse of Christ, and are glad with the Apostles that they are counted worthy to suffer rebuke for the name of Christ. So must we glory at this day when the Pope and the whole worlde, most cruelly persecute vs, condemne vs, and kill vs, because we suffer these things, not for our euill dedes, as thieues, murderers, &c. but for Christs sake, our Lord and Sauiour, whose Gospell we truly preach.

Act. 5. 42.

Now, our glory is increased and confirmed principally by these two things: first because we are certaine that our doctrine is found and perfect: Secondly, because our crosse and suffering is the suffering of Christ. Therefore when the worlde persecuteth and killeth vs, we haue no cause to complaine or lament, but we ought rather to reioyce and be glad. In dede the worlde iudgeth vs to be unhappy & accursed. But on the other side, Christ, who is greater the the worlde, & for whom we suffer, pronounceth vs to be blessed, and willoeth vs to reioyce. Blessed are ye (sayth he) when men reuile you and persecute you, and falsely say all maner of euill against you for my sake. Reioyce and be glad. Our glory then is an other manner of glory then the glory of the worlde is, which reioyceth not in tribulation, reproch, persecution & death, &c. but glorieth altogether in power, in riches, peace, honour, wisdom and his owne righteousness. But mourning and confusion is the end of this glory.

The faithful suffer for Christ.

Mat. 5. 11. 33.

The glory of the world.

Moreover, the crosse of Christ doeth not signifie that peece of wood which Christ did beare vpon his shoulders, and to the which he was afterwards nailed, but generally it signifieth all the afflictions of the faithfull, whose sufferings are Christs sufferings. 2. Cor. 1. The sufferings of Christ abound in vs. Again: Nowe reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my fleshe for his bodies sake which is the Church, &c. The crosse of Christ therefore generally signifieth all the afflictions

The crosse of Christ.

Coloss. 1. 24.

The affliction of the godly are

the afflictions
of Christ.
Act. 9. 1.
Eph. 3. 1.

The feeling
of the head
is most sen-
sible.

The crosse
of the godly
is sweete.
2. Cor. 1. 5.

Mat. 11. 30.

To glorie
in the crosse
of Christ.
2. Cor. 7. 5.

1. Sam. 23. 22.
Zech. 1. 8.

Job. 15. 19.

of the Church which it suffereth for Christ: which he himselfe witnesseth when he saith, Saule, Saule, why persecutest thou me? Saule did no violence to Christ; but to his Church. But he that toucheth it, toucheth the apple of his eye. There is a moze lively feeling in the heade then in the other members of the body. And this we know by experience: for the litle toe or the least parte of a mannes body being hurt, the head forthwith sheweth it selfe by the countenance to feele the griefe thereof. So Christ our head maketh all our afflictions his owne, and suffereth also when we suffer which are his body.

It is profitable for vs to know these things, least we should be swallowed by with sorrow or fall to dispaire when we see that our aduersaries do cruelly persecute, excommunicate and kill vs. But let vs thinke with our selues, after the example of Paule, that we must glory in the crosse which we beare, not for our owne sinnes, but for Christs sake. If we consider onely in our selues the sufferings which we endure, they are not only græuous but intolerable: but when we may say, Thy sufferings O Christ abound in vs: As is sayd in the Psalm. 44. For thy sake we are killed all the day, then these sufferings are not only easie, but also sweete, according to that saying: My burden is easie and my yoke is sweete.

Nowe, it is well knowne that we at this day doe suffer the hatred and persecution of our aduersaries for none other cause, but for that we preach Christ faithfully and purely. If we would deny him and appoyne their pernicious errors and wicked religion, they woulde not onely cease to hate and persecute vs, but woulde also offer vnto vs honour, riches, and many goodly things. Because therefore we suffer these things for Christs sake, we may truly reioyce and glory with Paule in the crosse of our Lord Iesus Christ: that is to say, not in riches, in power, in the fauour of men, &c. but in afflictions, weakenes, sorrowe, fightings in the bodie, terrors in the spirite, persecutions and all other evils. Wherefore we trust it will shortly come to passe, that Christ will say the same to vs that Dauid sayd to Abiathar the Priest: I am the cause of all your deaths. Again: He that toucheth you, toucheth the apple of mine eye. As if he had said: he that hurteth you hurteth me. For if ye did not preach my word and confesse me, ye should not suffer these things. So saith he also in John: If ye were of the worlde, the worlde would loue his owne: but because I haue chosen

chosen you out of the world, therefore the world hateth you. But these things are treated of afore.

Verse 14. By whom the world is crucified to me, and I unto the world.

This is Pauls manner of speaking. The worlde is crucified to me, that is, I iudge the worlde to be damned. And I am crucified to the worlde, that is, I worlde againe iudgeth me to be damned. Thus we crucifie and condemne one an other. I abhorre all the doctrine, righteousness and workes of the worlde as the poyson of the Deuill. The worlde againe detesteth my doctrine and doctes, and iudgeth me to be seditious, a pernicious, a pestilent fellowe, and an heretike. So at this day the worlde is crucified to vs, and we vnto the worlde. We curse and condemne all mans traditions concerning Masse, Orders, holmes, willeshippings, workes, and all the abominations of the Pope & other heretikes, as the dirt of the Deuill. They againe do persecute and kil vs as destroyers of religion and troublers of the publike peace.

To be crucified to the world.

The Monks dreamed that I worlde was crucified to them when they entred into their Monasteries: but by this meanes Christ is crucified and not the worlde, yea the worlde is deliuered from crucifying and is the more quickened by that opinion of holines and trust which they had in their owne righteousness that entred into religion. Most foolishly & wickedly therefore was this sentence of the Apostle wrested to the entring into Monasteries. He speaketh here of an high matter and of great importance: that is to say, that euery faithfull man iudgeth that to be the wisdom, righteousness and power of God, which the worlde condemneth as the greatest folly, wickednes and weakenes. And contrariwise, that which the worlde iudgeth to be the highest religion and service of God, the faithfull doe know to be nothing else but execrable & horrible blasphemy against God. So the godly condemne the worlde, and againe the worlde condemneth the godly. But the godly haue the right iudgement on their side: for the spirituall man iudgeth all things.

The contrarie iudgement of the faithfull and of the world as concerning true doctrine.

Wherefore the iudgement of the worlde touching religion and righteousness before God, is contrary to the iudgement of the godly, as God and the Deuill are contrary the one to the other. For as God is crucified to the Deuill and the Deuill to God; that is to say, as God condemneth the doctrine and workes of the

1. Cor. 2. 15.

1.44.1.

Job 3.4.
The world
is damned
the life and
doings of
the world.

Wouldest (saith the Sonne of God appeared, as John saith, to destroy the workers of the Devil:) and contrariwise the Devil condemneth and overthroweth the world and the workers of God, for he is a murderer and the father of lies: so the world condemneth the doctrine and life of the gospel, calling them most pernicious heresies and troublers of the publique peace. And againe, the faithfull call the world the sonne of the Devil, which rightly followeth his fathers steppes: that is to say, which is as great a murderer and lier as his father is. This Pauls meaning when he saith: whereby the world is crucified to me and I vnto the worlde. sheweth, the world both not onely signifieth in the Scriptures ungodly and wicked men, but the very best, the wisest and holiest men that are of the world.

And here by the way he covertly toucheth the false Apostles: As if he should say: I utterly hate and detest all glory which is without the crosse of Christ, as a cursed thing: for the world with all the glory thereof is crucified to me and I to the world. Wherefore accused be all they which glory in your flesh and not in the crosse of Christ. Paul therefore witnesseth by these words that he hateth the world with a perfect hatred of the holy Ghost: and againe, the world hateth him with a perfect hatred of a wicked spirit. As if he should say: It is impossible that there should be any agreement betwixt me and the world. What shall I then doe? Shall I give place and teach those things which please the world? No: but with a stout courage I will set my selfe against it, and will as well be spile and crucified it, as it despiseth and crucifieth me.

To conclude, Paul here teacheth howe we should fight against Satan (which not onely tormenteth our bodies with sundry affliction, but also woundeth our heartes continually with his fierie darts, that by this continuance, when he can no other wise p[er]suade, he may overthrow our faith, & bring vs from the truth and from Christ:) namely that like as we see Paul him selfe to have stoutly despised the world, so we also should despise the Devil the Prince thereof, with all his force, deceit and hellish tricks, and so trusting to the aide & helpe of Christ, should triumphe against him after this manner: O Satan, the more thou hurtest and goest about to hurt me, the more proud and stout I am against thee, and laugh thee to scorn. The more thou terrifiest me, and seekest to bring me to desperation, so much the more confidence and boldnes I take, and

and glory in the midst of thy sinnes & malice: not by mine owne power, but by the power of my Lord and Saviour Christ, whose strength is made perfect in my weakenes. Wherefore when I am weak then am I strong. On the contrary, when he seeth his threatenings and terrours to be feared, he reioyceth, and then he terrifieth more and more such as are terrified already.

Verse 15. For in Christ Iesu, neither circumcision auayleth any thing, nor vncircumcision, but a new creature.

This is a wonderfull kinde of speech which Paule here bleseth when he sayeth: neither circumcision nor vncircumcision preuaileth any thing. It may seme that he should rather haue sayd: either circumcision or vncircumcision auayleth somewhat, seeing these are two contrary thinges. But now he denieth that either the one or the other do any thing auayle. As if he should haue said: He must mount vp higher: for circumcision and vncircumcision are things of no such importance that they are able to obtaine righteousness before God. True it is that they are contrary the one to the other: but this is nothing as touching Christian righteousness, which is not earthly but heauenly, and therefore it consisteth not in corporal things. Wherefore, whether thou be circumcised or vncircumcised, it is all one thing: for in Christ Iesu neither the one nor the other auaieth any thing at all.

Christian
righteous-
nes.

The Iewes were greatly offended when they heard that circumcision auailed nothing. They easily granted that vncircumcision auailed nothing. But they could not abide to heare that so much should be said of circumcision: for they fought euē vnto blood for the defence of the law and circumcision. The Papistes also at this day do vehemently contend for the maintenance of their traditions as touching the eating of flesh, single life, holy dayes and such other: and they excommunicate and curse vs which teach that in Christ Iesu these things doe nothing auayle. But Paule sayth that we must haue an other thing which is much more excellent and precious, whereby we may obtaine righteousness before God. In Christ Iesu (sayth he) neither circumcision nor vncircumcision, neither single life nor marriage, neither meate nor fasting doe any whit auaille. Meate maketh vs not acceptable before God. We are nriher the better by abstaining, nor the worse by eating. All these things, yea the whole world with all the lawes & righteous-

mes thereof auaille nothing to Iustification.

1. Cor. 14.

Without
Christ there
is no salu-
tion.

Reason and the wisdom of the flesh both not vnderstand this: for it perceiueth not those things which are of the spirit of God. Therefore it will needes haue righteousness to stande in outward things. But we are taught out of the word of God, that there is nothing vnder the sunne which auaieth vnto righteousness before God, but Christ onely, or (as Paule sauyeth here) a new creature. Vnlike lawes, mens traditions, ceremonies of the church: yea & the lawe of Moyses are such thinges as are without Christ: therefore they auaille not vnto righteousness before God. We may vse them as thinges both good and necessary, but in their place and time. But if we talke of the matter of iustification, they auayle nothing, but hurt very much.

Vncircumci-
sion signifieth
all the Gen-
tiles, Cir-
cumcision, al
the Iewes.

And by these two thinges: Circumcision and vncircumcision, Paule reiecteth all other thinges whatsoeuer, and denieth that they auaille any thing in Christ Iesu, that is, in the cause of faith and saluation. For he taketh here a part for the whole, that is, by vncircumcision he vnderstandeth all the Gentiles, by circumcision all the Iewes with all their force and all their glory. As if he sayd: whatsoeuer the Gentiles can doe with all their wisdom, righteousness, lawes, power, kingdomes, Empires, it auaieth nothing in Christ Iesus. Also whatsoeuer the Iewes are able to doe, with their Moyses, their lawe, their circumcision, their worshippinges, their temple, their kingdome and priesthood, it nothing auaieth. Wherefore in Christ Iesu or in the matter of Iustification we must not dispute of the lawes either of the Gentiles or of the Iewes, but we must simply pronounce that neither circumcision nor vncircumcision auaieth any thing.

Lawes be
good.
The vse of
ceremonies
and lawes.
1. Cor. 14.

Are the lawes then of no effect? Not so. They be good and profitable: albeit in their place and time, that is, in corporall and ciuill thinges, which without lawes can not be guided. Moreover we vse also in the churches certaine ceremonies and lawes: not that the keeping of them auaieth vnto righteousness, but for god order, example, quietnes and concord, according to that saying: Let all thinges be done comely and orderly. But if lawes be so set forth and tyed as though the keeping of them did iustifie a man, or the breaking thereof did condemn him, they ought to be taken away and to be abolished: for then Christ loseth his office and his glory, who onely iustifieth vs, and giveth vnto vs the holy Ghost. The

Apostle.

Aposle therefore by these wordes plainly affirmeth that neither circumcision nor uncircumcision availeth any thing, but the newe creature, &c. *Polu*, since that neither the lawes of the Gentiles nor of the Jewes availe any thing, the Pope hath done most wickedly, in that he hath constrained men to keepe his lawes with the opinio of rightcousnes.

Polu, a newe creature whereby the image of God is renewed is not made by any colour or counterfetting of god woorks (for in Christ Iesu neither circumcision availeth any thing, nor uncircumcision) but by Christ, by whom it is created after the image of God in rightousnes and true holines. When woorks are done, they bying in dede a newe shewe and outward appearaunce wherewith the woorld and the flesh are delited, but not a newe creature: for the heart remaineth wicked as it was befoze, full of the contempt of God and insouelitie. Therefore a newe creature is the worke of the holy Ghost, which cleanseth our heart by faith, and woorketh the feare of God, loue, chastitie and other Christian vertues, and giueth power to bziidle the flesh and to reiece the righteousnes & wisdom of the woorld. Here is no colouring or new outward shew, but a thing done in dede. Here is created an other sense and an other iudgement: that is to say, altogether spirituall, which abhorreth those things that befoze it greatly esteemed. The *Polu*ish life & order did so betwitch vs in time past, that we thought there was no other way to saluation. But now we iudge of it farre otherwise. We are now ashamed of those things which we adored as most heauenly and holy, befoze we were regenerate into this new creature.

Therefore the chaunging of garments and other outward things is not a newe creature (as the *Polu*kes beaume:) but it is the renewing of the mind by the holy Ghost: after the which followeth a chaunge of the members and senses of the whole body. For when the heart hath conceived a new light, a new iudgement and new motions through the Gospell, it cometh to passe that the inward senses are also renewed: for the eares desire to heare the word of God, and not the traditions and dreames of men. The mouth and tongue do not daunt of their olone woorks, righteousnes and rules: but they set forth the mercy of God onely offered vnto vs in Christ. These chaunges consist not in wordes, but are effectuell, and bying a new spirit, a new will, new senses and new operations of the flesh, so that the eyes, eares, mouth and tongue

Eph. 4. 24.
A new creature.

Mat. 13. 3.

The renewing of the members of the bodie follow the renewing of the mind.

The Popish
imagined
God to be
marchant,
and to sell
his grace
for workes
and merites.

he not onely see, heare and speake otherwise then they did before,
but the mind also approueth, iudgeth and followeth an other thing
then it did before. For before being blinded with Popish er-
rors and darknes, it imagined God to be a Marchant, who would
sell vnto vs his grace for our workes and merites. But now in the
light of the Gospell it assureth vs that we are counted righteous by
faith onely in Christ. Therefore it now reiecteth all willworkes and
accomplisheth the workes of charitie and of our vocation comman-
ded by God. It praiseith and magnifieth God: it reioyceth and glo-
rieth in the onely trust and confidence of Gods mercy through Je-
sus Christ. If it must suffer any trouble or affliction, it endureth
the same cheerfully and gladly, although the flesh repine & grudge
thereat. This Paule calleth a new creature.

Verſe 16. And to as many as walke according to this rule, peace
be vpon them and mercie.

A right rule.

Eph. 4. 24.

The righte-
ousnes of
Monkes.

This he addeth as a conclusion. This is the onely and true rule
wherein we ought to walke, namely the new creature, which is
neither circumcision nor uncircumcision, but the new man created
vnto the image of God in righteousness and true holines, which in-
wardly is righteous in the spirit, and outwardly is holy and cleane
in the flesh. The Monkes haue a righteousness and holines, but it
is hypocritikall and wicked, because they hope not to be iustified by
onely faith in Christ, but by the keeping of their rule. Forer, coner,
although outwardly they counterfet an holines, and reſtraine their
eyes, hands, tongue and other members from euill: yet they haue
an vnclane heart, full of filthy luſt, enuy, wrath, lechery, idolatry,
contempt and hatred of God, blaſphemie againſt Chriſt, &c. for
they are moſt ſpitefull and cruell enemies of the truth. Wherefore
the rule and religion of the Monkes is moſt wicked, and accuſed
of God.

Peace.
Mercy.

But this rule whereof Paule ſpeaketh in this place, is bleſſed,
by the which we liue in the faith of Chriſt, and are made newe
creatures. that is to ſay, righteous and holy in deede by the holy
Ghoſt, without any colouring or counterfeiting. To them which
walke after this rule belongeth peace, that is, the fauour of God,
forgiuenes of finnes, quietnes of conſciences, and mercy: that is
to ſay, helpe in afflictions and pardon of the remanentes of finne
which remaine in our flesh. Yea although they which walke after
this

this rule be overtaken with any time, yet so; that they are the children of grace and peace, mercy upholdeth them, so that their sinne and fall shall not be layd to their charge.

Verse. 16. And vpon the Israel of God.

Here he toucheth the false Apostles and Iewes, which glozied of their fathers, bragged that they were the people of God, that they had the law, &c. As if he sayd: They are the Israel of God, which with faithfull Abraham beleue the promises of God offered already in Christ, whether they be Iewes or Gentiles, and not they which are begotten of Abraham, Isaac, and Iacob, after the flesh. This matter is largely handled before in the third chapter.

Verse 17. From henceforth let no man put me to businesse.

He concludeth his Epistle with a certaine indignation. As if he sayd: I haue faithfully taught the Gospell as I haue receaued it by the reuelation of Iesus Christ: Who so will not follow it, let him follow what he will, so that hereafter he trouble me no more. At a word, this is my censure, that Christ which I haue preached is the onely high Priest and Saviour of the world. Therefore either let the world walke according to this rule, of which I haue spoken here and throughout all this Epistle, or else let it perish for ever.

Verse 17. For I beare in my bodie the markes of the Lord Iesus.

This is the true meaning of this place: The markes that be in my body do shew well enough whose servant I am. If I sought to please men, requiring circumcision and the keeping of the lawe as necessary to saluation, and reloping in your flesh as the false apostles do, I needed not to beare these markes in my body. But because I am the servant of Iesus Christ, I walke after a true rule: that is, I openly teach and confesse that no man can obtaine the fauour of God, righteousness and saluation but by Christ alone: therefore it becometh me to beare the badges of Christ my Lord: which be not markes of mine owne procuring, but are laid vpo me against my will by the world and the Devil, for none other cause but for that I preach Iesus to be Christ.

The stripes and sufferings therefore which he did beare in his body, he calleth markes: as also the anguish and torments of spirit,

Ephe. 1. 16.
1. Cor. 4. 9.

1. Cor. 4. 12.
12. 13.

2. Cor. 6. 4. 5. 6.

2. Cor. 11. 33.
24. 25. 26.

The marks
which we
beare at this
day.

he calleth the fierie dartes of the Deuill. Of these sufferings he hath mention euery where in his Epistles: As Luke also in the Actes. I thinke (sayth he) that God hath set forth vs the apostles, as men appointed to death: For we are made a gasing stocke vnto the world, and to the Angels, and to men. Again: Vnto this houre we both hunger and thirst, and are naked, and are buffered, and haue no certaine dwelling place, and labour working with our owne hands: We are reuiled, we are persecuted, we are euill spoken of, we are made as the filth of the world, the offscouring of all things. Also in another place: In much patience, in afflictions, in necessities, in distresses, in stripes, in prisonments, in tumults, in labours, by watchings, by fastings, &c. And againe: In labours more abundant, in stripes above measure, in prison more plenteously, in death oft. Of the Iewes fise times receaued I fortie stripes saue one. I was thrise beaten with rodde, I was once stoned, I suffered thrise shipwracke, night and day haue I bene in the deepe sea. In journeyngs I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the time, in perils in the waldernes, in perils in the sea, in perils among false brethren, &c.

These be the true marks and imprinted signes, of which the Apostle speaketh in this place. The which we also at this day by the grace of God beare in our bodie for Christs cause. For the world persecuteth & killeth vs, false brethren deauly hate vs, & than inwardly in our heart with his fierie dartes terrifieth vs, and for none other cause but for that we teach Christ to be our righte busines and life. These marks we chose not of any deuotion, neither do we gladly suffer them: but because the world and the deuill do lay them vpon vs, for Christs cause we are compelled to suffer them, and we reioyce in spirit with Paule (which is alwayes willing, glorieth, and reioyceth) that we beare them in our body: for they are a feele and most sure testimonie of true doctrine & faith. These things Paule wrote (as I shewed afoze) with a certaine pleasure and indignation.

Verse 18. Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

This is his last face well. He moueth the Conuile with the same manner where with he beganne. As if he sayd: I haue taught you Christ

Christ purely. I haue instructed you, I haue chidden you, and I haue let passe nothing which I thought profitable for you. I can say no more, but that I hartily pray, that our Lord Iesus Christ would blesse and increase my labour, and governe you with his holy Spirit for ever.

Thus haue ye the exposition of Pauls Epistle to the Galatians. The Lord Iesus Christ, our iustifier and Saviour, who gaue vnto me the grace and power to expound this Epistle, and to you likewise to heare it, preserve and stablish both you and me (which I most hartely desire,) that we daily growing more and more in the knowledge of his grace and faith vnfayned, may be found blameable and without fault in the daye of our redemption. To whom with the father and the holy Ghost be glory world without ende. Amen.

I. TIMOT. I.

Vnto the King euerlasting, immortal, inuisible, vnto
God onely wise be honour and glory
for euer and euer. Amen.

FINIS.

Edmundus Masonus est verus possessor huius libri.



Legimus in libro

Edmundus filius Thomae